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THURSDAY, JULY 5th, 1917.

No. 27.

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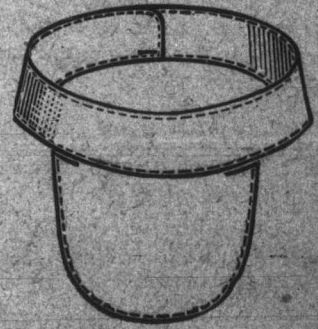
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LESSONS OF THE WAR!

As we celebrate "Canada's Jubilee" we recognize that her destiny is unmistakably to serve the best interests of humanity and Christian civilization. In working out this destiny and winning her position among the great nations of the earth, due regard must be had for the great lessons to be learned from the greatest titanic war the world ever saw. One of these is the aristocracy of service, by practising the Divine law of self-sacrifice,—obeying the command and following His example, to do good unto others. Thus do we realize our highest happiness in seeking the supreme welfare of others.

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Personal & General

H.R.H. the Prince of Wales was 23 years of age on June 23rd.

The Rev. Dr. Mockridge is, at the present time, Senior Chaplain at Fort Niagara, N.Y.

The Bishop of Ontario and his family will spend the summer at Murray Bay.

Captains the Revs. G. W. Latimer and E. T. Burgess Browne have gone over to France as Chaplains to Forestry units.

Bishop Clark, of Niagara, and Mrs. Clark, are spending a part of their summer vacation at Centre Island, Toronto.

Mrs. R. N. Thomas, of the Church of the Holy Apostles, Philadelphia, has just resigned her post as Sunday School teacher after 53 years of devoted service.

Rheims Cathedral is not to be restored, but it is to be converted into a pantheon for the unknown dead of all the armies fighting in France at the present time.

The Rev. S. H. Alling, Rector of St. James' Church, Sault Ste. Marie, Michigan, preached the sermon at the opening session of the triennial Synod of the diocese of Algoma.

The Bishop of Saskatchewan and Mrs. Newnham kept their silver wedding anniversary on the 22nd of June, and in honour of it were "at home" to their friends in Prince Albert that evening.

The Archbishop of Algoma during the past three years has confirmed 1,216 persons, delivered 546 sermons and addresses, baptized 35 persons and travelled 57,998 miles, an average of 19,332 miles per annum.

Major Arthur Mills, D.S.O., son of the late Bishop of Ontario, has arrived in Canada on leave, and with his mother, Mrs. Lennox Mills, is the guest of the Archdeacon and Mrs. Norton, at the rectory, University Street, Montreal.

Lieut. Roland Darcy Strickland, son of the late Capt. Darcy Strickland, of the Northwest Mounted Police, was killed in action on May 20th. He was a grandson of Mr. R. C. Strickland of Lakefield, Ont., who has lost four nephews and one grandson in the war and has a son at the front.

The Rev. S. A. Selwyn, Vicar of the Church of the Messiah, Toronto, and Mrs. and Miss Selwyn, left Toronto on June 29th for a couple of months. Mr. Selwyn has gone to Quebec where he will take the Rev. A. R. Beverley's duty for the month of July at Holy Trinity Church, in that city.

Some 300 members of the St. John's Ambulance Corps attended Divine service in St. Alban's Cathedral, Toronto, on Sunday morning, June 24th. The sermon was preached by Canon Macnab on the subject of "Service." He chose for his text the words:—"Whose I am and whom I serve." Acts 27: 23 (last clause).

Mr. W. S. Jackson, M.A., who for the past 40 years has been the first Classical Master at Upper Canada College, Toronto, was, on June 26th, on his retirement from that position, presented with a purse of \$5,000 by the "Old Boys" of the school, in recognition of his services and further as a token of their goodwill and esteem.

The new Bishop of Aberdeen, Dr. F. L. Deane, lately received a handsome

presentation at the hands of the clergy of the Diocese of Glasgow and Galloway, amongst whom he laboured as Provost of the Cathedral Church of St. Mary at Glasgow. The gifts consisted of a library clock and a pair of handsome silver candlesticks, accompanied by an illuminated address.

Mrs. Whitehead, wife of the Bishop of Madras, has been awarded the Kaiser-i-Hind Medal for Public Services in India. Mrs. Whitehead is a daughter of Canon Duncan, and married the Bishop in 1903. Dr. Whitehead has been Bishop of Madras since 1899. He was formerly Principal of Bishop's College, Calcutta, and Superior of the Oxford Mission, Calcutta.

It is announced from London that Capt. J. A. Turner, of the 13th Royal Scots, has been promoted to Major for his work during the winter and in the battle of Arras. Major Hay, of the 12th Royal Scots, did splendid work. When his colonel was killed he took command of the battalion, and he is recommended for the D.S.O. Both these young men were educated at the Highfield School, Hamilton, and the Royal Military College, Kingston.

Mr. C. E. Long who, for the past ten years has been a member of St. James' Cathedral, Toronto, choir, and who was married yesterday afternoon, the 4th inst., was presented on Friday evening, June 29th, at the conclusion of the usual weekly choir practice, with a handsome piece of plate. Dr. Albert Ham, the organist and choir-master, made the presentation on behalf of the choir. The choir attended the marriage service and assisted therein.

Excavating lately in the vicinity of the battered remnants of the Hindenburg line, British soldiers struck a strange object, which proved to be the tooth of a mammoth. The discovery caused great excitement among the troops, who flocked to the place regardless of the danger of drawing shell fire from the Germans. The skeleton of this prehistoric monster now has been definitely located, and the gradual exposure of it is proceeding under a scientific party. It will be a decided novelty in natural history research, this updigging of a mammoth in the very forefront of the world war.

News has been received in Toronto of the death of Flight-Lieut. P. H. Bigwood, a son of Mr. W. E. Bigwood, of South Drive, in that city. The late Lieut. Bigwood went overseas with the 162nd Battalion, and was drafted to the 57th Battalion, after which he transferred to the Flying Corps. He has been in France as an aviator only for a short time. He was twenty-one years of age, a graduate of St. Andrew's College and of Trinity College School, Port Hope, and was a member of the congregation of St. Thomas' Church, Toronto. His parents are at present at their summer home in Byng Inlet.

Mr. W. E. Groves, the Principal of the Ryerson Public School in Toronto, died suddenly on Monday evening, the 25th June. He has been ailing for the past three months, but the end came quite unexpectedly. For the past 25 years Mr. Groves had been actively identified with educational work in Toronto, and he was widely known and highly respected. His widow and two sons, Allen and Harold, survive him. The two latter are on active service in France. The late Mr. Groves was a member of the congregation of the Church of the Redeemer, Toronto. The funeral was held on Wednesday, the 27th June, and it was largely attended. The interment took place in St. James' Cemetery.

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Canadian Churchman

Toronto, July 5, 1917.

The Christian Year

The Sixth Sunday After Trinity, July 15th.

The Collect for this Sunday is based upon the words of St. Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

1. **God's Preparation of Good Things.** "O God, Who hast prepared for them that love Thee such good things." What an anchor of hope! What an assurance for struggling men! Amid all—the failure, the seeming loss, the futility of life, the contradictions—there is going on a silent, certain, wonderful preparation of reward, of tranquility, of rest, of fulfilment. The broken things are being made whole, the remnants of our poor shattered plans are being collected. There is a Silent Worker at work preparing. These good things which are being prepared have two characteristics. In the first place, "they pass man's understanding." That which is being prepared is so much better, completer and more satisfying than the best things we can imagine, that St. Paul says of them, "neither have entered into the heart of man, the things which God hath prepared for them that love Him." In the second place, "they exceed all that we can desire." I think we can say that these good things which are now being prepared under the Hand of God are along the line of our best desires and our highest hopes. Your longing for rest, tranquility, for the land of fulfilled hopes, for the land where there are no tears, no pain, no broken plans, no shattered purposes, where there is a complete self-expression, for the land of complete re-union with loved ones, for illumination on the baffling problems of life, for the sight of the King in His Beauty—these are true longings which shall be fulfilled; but in their fulfilment shall exceed all that you can desire, or imagine.

2. **What Is It Which Assures Participation in These Things?** They are prepared for certain people. For whom? "O God, Who hast prepared for them that love Thee such good things as pass man's understanding." Love! This is the qualification—love for God. This love is a Divine gift, and the Collect tells us two things about this gift: we are to pray for it, and we must put this love first. "Pour into our hearts such love towards Thee, that we, loving Thee above all things, may obtain." This is the love that obtains. There is only one place in a man's heart which God will take—the Throne.

This love won, carries with it the promises of God. "That we, loving Thee above all things, may obtain Thy promises." That is to say, if a man loves God, then all the gracious promises of God will be, or are being, fulfilled in him. Take, for instance, the promise that all things work together for good. We hear sometimes, "Things come out right," "Whatever is, is right." It is not true. All things do not work together for good. This promise is, "All things work together for good to them that love God." There is no guarantee that things will come out right, that all things work together for good. There is no general promise. The promise is for the people who love. If you love, things will come out right, there is a certain promise that all things work together for good.

Editorial

MISSIONS IN WAR TIME.

There is no doubt in the minds of our Bishops regarding the proper attitude of members of the Church towards missionary work during the course of the war. The place where one finds doubt on the subject is usually in the minds of those who were never enthusiastic on the subject. There is also, unfortunately, a certain degree of doubt found among faithful Church members who have not been able to grasp the relation that exists between this work and our duty towards the war.

The striking statement made by the Provost of Trinity College, Toronto, in the admirable report presented by him to the Synod of Toronto diocese on the work of the M.S.C.C. ought to be sent broadcast throughout the Church and beyond it. "In the crisis of the war and in the aftermath, this battered and burdened world will need the Gospel of Jesus Christ more than any gift that peace can bestow." And to this sentence may be fitly added the following from the Charge of the Bishop of Niagara: "If ever there was a time when the call for Missionary effort should be responded to, it is now. To slacken our efforts at this time in any heathen land would be a sign that Christianity in this conflict is a losing cause." Our boys at the front are, above everything else, fighting and dying for a righteous cause, not for a piece of earthly territory, and not for earthly glory. The source of that righteousness is Christ, and the responsibility for upholding the cause rests just as heavily on those at home as on those in the trenches. No man in Canada to-day can honestly say that there is need to withdraw the men from the battle lines of the Church to reinforce those in Europe. There is an abundance of men and wealth to carry on both struggles or rather both phases of the one struggle. The difficulty with the recruiting situation in Canada is not dearth of men or money and to divert even all the men and money given to the Missionary work of the whole Christian Church, to the battle lines in Europe would avail little if this were the only thing done. The great strength of the volunteer system is the spirit of self-sacrifice pervading the forces and such a spirit is engendered only when men believe in a cause to the extent of being willing to lay down their lives for it. That which will take men to the ends of the earth to fight in defence of righteousness and liberty is the spirit of Christ, whether they are fully cognizant of the fact or not.

To slacken our efforts along missionary lines would mean playing into the hands of our enemy and nothing could please the devil more than to have us do this. It would mean a slackening of the emphasis placed upon the primary duty of the Church. This has been well stated by the Archbishop of Nova Scotia in his recent charge: "Missionary enterprise is not merely a benevolent recreation for a few philanthropic people, but the actual business of the whole Church." Nor is it merely a matter of being loyal to the men and women who have volunteered and gone to the front in our Mission fields. It is our loyalty to Christ that is at stake. Let us put the war in Europe and our war in our mission fields on the same high level of service to Christ and let us use the power that is ours if we will but ask for it. We will then not think of dropping

either for the other but will see to it that both are given the support they deserve.

* * * * *

Wonders will never cease. The British Parliament and the Synod of Huron have both decided to extend the franchise to women.

* * * * *

We regret exceedingly the misspelling that occurred in last week's issue in the names of the Revs, Dr. C. A. Seager and Lim Yuen in the former's article on work among Orientals in Vancouver.

* * * * *

Never again can Canadians say that their line of defence is co-terminous with their geographical boundaries. The true line of defence is where the enemy is, whether in Canada or Europe or Asia or Africa, and the strength of our defence depends upon our readiness to respond, no matter what part of the globe the call comes from.

* * * * *

Premier Lloyd George stated recently that "if employers and workers pull together to their utmost, we will pull through—provided the national morals are maintained." It was a great Japanese statesman, Marquis Ito, who said, "Civilization depends upon morality and the highest morality depends upon religion." It would have been much more to the point had Premier Lloyd George said "provided the religious life of the nation is strengthened."

* * * * *

Canada is to be congratulated on the choice of Food Controller made by the Government. A few petty politicians are certain to criticize such appointments no matter who the man happens to be, and even the existence of war does not make them forget political parties. The fact that Mr. Hanna accepted the position on condition that there should be no salary attached to it is sufficient proof of his whole-hearted desire to serve his country and to disarm suspicion of selfish motives. His success will, however, depend largely upon the degree of co-operation given him by the rank and file of the people, as no man in his position can do the work single-handed.

* * * * *

The attendance at the various Summer Schools held by the M.S.C.C. and S.S. Commission in Eastern Canada during the past fortnight has been larger than ever, the various institutions being taxed to the utmost of their capacity. The aggregate in 1916 was 320 while according to latest returns that of the present year was 481. These Schools have passed the experimental stage and have abundantly proved their value. Nor is this value confined to the instruction that is imparted in the study classes, lectures and conferences. One of the most important features is the unifying influence at work, the breaking down of the wall of suspicion that has been rendering the Church almost helpless. The younger members of the Church are learning rapidly that loyalty to the Church does not necessitate a dead level of uniformity, and that loyalty to Christ does not mean suspicion and bitterness towards those who do not see eye to eye with one.

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Thoughts for the Thoughtful

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.—Basil.

* * * * *

Scripture is the best interpreter of Scripture and nothing is more necessary in the study of the Scriptures than patience. Lord Bacon's advice is good: "Read, not to contradict and confute, nor to find talk and discourse, but to weigh and consider."

* * * * *

The reply of the Apostle to all the postulates of the Pagan creed is simply, the Lord Jesus Christ. This name gathers into itself the entire refutation of the Colossian heresy, and it is the reply to all similar heresies, whether in the first or in the twentieth century.

* * * * *

"Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes."—F. W. Faber.

* * * * *

The spectacle of a suffering Redeemer is more potent over the hearts of men than that of the greatest conqueror or the wisest philosopher. At the foot of the cross, and there alone, is the problem of life adequately solved. While the mightiest empires decay and perish, the kingdom of the suffering Jesus endures throughout all generations. In every age, men and women bring to Him their load of sorrows, and are at peace.—S. W. Skeffington.

* * * * *

One of the greatest needs of the day is that Christian men and women should realize for themselves, and exhibit to others, Christ's absolute sovereignty over them, as the supreme Lord of the conscience, the will, the affections, and the life; and should in this way prove not merely their love, to One who has redeemed them, but their surrender also, to One who, because He has redeemed them, claims them for Himself, and says, "Follow me."—Rev. G. H. Knight.

* * * * *

As a model prayer, Nehemiah's is very valuable; and its persistency and patience are its valuable features. He prayed "day and night"; and waited patiently three or four months for the answer. But impressed as we are with this good man's prayer, we will not forget that first he "fasted," and then prayed. In other words, he made preparation for prayer, and an excellent preparation, too. We should prepare ourselves, at any rate, for our special efforts in prayer, and "fasting" fittingly opens up the way to the throne of grace.

* * * * *

We talk so much, and we think so much more, of the trouble we have with others, that we more than half persuade ourselves that if everybody else were just right, we could get on easily in life; but the fact is, that more than half of all our troubles, even of our troubles with others, grow out of our own faults and our own failures, and not the faults and failures of other people. . . . Until we get rid of ourselves, or until we are lifted above all selfish thought of ourselves, there is continual trouble for us, however other people bear themselves.—Selected.

In Memory of the Late Canon A. J. Broughall

Sermon preached on Sunday morning, June 17,
in St. Stephen's Church, Toronto, by
Rev. T. G. WALLACE, M.A.

² Chron. 24: 16: "And they buried him in the City of David, among the Kings, because he had done good in Israel, both towards God and toward his house."

THIS verse refers to Jehoiada, the priest; it is the testimony of the nation to the esteem in which Jehoiada was held. He was honoured in death for the services he had rendered and the life he had lived; and the chronicler sets it down to serve as a reminder forever.

There are some vocations which give a man a special opportunity to do good. The rich man, for instance, has untold opportunities for service, though he does not always use them. When the community discovers a rich man who rises to the occasion, and makes wise and helpful use of his wealth, the people gladly pay him their tribute of honour and respect. The politician or statesman has splendid opportunity for serving God and the people; he does not always do it, but the community feels that no honour is too great to pay the politician who dies poor, who gives evidence that he has resisted the temptation to "feather his own nest," and to place his own interests first and those of the people last. A Priest has exceptional opportunities of serving God and his fellow men. The greater the opportunity, the greater the privilege; but men do not always realize this sense of privilege. Because a man has the opportunity it does not follow he will always rise to it. With the priest, as with others, when a man has been found to serve with a single eye to the glory of God and the welfare of men, citizens and churchmen alike are eager to pay him homage.

This was true of Jehoiada. His position was one of great influence, the times in which he lived were full of difficulty and danger. King Ahaziah was slain by Jehu, and Athaliah set out to destroy all the children of the royal family. Jehoiada's wife, the king's sister, stole Joash, the king's son, her nephew, and saved his life. For six years the tyranny of Athaliah was endured. Then Jehoiada formed a confederacy, deposed Athaliah, crowned Joash king at the age of seven, and under the direction of Jehoiada the government was carried on. You will see that he played no small part in the affairs of the nation, but the chief point is, he rose to his opportunity, and used the privileges of his position to further the worship of God and the well-being of the people. He could have prostituted his office to selfish or even to ignoble ends. He resisted all temptation to serve only himself. His blameless life, his upright statesmanship, his conscientious devotion to duty,—these earned him a high place in the regard of the nation. They buried him with great honour because he had done good in Israel, and whenever we find a man of this quality it should be our duty and our delight to honour him in life and in death. Such men are scarce; such men should be appreciated.

We are gathered to-day under the shadow of a great sorrow; we mourn the departure of the former rector of this parish,—a man of holy life and of high sense of duty. He served the Church with a single eye and it was only natural he should be carried to his grave on Tuesday last "full of years and of honour" amid widespread evidences of respect on the part of the Church and of the general public.

We have had to face experiences like this frequently of late. The war has made us familiar with the strains of the Dead March.

This congregation has lost many brave men, many valuable lives. Not many weeks ago we noted the loss of one who was officially connected with us in the important capacity of churchwarden (Lieut.-Col. Geo. T. Dennison, Jr.). We must not allow familiarity with these sad experiences to make us callous. The loss of one who was for over fifty years the rector of this parish is a loss that cannot easily be repaired. In the midst of many losses this is our greatest loss. It is only fitting that I should give expression to our sense of sorrow; it is only fitting that we should pay a sincere tribute of affection and respect to the memory of our late Rector, Canon Broughall. Like Jehoiada, he played his part both as a citizen and as a priest.

As a citizen, he stood for what was best in the life of the community. For many years he was prominently identified with the work of charitable relief in the city, and he was an important office-bearer in the House of Industry. His own efforts in that direction (and those of his wife) are too well remembered in this city to require comment from me, and such was the spirit of the late rector and his wife that nothing was ever more distasteful to them than to have their good deeds advertised. As an educationist, also, he played an important part. As Lecturer in Classics in Trinity College, as one of the founders of Bishop Strachan School, and in many other ways, he manifested his interest in the educational life of the community, and his influence was always healthy and uplifting. How much the community owes to men like Canon Broughall can never be accurately told on this side of the Judgment. If we want to put the self-denying spirit of his citizenship to the test we have only to look at the splendid record of his family in this war, beginning with his eldest son, who, being unmarried, was in a position to resign his parish and go overseas. Eleven of his grandchildren are on active service, and three of them have already died for the cause. In all cases they gave up good homes and excellent prospects,—truly a magnificent record; one of which any family might well be proud.

But we are even more interested in him as a churchman and a parish clergyman. The distinguishing characteristic of Canon Broughall's churchmanship was, I think, its sanity. He was never the victim of extremes; he was never given to display and noise. He never lost sight of the dignity of his office. He never sought cheap popularity. We used to speak of the solidity of the Anglican Church. The Canon was a representative of that tradition—a man of learning and refinement, as we used to say "a gentleman and a scholar," and a man of great spiritual attainments.

No doubt it was the beautiful spiritual influence of his home that led three of his sons to take Holy Orders, and all three are successful parish clergymen. It was in his home the work began that made St. Stephen's so great an influence in the religious life of this city—an influence felt not only here but far beyond this city to the farthest bounds of Canada. I remember the first time I met Canon Broughall many years ago, I thought him stern and distant. I am glad I lived to correct that impression; he was most gentle, simple, lovable—firm when the circumstances needed firmness, but one of the most gentle and sympathetic of men. Strangers little guessed how humble-minded he was. For some time after my appointment as rector he did us the great honour of taking part in the services, he did so as long as he was able. Although he was in every respect my senior, he would always try to step back into second place, and it required all the determination I was able to muster to insist on his taking his rightful place of seniority as long as he shared in the services of this church.

Sometimes, when I visited him in his last illness, he would ask me to say Evensong with him and we would read the Psalms for the day together. He always concluded by asking me for my blessing, little realizing that our positions were really reversed, that it was he who by his holiness and simplicity was bestowing on me a benediction of priceless value. This is only one illustration of his modesty and humility. Truly I am his debtor—we are all his debtors. My position was largely nominal, his was the real headship, and even when he was unable to be with us, we never ceased to look up to him; we never ceased to regard him as our leader. A spiritual bond of over fifty years cannot, should not, easily be broken; even death itself can scarcely bring it to a close.

To take stock of those fifty years would be beyond us; we can only acknowledge in deepest gratitude a debt so great that we shall never, on this side of the grave, be able to repay it. Fifty-six years ago he came to this parish as its second Rector, when it was a sort of forlorn hope—St. Stephen's-in-the-Fields. What wonderful changes he has seen, what wonderful struggles he has passed through. He saw the city grow up to it, and around it and far beyond it. The day of small things became the day of big things, and though the parish is no longer what it was, the work goes on, largely through the impetus created by Canon Broughall and his wife. He still lives and will continue to live in the work he has created here. He has bequeathed to us traditions and ideals to which we must try at all times to be loyal, and now that he has passed from us we feel that not only this parish but the whole community is all the poorer because a beautiful life has been removed from our midst.

This is a very inadequate testimony, I know, but down deep in our hearts is a respect and reverence for his memory that will grow with the passing years, and that is the best testimony of all.

Much as we feel our loss, how much greater the loss of those nearest and dearest to him, especially his widow. Fifty-six years ago they were married in this church, and on Tuesday of last week, another service in this same church brought to a close that long period on earth of mutual love and happiness. We feel how feeble is our sympathy, but our love and our prayers are given without stint to her on whom above all has fallen this blow of bereavement. She has asked me to thank you to-day for the beautiful service of Tuesday, for the wreaths sent—the cross and the anchor—and for the consideration you have shown throughout the years past. I am sure you will accept this thanks from her to-day. She tells me she cannot say what she feels; she tells me that whatever I say by way of thanks to you I cannot say too much. I can assure her, I think, that we need no thanks; that our best tribute is only a poor and meagre return for the years of self-denying effort and conscientious discharge of duty which have marked her own life as well as that of her husband.

It is enough to say that such lives are the most helpful and heroic, that they have left behind them an example and an influence that will never die, and we can only pray that, as a church and as individuals, we may profit by their life and work, and that the associations begun here may be continued in a better world when that eternal day dawns and the shadows of earth are dispersed in the sunshine of the presence of God.

"Soul of my soul, we shall meet again,
And with God be the rest."

MOTHER'S HELPERS.

Mother had a bad headache and had gone upstairs to lie down. The children were in the sitting-room talking it over.

"I am sorry for mother," sighed Marjory.

"So am I," said Teddy.

"How sorry are you?" asked David. "I am so sorry for her that I am going to fill the wood-box as full as it will hold and get a lot of kindling, and start the fire for supper."

"Oh," said Marjory, "now I see what you mean. I am so sorry, that I am going to ask her to let me get supper. I can make toast and tea, and scramble eggs."

"I'll help set the table and wipe the dishes," said Teddy. So mother got a nice rest that helped to drive away the headache.

"I don't think that people are really sorry for one," said David, "unless they are willing to help."—Exchange.

Diocese of Huron

Business of Synod

Executive Committee.

THE regular sessions of the Huron Synod was preceded by a meeting of the Executive Committee, on Monday, June 18th, at which applications were presented asking for superannuation for the Very Rev. Evans Davis, London, the Rev. J. W. Hodgins, Stratford, Rev. W. J. Taylor, St. Mary's, since deceased, and Rev. J. Gandier, Pelee Island. All were granted and a resolution of appreciation of the long and faithful services of these men was passed. The financial statement presented for the year revealed the fact that the total voluntary revenue for the year amounted to \$49,671.37, an increase over last year of \$6,318. The total result of the year's administration has given a balance on hand of \$2,850.60. Rev. W. J. Doherty, secretary-treasurer of the diocese, reported investments amounting to \$931,986.98.

Quiet Hour.

Following the meeting of the Executive Committee a Quiet Hour was held in the evening in St. Paul's Church, attended by the clergy, for whom it was specially intended, and a goodly number of lay delegates and friends. This was conducted by the Bishop of the diocese, the address being given by the Rev. Professor Cosgrave, of Trinity College, Toronto. "The Praise of Silence" was the theme of the address, in which the importance of spiritual communion with God was impressed upon the clergy. Those who give out continually of spiritual life must themselves be filled with the Spirit of God and must not neglect their own salvation.

Synod Service.

The following morning, immediately preceding the opening session of the Synod a celebration of the Holy Communion was held in the Cathedral, at which Professor Cosgrave again was the preacher. "The day has gone," said the preacher, "when the Church can rest upon apostolic succession, upon its incomparable liturgy or its adherence to the doctrines of the Church. It can no longer grow by assertion of its claims, but by the faithfulness of its service. Even as the central idea of Christ's teaching and example was that of service, so it must be the central idea of the Church." Dwelling upon the changes which have been brought about by the war, the new conception of the meaning of service that has come to men and women, even to the sacrifice of life in response to a clear and definite call, Prof. Cosgrave reminded that these are the people to whom preaching is to be done to-day. "The world has never been more awake to moral issues, more conscious of the moral of service and sacrifice. It will not listen to the Church that does not practise the gospel of service it preaches. The Church to-day must commend itself by the worth of its service." The Church, he urged, must identify itself with all that makes for the uplift and enrichment of human life. "I hope," he said, "the Church of England will take its share in the preservation of the national life and of the health and happiness of every inhabitant of the Dominion. I hope the Church will no longer stand neutral on moral and spiritual issues." In conclusion, attention was drawn to another phase of opportunity which has arisen through the war. Never have men and women been more deeply interested in religion, more concerned with things pertaining to the mystery of life. Always there should be taken into account the religious instinct of man which has been awakened by the critical times of the past few years. "It is pathetic to see men and women conscious for the first time," he said, "of the impenetrable mystery of human life. Is the Church going to meet the needs of these men and women, or is it going to turn them over to the tender mercies of H. G. Wells or Sir Oliver Lodge? The failure of the Church to give them guidance will have serious consequences for all. If the Church fails in consolation and guidance, we are sure to witness a great renewal of certain forms of spiritualism."

Conscription.

At the first business session of the Synod the following resolution, presented by Mr. E. G. Henderson, of Windsor, and seconded by Mr. Charles

Jenkins, of Petrolia, was passed by a standing vote, followed by the singing of the National Anthem: "The Synod of the Diocese of Huron pledges its loyal support to any measure of selective conscription which the Parliament of the Dominion of Canada may consider it advisable to enact and would urge that such legislation as may be required to provide imperatively demanded reinforcements, be put in effect with the promptitude the absolute necessity of the situation calls for." Several delegates spoke to the motion and a copy of the resolution was immediately forwarded to Sir Robert Borden.

Bishop's Charge.

Extracts from the Bishop's Charge have already been published in the "Canadian Churchman." During its reading, the Bishop was repeatedly cheered, his statement that he would rather be ruled by Downing Street, or even Washington, than Quebec, evoking great enthusiasm.

Clerical Stipends.

A paragraph in the report of the Executive Committee drew attention to the inadequate stipends being paid to clergy. This gave rise to considerable discussion. Mr. H. Sanders, of Norwich, expressed the hope that definite action would be taken at once, and suggested that a special committee should be appointed to deal with the matter. Mr. E. G. Henderson, of Windsor, voiced the same opinion as Mr. Sanders, adding that "miserable stipends were being paid to clergymen, not at all on a scale with those paid to men in other professions and callings." Furthermore, he pointed out, while incomes in other lines have been advanced with the increase in cost of living, those of clergymen have remained stationary. Bishop Williams reminded the Synod that he had called attention to this matter in his Charge, which would be dealt with by a special committee. The answer of the Bishop to a question put by Mr. Backus, "How many increases were voluntarily made in the past year in missionary charges?" was "Just two." Later in the sessions a resolution was adopted fixing the minimum salary to be paid to clergy at \$1,200. It was further agreed that conferences between clergy and lay delegates according to deaneries be held at once and a general canvass be undertaken in July.

Extension of the Episcopate.

The report on the extension of the episcopate in the Province of Ontario, was presented by Mr. Jenkins, and recommended in short the increase in the number of Bishops, without any change in the diocesan boundaries, and referred the matter to the Provincial Council. The boundaries adjustment portion of the report recommended as follows: "Beyond the limits of the ecclesiastical province, but within the limits of the civil province, adjustment with the Province of Rupert's Land has to take place. When this is done the Church in the Province of Ontario will be able to give effect to its resolution passed as to support of another missionary diocese on the lines adopted by the Province of Canada in setting out the diocese of Algoma." Seconding the adoption of the report, Rev. Dr. Tucker referred to the three ways suggested in the Bishop's Charge for increasing the number of Bishops without dividing the dioceses. The disadvantages were pointed out of the too small diocese so far as circulation of the clergy is concerned. Reference was also made to the big claims the national movements in the Church of England, such as the Social Service Council, the M.S.C.C. and Sunday School Commissions, make upon a Bishop of the ability of the Bishop of Huron, in addition to the strain of duties within his own diocese, and coupled with this the suggestion that he should be given relief, perhaps by the appointment of an assistant Bishop. While expressing thankfulness for the thoughtfulness which prompted the suggestion of Canon Tucker re an assistant, Bishop Williams stated that he felt that he was quite capable to carry on the work of the diocese for the present. In regard to the matter of circulation of the clergy, he stated that 15 years ago he had introduced a motion for a change to be made every three years in all parishes receiving grants from the Synod. "Perhaps I didn't put it very well," he said. "In any case, I was turned down handsomely. I am still hoping to get at some means for better circulation of the clergy. Within the past six months I have had 37 applications for change of parishes, and only three parishes open."

Sunday School Report.

The report on Sunday Schools occasioned some discussion of the general examination scheme.

(Continued on page 431.)

NEW BOOKS

Ancestral Voices.

By John A. Hutton, D.D. Toronto: Hodder & Stoughton. (263 pp., \$1.50 net.)

An admirable series of essays from Dr. Hutton, whose work is increasingly in demand. He has published three volumes of sermons, and is a constant writer in "The Christian World." This book he has written to show the silver lining of the heavy cloud over us. Man has beaten his way upward to a Catholic conception of human nature. The past ages have taught him the limitation and fallacy of lesser conceptions, even though present advantage seemed to be gained by the "top dog." He sees this present war as the protest of the deep Ancestral Voices of the soul against an attempted sectional tyranny which would overthrow man's established and universal nature and thwart his true function. The note of his essays is strongly optimistic. He believes that the darkness will lead back to humility and faith. He is convinced that an age of faith is returning, a newly recovered confidence in life, in that body of personal facts, of moral misgivings, flashes of the ideal and holy. He finds Nietzsche a man crying out for freedom, embarrassed in the meshes of his own theory. He has a sympathetic paper on Tractarianism. He gives discriminating study of G. K. Chesterton, that herculean defender of the Christian tradition as it gives an issue and consecration to the fountain of our natural life. The last hundred pages are devoted to an illuminating investigation of the sense of sin in Great Literature—Coleridge, Ibsen, Octave Feuillet, Goethe, Tolstoi and Shaw. The book is one for the favourite bookshelf of the serious-minded reader of literary tastes.

New Teacher Training Course.

Part One, *The Pupil*. Part Two, *The Teacher*. By L. A. Weigle, Ph.D., D.D. Toronto: William Briggs. (Each part 100 pp., 20 cents.)

Two splendid little books, packed with information and suggestions, carefully planned, with bibliographies and questions for investigation and report. They have been designed by Dr. Weigle for use in Teacher Training Classes, and are well suited to their purpose. The ten chapters in each give material for autumn and spring studies. Rectors, superintendents and teachers of training classes will find them invaluable. Their cheapness makes them accessible to all.

The Hibbert Journal.

Dr. Oliver Lodge writes in the April number of this Journal a paper which might be considered a postscript to his recent book "Raymond." He admits that the proof and argument for the action of discarnate mind is incomplete, but asks for patient and critical examination. This recalls his advice to bereaved persons, discouraging their use of mediums. A review of his book appears in this number, which deprecates resort to professional mediums on the grounds of conscious or unconscious deception and guessing or rapid influence. Dr. G. F. Barbour writes a deeply thoughtful paper on "Force in Christian Ethics," making the point that its grave attendant danger can be avoided only by a steady concentration of mind and will on the ideal and a constant resolve to attempt the Christian venture of self-sacrificing goodwill. The fallacy of the pacifists is exposed in a paper on "The Love which is not the Fulfilling of the Law," showing that active goodwill, not passivity, is the ideal. Articles on the Montessori Method, the Philosophy of Valdimir Soloveyov and the Cults of New Guinea are included.

A PRAYER OF ST. COLUMBANUS, IRISH MISSIONARY OF THE SIXTH CENTURY.

O Lord, give me, I beseech thee, in the Name of Jesus Christ thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple, that they may receive unquenchable light from thee that will enlighten our darkness and lessen the darkness of the world. My Jesus, I pray thee, give thy light to my lamp, that in its light the most holy place may be revealed to me in which thou dwellest as the eternal priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee. Amen.

The Bible Lesson

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

Sixth Sunday after Trinity. July 15th, 1917

Subject: Sennacherib's invasion of Judah.—
II. Kings, 19: 20-22 and 28-37.

WE are still dealing with the reign of Hezekiah. This good King had difficulties and troubles. His goodness did not gain for him exemption from these things, but it was shown to be triumphant by the way in which he met them.

Judah was in the unfortunate position of a buffer state between the great kingdom of Assyria and Egypt.

At this time there ruled in Assyria a very proud and mighty King, Sennacherib (B.C. 705-681). His pride and arrogance are shown by his description of himself, "The great King, the powerful King, the King of the Assyrians, of the nations of the four regions, the diligent ruler, the favourite of the Great Gods, the observer of sworn faith, the establisher of monuments, the noble hero, the strong warrior, the first of Kings, the punisher of unbelievers, the destroyer of wicked men."

He was great in war and in peace. His successes in war and his works in peace are recorded in ancient bas-reliefs and inscriptions. Yet he was not so great as he thought he was.

Hezekiah was afraid of this great world power of Assyria, and when Sennacherib came to Lachish, on his way to attack Egypt, Hezekiah sent to him an offer of submission and a promise of tribute. Sennacherib accepted the King's offer of submission, and imposed so great a tribute that the Palace and the Temple had to be stripped to pay it. In spite of this the "observer of sworn faith" continued his siege of Lachish, and also invested Jerusalem.

1. **A Challenge against God.** The messengers sent by Sennacherib, as described in chapter 18, not only defied Hezekiah, but also challenged the power of the God of Israel. The letter sent to Hezekiah did the same. The great, boastful conqueror was determined to subdue Judah and to leave no stronghold behind him in his march upon Egypt. He despised the resistance that Hezekiah might offer and he scoffed at the idea that God would intervene.

2. **Hezekiah's Prayer.** Hezekiah did what every good man does in time of perplexity and need. He took the matter to God in prayer (vs. 14). Our lesson (vs. 20) begins with the answer to that prayer. Isaiah had already sent to Hezekiah an assurance that God would grant deliverance to Judah (vs. 6, 7). He now repeats that assurance, and points out that the challenge of Sennacherib is against God as well as against Judah.

3. **Divine Intervention.** Judah might long withstand a siege of Jerusalem, but there was no hope of overcoming the enemy by force of arms. God promised to deliver them, and this was done by some sudden plague or calamity that overtook the Assyrian armies. "The Angel of the Lord went out and smote in the camp of the Assyrians." Judah was delivered. The whole campaign was given up and Sennacherib went back to Nineveh. There he was killed by his two sons. It is thought by some that he intended to sacrifice these sons to propitiate his gods, and that for self-protection they took his life.

4. **Lessons for Our Own Times.** It needs to be strongly asserted to-day that God is interested in the affairs of nations, and that God does answer prayer. The haughty and arrogant cannot subdue the world by the assertion of their might. We have a right to pray to God against them. In time of peace one of our prayers, "to be used in time of war," seemed out of harmony with the softness to which we had accustomed ourselves. Most of us have come to a more masculine way of thinking, and can pray, "Abate their pride, assuage their malice and confound their devices," and can also heartily sing the second stanza of the National Anthem. Let us have a clear faith that God will hear and answer our prayers. Boastfulness and assertion of might are not pleasing to God any more than the breaking of treaties and the oppression of the weak.

Hezekiah defended his cities with the best of his power and skill, and also, in an humble spirit he prayed to God for deliverance.

Perhaps it is in this last requisite that we fail. Prayer is a power that is in the hands of everyone. Let us support our armies and defend our cause by the mighty, unseen power of prayer.

To God we may leave the judgment and the final working out of the results, but we must do our part in service and in prayer.

FROM WEEK TO WEEK

Speciator's Discussion of Topics of Interest to Churchmen.

THE Confederation of the various provinces of British North America was consummated in 1867 amid strife and political turmoil. The statesmen of those provinces were jealous lest they enter into any union that would militate against provincial progress or subject their citizens to any undue restrictions of political power. All great movements in a free country have to pass through the fires of criticism, opposition and obstruction, partly because there are different legitimate interests to safeguard, and partly because there are different minds to convince. The representatives from Ontario are naturally not those best qualified to express the ambitions and ideals of Quebec, nor are the men from the Atlantic seaboard in a position to fully estimate the aspirations of the people who dwell inland. The only way in which such interests and hopes can be effectively harmonized on a just and lasting basis is to have the whole question from every point of view frankly and fully thrashed out at the beginning. Such was the situation in 1867. In the hands of men of rare vision and political skill, men of true patriotism and exceptional gifts of oratory, the thing was accomplished, and the British North America Act, giving legal effect to the ambitions of our people, was finally made law on the 1st of July, exactly fifty years ago. Looking back over this half-century, the consensus of opinion supports the wisdom of the Fathers of Confederation. Weaknesses have been discovered, but we say, better these defects than to have wrecked the whole scheme of a united Canada. And now that the jubilee has come we find ourselves confronted with apparently still fiercer conflict. It isn't a question of effecting a union, but a question as to how the union that exists may be preserved. Again the wisdom, foresight, strength and patriotism of our statesmen are called for as never before in the history of our country. To-day it isn't a question of expediency; it is a question of rectitude. No statesman need fear the consequences so long as his position is sound and just. The Prime Minister who holds aloft the true ideal of nationhood and unflinchingly pursues it may fall, but he will fall on the sacred field of honour. They who curse him to-day will bless him in the long to-morrow of the coming years. The Canadian people want to do the right thing at this critical juncture. They want to be rightly led, and not to lead. No Premier in Canada ever faced such a path of glory if he only walk aright therein. It is a path beset with all kinds of pitfalls—the seductive appeals of partisans, the blustering threats of demagogues, the fears of the fearful, the hopes of the sanguine. To fail in carrying a policy of rectitude would in no way tarnish the reputation of the statesman, but it would inscribe upon a nation's records the story of her people's shame. The men who fell at Vimy Ridge have not failed. Their light has not gone out, and a grateful nation shall see that their light never shall be extinguished. The men who guide aright the destinies of our Dominion in these fateful times may be rejected, but they shall eventually take their places in the Valhalla of immortal patriots.

"Spectator" wonders if our Government is employing the scientists of Canada to help to win the war. In preparing for the rationing of our people, a step that will sooner or later have to be taken, is the Government ready to make suggestions based on scientific knowledge as to food values of available products, and have they any substitutes that would aid in the eventuality of a shortage in any given cereal or vegetable? Much is said about a shortage in tin. Is it beyond the powers of our men of science to discover an economical way of using the millions of tin cans that are thrown aside by our people as utter waste? The supply of paper is an acute problem: Is there no organizing genius who could with authority gather up the thousands of tons of waste paper that to-day goes up in smoke as a nuisance when it ought to find its way back into a new product? Devoted women are doing something to meet this situation, turning over their profits to the Red Cross, but they merely touch the fringe of the problem. In many directions there is much to be done by Canada, things that have long ago been done elsewhere. Unless we apply ourselves earnestly to these problems we shall have missed much of the dis-

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The multiplication of calls upon the generosity of the public is an inevitable result of such unusual circumstances as have arisen in the present war. The need is immeasurably greater than in times of peace, and hence the varied demands. It is a time, however, when in the midst of an imperative call to economy, there should be the greatest care to see that our gifts are placed where they will be wisely and effectively administered. Three or four organizations may be brought into being to do what could better be done by one. It is not, therefore, sufficient that the object of the appeal be worthy, but we should be assured that they to whom we commit our funds are doing, and in a proper position to do, the work that they profess to be doing. As a matter of fact, a Government censor of the organizations that are asking for public support for work arising out of war conditions, would be a great safeguard to the public. For example, a campaign for funds for what is described as the Y.M.C.A. work among the sailors of the Royal Navy when on shore, and for the widows and orphans of the men of the Merchant Marine, who have lost their lives during this war, is being carried on in various parts of Canada. This organization is said to be the Canadian branch of the British and Foreign Sailors' Society, with headquarters in Toronto. Through lack of organization or business acumen, it has been found difficult to get precise and definite information concerning the modus operandi of this institution. This society has been operating in Canada for about seven or eight years. The sailors' institutes in Montreal, Quebec, St. John and Halifax were all founded before its arrival, and are carried on independently of it, barring a few grants, we understand. That an inland city should be the centre of work among seafaring men is puzzling to the lay mind. How a society in Canada could look after the dependants of men who have served in the Mercantile Marine without the co-operation of the Government, is also difficult to see. These and many other questions about the actual work and how it is accomplished, should be made quite clear before a dollar is asked from the public. Owing to the fact that the representative of the society referred to usually first enlists the co-operation of the Anglican clergymen of the town to be canvassed, "Spectator" feels that they should have the fullest official information placed at their disposal before committing themselves. The clergy are being used for many purposes these days and it is, of course, a compliment to their influence, and for that reason they have to be all the more careful to guard their good name before the public.

Spectator.

A NEW FAMILY.

In a New Cross tram one Saturday evening recently was a lady carrying a large bundle tied up in a red and white bedspread. She was bubbling over with happiness and excitement, obviously longing to tell somebody "all about it," and we got into conversation over the disposal of the bundle. This, she said, contained cushions, for she had been helping at an entertainment for wounded soldiers. She chatted about the men, the music and a certain sergeant who had closed the evening by reciting a poem of thanks to the ladies—his own composition. The talk drifted—like all talk nowadays—to the war, and I asked if she had many friends fighting. "Well," she said, "not relatives. But I've a long list—to put in at prayer-time, you know." She stopped and laughed a little. "You'll think it odd," she said, "but I'm sometimes almost grateful to the war. I've no brothers or sisters and I'm not married; and the war's given me a family."

It was a remark to stick in the memory, for we think of the war mainly as a destroyer of families. But here was a true follower of "the Little Child with a heart so wide that it takes the whole world in," who had adopted sons in her prayers with such reality that she could call them her family. Probably that lady is only one of many lonely folk who, through the war, have found, as she said, a family. One thing is certain—that the war has made us all feel the sense of kinship, or family-feeling, which binds together a nation.—Ex.

Just as the wire glows with the electric current, so every child of the Church may shine with the light of the Spirit on Whitsunday.

A School Girl's War Outlook

MISS E. M. KNOX, Havergal College, Toronto

AS the war continues, as days and months pass into years, an ever-deepening sense of responsibility steals over the world of women and casts its shadow over schools and universities. At the first shock of the war it was a feeling of crisis and everyone set to work to meet the immediate necessity, just as years ago at the warning stroke of the bell of St. James', the garrison called "to arms," and the citizens snatched the leather buckets from above their doors, and rushed to cast a punchon of water on the fire, or fell into line to pass buckets up and down from the bay. But to-day, this first alarm is over and we look, as it were, beyond the fire, beyond the war, to the rebuilding of a newer, purer, coming Canada, and in the thought of that rebuilding, understand something of the necessity for self-sacrifice, for training ourselves according to our various occupations and professions.

For this question of self-sacrifice is unhesitatingly the question of to-day, but there is joy as well as sadness, for, despite the tragedy on every side, despite the uncertainty, the one strange fact remains, that the girls of to-day are in many respects brighter and more hopeful than the girls of past generations. We wonder why? The truth is they have suddenly awakened to a knowledge that they are intensely wanted, to a knowledge that a marvellous and unknown future is ahead of them. A new world is opening at their feet, a world of adventure and responsibility, and as the gates of that world are thrown open, they know also that those gates will be kept open or shut according to their own personal efficiency or inefficiency.

The three gates which stand open wide, are the gates of adventure, of command of money and of command of responsibility. The day is past when girls envied boys, when they chafed because they could not explore, could not strike out great lines of work and play, but to-day Canadian girls have adventure more than enough ahead of them. They are called to found hospitals in the West, to be V.A.D.'s in lonely farm houses on the prairie, to turn saloons into coffee rooms, to erect hostels for girl immigrants, to cheer and teach disabled soldiers.

The command of money is the second great responsibility. Girls in banks and offices are paid as high salaries as men. This salary in hand, will they study thrift on broad lines, will they think of brother or friend dangerously wounded and save and give accordingly?

The third gate, the vote, the command of responsibility, calls for an insight into political, social and moral questions, calls for a striving towards a nobler, purer government. A girl finds herself face to face with the fact that she is of service according as she forms a wisely thought-out opinion and votes. She is of less than no service according as she follows the whim of the moment, as she shirks responsibility and trades upon the opinion of others. How can she be prepared, how can she tread securely along these three great avenues of life? The answer depends largely on the way in which she is facing life, on the way in which she is preparing herself. To meet its issues, therefore, the girl stepping out from the Junior School into the Senior School has not a moment to lose but should already be thinking about her future. Her day dream should spend itself not upon the life which is easiest and most amusing, but upon the life which is hardest, the life adapted to her capabilities, the life which will bring her to her best, the task for which she is most intensely wanted.

In preparing for that life, there are three great requisites of intellectual training. In the first place a girl must learn to think and express herself clearly. The tangles we laugh at, the tangles such as "the Spartan invaders were thrown into the Tiber to be devoured by crocodiles," "Joan of Arc was tied to a steak and burnt," "Rooms are to be coloured in pail green-with flour boxes in the window," "Carbolic acid is a splendid thing to give after drowning," may be amusing enough to an examiner, and may cost a few marks in an examination, but they cost far more, because they indicate a tangled habit of mind which may continue long after school days are past, and heavily handicap a girl's usefulness in after life.

Next to a clear habit of thinking comes a clear habit of action. We all understand that the success of a gymnastic display turns upon each girl's

personal power of self-control, each girl's skill in bringing every movement of her body into perfect musical rhythm, but we do not see how far success in life turns upon each girl's power of self-control, each girl's power of self-obedience. It is so easy to talk in a corridor, to talk after lights are out, to send in books late and to make excuses, and it is not so easy to see that a careless habit or a lack of self-control may induce a curvature in character harder to overcome than a curvature of the spine.

Thirdly stands the necessity for unselfishness, and in the light of that unselfishness, the further question of influence and example. A habit of selfish shirking cannot be cast off like a glove. It is easy to give good advice, to say you "are sorry," you "never thought," but advice falls flat, and a girl learns too late that she uses her influence but once, that she passes along the street of life but once and that it is a case of:—

"Not again!" "Not again!"
Do you hear the sea singing that one refrain?
The pine trees, the wind and the wearisome rain
All whisper it; "Never again!" "Not again!"

In thinking out her future, what is the highest day dream, the greatest service she can render Canada? Unhesitatingly, the need of the future, especially in the light of the war, is the need of raising up a strong, God-fearing generation and the girl who is definitely training herself for home life or for teaching, is preparing for the greatest patriotic service in the world. Take the question of teaching. The girls who are training as gymnastic teachers have plenty of openings ahead of them for every one to-day realizes the necessity for improved physical training, not only in schools, but in Y.W.C.A.'s and factories, if women are to stand the heavy work and long hours in the new professions opening before them.

So, too, girls who are training as domestic science teachers will reap a rich reward in the health and happiness which the knowledge of their craft brings either in future homes of their own or in the homes of the students under them. But the thinking of a nation is the making of a nation, and the teacher in the class room wields a power greater even than the teacher in the gymnasium or in the domestic science room. A girl in a recent essay somewhat quaintly said: "Alexander the Great was very lucky in having a tutor like Aristotle, a quite well-informed gentleman, who believed in getting hold of all the knowledge he reasonably could." Canada is lucky according as "well-informed" girls who believe in "getting hold of all the knowledge they reasonably can," step forward into the rank and file of public school and collegiate teachers. The old excuse, "I am not patient enough," dies away in the spirit of self-sacrifice, the spirit which faces drudgery, faces the lack of recognition, which cares only to set its mark upon the coming generation, a mark more swiftly and surely made through teaching than through any other profession. We believe the day is coming when, in God's mercy, the Bible will be restored in the schools of Canada, and the girls who teach in those schools will have a marvellous opportunity of serving God in their day and generation. Archbishop Machray in the midst of innumerable responsibilities and infinite opportunities of statesmanship in the development of the Northwest, reckoned his time well spent in teaching the matriculation class day by day in St. John's College. As we stand at his graveside and read the inscription on the lone cross, we know that it speaks as vividly of his teaching as of the administration of his diocese when it says: "He fed them with a faithful and true heart and ruled them prudently with all his power." The present world tragedy would never have been but for the false ideal set in the German schools, and that tragedy makes us long that the truest perspective, the highest ideal may be set in Canadian schools.

How strange it seems with all these mighty changes and coming responsibilities to hear self-indulgent girls now and again grumbling at the monotony of school life and complaining that there is "no pepper" in it. They think only of pleasure, like the poor woman in the war, who was so keen on pleasure—i.e., "pepper," that she put mustard plasters on her husband's feet and chest and set off for a movie, leaving him to die of double pneumonia. It is quite true there are no late hours, theatres, and movies in school life, but a diet of pepper is as unsatisfactory in daily moral and spiritual life as in daily physical life.

"At the end of a life of self-seeking,
What will Christ find
But the drip of the rain and the winter wind?"

True exhilaration lies in the thought of the adventure, in the thought of the self-sacrifice for

our country to which God is calling us. To-day's newspapers tell us that immigrants are pouring across the borders from the States in the West in larger numbers than ever before, and the moment the war is over that a larger number of immigrants will pour in from countries weary of war. The next four or five years, if rightly used, will prove the turning point in the future of Canada. Before the war it seemed no use trying; we were making money so easily, we were so self-satisfied, we did not heed where we were going. So far as money-making and pleasure were concerned we knew our way, but so far as spiritual life was concerned we were like Booker Washington's old Aunt Caroline whom he met one evening striding along with her basket on her head. "Where are you going, Aunt Caroline?" "Lor' bless yer, Mister Washin'ton, I dun bin where I's er goin'." Booker Washington remarks: "Half the people on earth dun bin where they was er goin'!" Nor did we spiritually "dun bin" either. But the war has arrested us, has forced us to stop and think, just as the famine in Elijah's day forced the Israelites to stop and think, and we, like them, have to decide whether the love of riches or the love of God is to be the dominating impulse of the country.

But greater even than the influence of the school is the influence of the home, and this brings us to the greatest of all patriotic services which is the influence of a good mother. An old writer tells us of an Indian who shot an arrow across the Niagara River. To the arrow was attached a silken thread, to the thread a wire, to the wire a rope, and on the rope's strength a bridge was hung which proved the making of the surrounding district. A little boy may be but a little lad playing with his tin soldiers, but he is an arrow who carries a silken thread which one day may become a bridge of strength and righteousness to the Canada of to-morrow.

The women of a hundred years ago played a noble part in the birth of the first Canada. They endured hardships of which we to-day know nothing. They rose at daybreak, drew wood for the ever-devouring fire, prepared breakfast by chopping up frozen milk, sawing off the frozen beef with a hand saw, thawing the frozen loaf slice by slice as they cut it before the fire. They learnt the meaning of loneliness, learnt what it was to be left in remote solitary clearings, walled high in the shade of the primeval forest, and silent but for the howl of the wolf or the croaking of the frog. "What were the strong points which they emphasized? They understood their responsibility to their children, and instead of giving way to idle repining, they played their part so nobly that the knowledge of God, which, but for them, an old writer tells us, might practically have died out of the land, was kept alive night after night, by the light of the blazing fire, piled tier upon tier, as they put aside their spinning wheel and "brought back the knowledge of God to their husbands and introduced the Bible to the notice of their children."

The women of a hundred years ago told outside their homes as well as in them. They understood taking Sunday as Christ took it, first for the service of God and then for the service of man. It is true that in the first pressure of loneliness Sunday was in danger of being forgotten, that the axe and the hammer resounded on every side, and that children began to spend their time on Sunday in searching for amusement in which "they might consume the day." But under the influence of the Scotch a change came. The records tell us that the Scotch women carried about with them the consciousness of the presence of God, and in that consciousness a nobler, higher life set in for everyone around them. They understood the

importance of churchgoing. "How did I get to kirk?" said an old lady. "Through the bush with the leaves rustling about my legs and only the blaze of the trail to go by. When I had shoes I took them off to cross the river, I could stick to the logs better without them." The way might be eight, ten, fifteen miles, but tramping through the bush the old settlers came to their meeting place, returning, if need be, by the help of pine torches at night.

Moreover, the women of Canada a hundred years ago kept such open house, and showed such generous kindness that Canadian hospitality became proverbial, "the ever-ready frying-pan with a burden of venison or fresh fish from the brook below," was at the service of every traveller. How far are we enduring hardships, teaching the Bible to our children, observing Sunday, exercising hospitality? Take the question of hospitality, how far are we setting a tone of generous kindness not only in our hospitality itself but in our thoughts and words? Christ set the hands of the clock of life in two perfect circles, the hour hand in "Thou shalt love the Lord thy God with all thy heart," the minute hand in "Thou shalt love thy neighbour as thyself." Is the minute hand of our life set for our neighbour or for ourselves? If set for our neighbour, is it set in a circle of criticism? Are we finding fault just as the sieve found fault with the needle because there was a hole in it? In thinking of our neighbour, are we looking, as it were, out of his back window, poking in his rubbish heap, or are we appreciating the glorious view from his front window? Is our general atmosphere towards our neighbour one of generous appreciation or ungenerous depreciation?

Secondly, as to the question of practical help. As events happen are we practically sorry for ourselves or practically sorry for our neighbour? Mrs. Jamieson, in her sketches of Toronto, a hundred years ago, spoke pathetically of a half-starved cow which kept her awake all night, "supplicating hay at a little shanty opposite." But her pity expended itself on her own sleeplessness, not upon the misery of the cow, and she never dreamt next morning of seeking out the owner or of inquiring whether anything could be done for it. Contrast with her attitude that of a gentleman in a hotel at Boston a few years ago, equally kept awake by the wail from a tenement house opposite. Next morning he made his way into that house, discovered a child too poor for dentist's help in agony of toothache, and not only helped that child but founded the Forsyth Dental Institute in which fifteen hundred poor children are treated daily, free of charge.

It is true that active help means active self-sacrifice, steady perseverance instead of spasmodic effort. We are too much inclined to be emotionally generous, to help in an emergency, like the small boy who wanted to press a magic button in his side so "he could be good all at once and never have to go to church or Sunday School any more," we want to help at once and to let it end there. But that is our idle way, not God's way. We are called:—

"The sword in our hand and our foot to the race,
The wind in our teeth, and the rain in our face,
We fight on in the light and the might of God's grace."

The particular type of work we do matters little, provided only we are standing where we tell most, provided only that we are defending bravely our square on the chess board of service. The tragedy of the hereafter will lie not in the particular place where we have been standing, but in

Prayer Book Studies

By
Dyson Hague.

THE ANGLICAN LITANY.

THE Litany, as we have said, represented a fresh conception and an original standard of congregational prayer. It revolutionized in spirit and in form, the old Litany idea, and marked the spiritual and scriptural daring of the reformation of the Church of England. It emerged, it will be remembered, from a time of great national distress, and it comes with strange appeal to the hearts of men to-day. What a world of suffering our world is! How many hearts are ever in trouble, sorrow, and pain! When the Litany was compiled there was sighing and crying in the castles of the great, and in the cottages of the poor, and as long as there are breaking hearts and sobbing souls, so long will this wonderful service with its thrilling appeals and longing deprecations, and unselfish sympathy, appeal to a thousand needy hearts.

The Litany, as a whole, consists of 103 petitions; of the parts. 52 by the priesthood of the ministry, and 51 by the priesthood of the people. It may be divided into two great sections at the words, Son of God we beseech Thee to hear us. The first section is generally subdivided into the Invocations; the prayers beginning with O; then the deprecations, the prayers beginning with From; then the Obsecrations, the prayers beginning with By; then the Intercessions, the We beseech Thee prayers, twenty-one in all. The last part is a series of shorter petitions consisting of the Agnus Dei, the Kyrie Eleison, the Lord's Prayer, and a number of versicles and collects, the whole of the latter part having a peculiarly beautiful significance in these times of war. All of these prayers were most sagaciously selected and adapted by the spiritual genius of Archbishop Cranmer, from various Litanies, ancient, medieval, and reformed, who carefully omitted all the prayers for the dead, and prayers to the dead, the multitudinous invocations of Saints, and intercessions by the merits of Saints, and with a masterly skill combining the whole, so that it seems as if it were but written yesterday for the personal and national needs of to-day.

Of course the Litany has an antique flavour to many modern minds, and many of its phrases might possibly be made a little more intelligible, by a more up-to-date rendering. For instance, O God the Father of Heaven, means probably, O God Our Heavenly Father. It is the idea of Luke 11:13, which in the Latin is, Pater Vester de coelo. The Canadian Prayer Book stands as a rebuke to all printers, who have presumed with no authority whatever, and to the confusion of the young and un-

the possibility of our having been so idle, so preoccupied with ourselves that we were of no telling value in the great struggle for God and for the right.

A girl's letter the other day says: "How little J. and I thought as we shared a desk in the old Third Form room of the cruel days that were ahead of us, and yet I would not change places with any peace generation, for I have learnt never to grumble over trifles again—a single look at those who have suffered yet more cruelly brings me back to myself again. Nor would I change places for I have learnt a tiny realization of what counts and what does not count."

We speak sometimes of the boys who will return and who will count in

learned, to insert commas after the words God and Father. The phrase miserable sinners needs explanation. It seems to many people, to express if not an untruth, at least an exaggerated statement of our moral condition as Christians, and many will agree with the critic who thinks that it would have been better if Cranmer had simply left in the words of the original, "have mercy upon us," and not have added off his own bat the words "miserable sinners." But after all the word miserable does not mean that we are in an unhappy frame of mind, but that our condition before God is one that deserves pity. It is the idea of 1 Tim. 1:2, 2 Tim. 1:2, Tit. 1:4. (See the original). A word of explanation may help with regard to the following expressions. Deadly sin, does not, of course, mean that the Anglican distinguishes between being a mortal sin, as the Roman Church does. (See the Church of England protest in Art. 16). Sudden death means, of course, from a death that is unprepared for. Schism means primarily the spirit that causes separation. It is the idea of Rom. 16:17. The Church of Rome is the great schismatic, not the Church of England who separated from her. The word passion refers to Our Saviour's sufferings, Isa. 53:4-5, Acts 4:5. The time of our wealth, of course, means the time of our worldly prosperity or success, which time certainly is one of great peril, as the clergyman well knew, who asked the prayers of the congregation for a young man who had suddenly become heir to a great fortune. "Universal," simply means the Church Catholic, the whole Church throughout all the world, the blessed company of all the faithful people, that is, of all who profess and call themselves Christians. There are many who wish that the word Universal had been kept throughout the Prayer Book, in Creed and Canticle, instead of the word Catholic, a phrase that to-day has got an almost hopelessly misleading meaning, and has been so interpenetrated, and overlaid with centuries' falsity that it probably can never be properly understood by the popular mind. "Kindly fruits of the earth," means probably the fruits which the earth should bring forth by God's mysterious and miraculous law of growth after his kind. Gen. 1:11-12; Luke 6:44.

No service in the compass of the Prayer Book, more distinctively reveals the Spirit and genius of the Specific Church than the Litany. It seems to lift the veil and show us the very inner soul of our Mother, the Church of England. Nothing perhaps, in considering the service as a whole, is more remarkable than its tone of reverential adoration, and its revelation of the consciousness of the weakness and helplessness of the human heart. Its analysis of sin is simply marvellous. As a theological epitome of the origin, and manifestations, and consequences of transgression, it is wonderful. So practical a compendium of human transgression, and the Protean varieties of the

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the remake of Canada, we forget the girls who will return and the girls who are growing up, who, by God's help, will count even more in creating that new Canada. They will set their shoulder to the wheel, even though that wheel be a wheel of fire. It has been truly said that the Canada of the future will be won, not by Saviours walking carpeted streets in golden slippers, but by Saviours hanging on crosses. And we look on to the day when that Canada is won, when the worker has passed to his or her final award, to the day when

"In the mansions of the Master He will make the meaning plain Of the battlefields of service, and of the crucifix of pain."

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Fifth Sunday after Trinity.

Holy Communion: 239, 244, 245, 489.
 Processional: 4, 391, 465, 530.
 Offertory: 322, 329, 492, 583.
 Children: 697, 700, 703, 704.
 General: 22, 406, 453, 493.

Sixth Sunday after Trinity.

Holy Communion: 250, 252, 437, 438.
 Processional: 414, 437, 448, 546.
 Offertory: 106, 439, 477, 541.
 Children: 698, 699, 700, 701.
 General: 13, 404, 421, 632.

Preferments, Appointments and Inductions.

Barnes, Rev. James Henry, to be Rector of Campbellton, N.B. (Diocese of Fredericton.)
Spencer, Rev. Cecil, to be locum tenens at St. John the Baptist's Church, Lakefield. (Diocese of Toronto.)
Norwood, Rev. R. W., M.A., Rector of the Bishop Cronyn Memorial Church, London, Ont., to be Rector of St. Paul's, Overbrook, Philadelphia. (Diocese of Pennsylvania.)

The Churchwoman

Calgary W.A. Annual Meeting.

The 13th annual meeting of the Calgary Diocesan Woman's Auxiliary opened with a celebration of Holy Communion in the Pro-Cathedral on Wednesday, June 5th, at 10 a.m. Very Rev. Dean Paget was celebrant, assisted by Ven. Archdeacon Dewdney; over 100 delegates were present. Rev. M. W. Holdon preached the opening sermon. The business session opened in Paget Hall, immediately after the service. Mrs. Huxtable, hon. president of St. Michael and All Angels' Girls' Branch, Calgary, was presented with a life membership in the W.A. by her Branch. The address of welcome was given by Miss H. Fowler, president of Pro-Cathedral Girls' Branch, and the reply by Mrs. Jones, of Gleichen. Mrs. Bernard, president, gave her address and asked for discussion of same. No one could hear it without feeling the many lessons that should sink deep into all hearts, of the need of greater missionary effort, both at home and abroad. Mrs. H. J. Akitt, recording secretary, reported 65 Branches of the W.A. in the diocese, with a membership of 1,235. Miss Groves, treasurer, reported receipts for year, \$2,358.80. The reports of the different officers all showed progress, especially in the Dorcas Department. This was most encouraging and much credit is due to Mrs. F. A. Sage, for her untiring efforts in behalf of the W.A. as Dorcas secretary. Mrs. Stavert, convener of the constitution committee, gave the report of her com-

mittee, and stated the views Mr. H. P. O. Savary and Chancellor Conybeare, two noted lawyers in the diocese, gave re the constitution. Mr. Savary is of the opinion that the whole W.A. should take its "Act of Incorporation" as its constitution and have a set of by-laws for each diocese. Chancellor Conybeare thinks a separate constitution advisable, so long as it does not conflict with the constitution of the General Board. Both Mr. Savary and the Chancellor have given a great deal of time to the new constitution and it is felt it will now meet all needs in our work. The constitution was accepted, with one addition, recommended by Bishop Pinkham, which stated, "all officers be communicants." The following resolutions were passed: (1) "That the Calgary Diocesan Woman's Auxiliary ask the Legislature of Alberta to pass an act making it compulsory for a portion of the authorized version of the Holy Bible and the Lord's Prayer to be read daily in all Public and High Schools in the Province of Alberta, by the teacher in charge, without comment, granting leave of absence to all Jews and Roman Catholics for that period." (2) "That this convention of the Diocesan W.A., now in session, ask the Legislature to exercise a stricter censorship of the moving picture shows in Alberta." (3) "That in the opinion of this convention of the Calgary Diocesan W.A., now in session, it is desirable that no marriage licenses be issued until three weeks' notice has been given, either through the Press or the Church." (4) "That this convention of the Calgary Diocesan Woman's Auxiliary, now in session, express its opinion that in view of the urgent need for men and money, there should be immediate conscription of wealth, and of men between the ages of twenty and forty-five years." (5) "That the General Board allow the Junior Branches to wear a small celluloid cross to signify their membership in the W.A., later on being allowed the silver Winchester cross as a reward of merit, the same being issued by the General Board." The Memorial Membership Fund was laid over till another year, as there will only be typewritten copies of the reports sent out this year. The new constitution is to be printed in small booklet form, to enable every member to have a copy. The thankoffering amounted to \$84.25. It was voted to pay balance due on Indian pledge of \$500 and the balance to new Mission House at Sarcee Reserve. The balance of E.C.D.F. money was voted towards Archdeacon White's appeal for invalid missionary and to the literature department. The money in Parsonage Fund, \$73.10, was voted to new Mission house at Sarcee Reserve. Mrs. Huxtable also voted \$10 of her life membership money to this fund, the balance to Indian Pledge. Mrs. Bernard was elected hon. vice-president of the W.A. for life. Mrs. Bernard, who has held office of president for the past three months, was presented with a beautiful bouquet of flowers, from the officers and delegates, as a slight token of the love and esteem in which she is held by all. Mrs. Bernard thanked all very heartily for their kind thought of her. She voted her money to the Mission House at Sarcee. On Monday evening Mrs. Bernard held a reception at her home for all delegates, hostesses and life members, and on Tuesday evening a conversation was held at St. Hilda's College, when a most delightful time was spent. The election of officers resulted as follows: Hon. pres., Mrs. Pinkham; hon. vice-pres., Mrs. Bernard; pres., Mrs. W. A. Geddes; 1st vice-pres., Mrs. S. Houlton; 2nd vice-pres., Mrs. Tims, Sarcee Reserve; recording sec., Mrs. H. I. Akitt; corresponding sec., Mrs. W. H. Green; treas., Mrs. W. H. Mitchell; Dorcas sec., Mrs. F. A. Sage;

E.C.D.F. sec., Miss G. Jenkins; U.T.O. sec., Miss Tims; Babies' sec., Mrs. J. E. McKenzie; Junior sec., Mrs. H. Ayres, Red Deer; Indian sec., Mrs. Henderson, Three Hills.

Church News

Closing of School for Boys in Connection with King's College, Windsor, N.S.

The closing exercises of the King's College School for Boys, attracted to the town a number of the parents and friends of the pupils. Major Judd, the popular headmaster, who went overseas with the 112th Battalion last year, had returned home after his battalion had become incorporated into the 4th Reserve, to finish the school year, so that the school work of the term has been in every particular kept up to the standard of efficiency. The exercises began with the service in the chapel, when Dean Llwyd, of the Cathedral, delivered an admirable address to the boys. In the course of his remarks the Dean referred to the Old Boys who composed the honour roll, some of whom had made the supreme sacrifice to uphold the honour of the flag in all that it stood for—sacrifice, liberty, women's honour and the character of noble men. Following the service in the chapel was the inspection of the cadet corps on the campus, by Archbishop Worrell, Dean Llwyd, Lieut. John Harley, son of Professor Harley, recently returned from the trenches recovering from wounds. Others present at the review were Major C. H. Morris, of headquarters, who has spent over two years in the C.A.M.C. overseas, Sir Charles Townshend and his son, a student at Kingston Military College, and Winston Churchill, also of Kingston. Besides these there were also a number of interested spectators. The cadets, in addition to regular drill, executed trench mimic warfare with much skill. The trenches were marked out in such a way as to give the spectators an excellent idea of the real trenches and the underlying principles of modern warfare.

Bishop's College, Lennoxville, P.Q., Annual Convocation.

The public Convocation for the conferring of degrees took place at Bishop's University, on June 22nd, in the College library. Rev. Dr. Parrock, principal and vice-chancellor, presided in the absence of the chancellor, John Hamilton, Esq. There was a full attendance of members of the corporation and faculties and an overflowing attendance of the general public. The special feature of the occasion was the presence of the Lieut.-Governor of Quebec, Sir P. E. LeBlanc, upon whom the honorary degree of D.C.L. was conferred. Immediately after declaring Convocation open, the vice-chancellor read an address of welcome to the Lieut.-Governor, in which reference was made to the honour done to the University by his visit, and the broad-minded policy of the institution, which admits students regardless of creed, race or sex. Dr. Parrock emphasized the fact that the teaching of French was carried on, and in this connection he spoke in highly appreciative terms of the glorious literature of France. The vice-chancellor also referred with pride to the loyalty of the institution to King and Empire, as shown in the fact that 50 per cent. of the students were at the front. In reply, the Lieut.-Governor expressed his heartfelt thanks for the very kind reception accorded him and sincere appreciation of the honour bestowed on him. In the name of the King he thanked the corporation and members of the University for their expression of devoted loyalty, which had been so effectively shown by the readiness with

Progress of the War

- June 26th.—Tuesday—Canadians take Coulotte in the advance towards Lens.
- June 27th.—Wednesday—Second contingent of Americans land in France.
- June 28th.—Thursday—Canadians make another advance towards Lens. Brazil joins Allies.
- July 1st.—Sunday—Russians attack Germans on a front of 18 1/2 miles in Galicia. Drive towards Lens continues.

which such a large proportion of the male students had enlisted. "If a message might be sent to Lennoxville's gallant soldiers who are fighting bravely on the battle line, so that we may have a free and progressive country, that message would be: 'Canada is proud to have produced such courageous men, who, let us hope, will very soon sign the triumphant page of a victorious and lasting peace.'" The Lieut.-Governor expressed the hope that his visit would help to cement the friendship between French and English; if in the past he had been able to assist in bringing about better relations between the peoples, he now felt more encouraged to go forward in his modest sphere in working out national destiny. "Shackles of prejudices and narrow aims must be thrown off completely, so that our country may rise, as Lennoxville University has risen, into that pure atmosphere of right and justice for all." After the reading of the reports of faculties by Dr. Parrock and Dr. Allnatt, and the conferring of the degrees, honorary and in course, the prizes were distributed by the Bishop of Montreal, the Lieut.-Governor himself presenting his own medal to Mr. Philbrick in person. Dr. Hollis Godfrey, president of the Drexel Institute, Philadelphia, was warmly welcomed as the representative of our newest ally in the great war by Dr. Philbrick in person. Dr. Hallis Godfrey great work in organizing the colleges and universities in the United States for preparedness and defence. In an eloquent speech, Dr. Godfrey said that no cause could be greater than the one in which Canada and America were now united—that of winning the greatest war for the greatest principles that ever inspired mankind. In denouncing German materialism, he did not believe Napoleon's statement that the Almighty fights on the side of the strongest battalions, but on the side of the inspired minds founded on spiritual belief, who were fighting for liberty and the highest instincts of a true democracy. Hon. W. G. Mitchell, Provincial Treasurer, on being called upon for a speech, expressed his pleasure at being present and dealt eloquently with the question of the war. No true Canadian dare refuse to bear his share of the load at home in order to support the brave men at the front. He was sure the Canadian people would see that the returned soldiers would be better cared for than ever before. Speaking of the stupendous debt accumulated through the war, Mr. Mitchell said the present generation should bear as much as possible of that burden with cheerfulness, so that posterity's load would be lighter. He praised the devotion, sacrifice and loyalty of Canadian womanhood and dwelt on the untold resources of Canada, claiming that if properly developed by such young people as were now leaving the University the war debt would soon be extinguished. In conclusion the Provincial Treasurer welcomed the alliance with America and Canada; let all remember they

were descendants of the same ancestors and were fighting for the same ideals, and should continue to build up the North American continent in the best possible way. The Bishop of Ottawa and the Bishop-elect of Honduras also delivered appropriate addresses. The following were the degrees conferred: D.C.L. (honoris causa), His Honour the Lieut.-Governor of Quebec, Sir Pierre Evariste LeBlanc, K.C.M.G.; Hollis Godfrey, Esq., Sc.D., F.R.G.S., president of the Drexel Institute, Philadelphia, Pa. D.D. (jure dignitatis), Right Rev. John Charles Roper, Lord Bishop of Ottawa; Rev. E. A. Dunn, M.A., Bishop-elect of British Honduras.



Presentation to King's College School, Windsor, N.S.

A very interesting event took place at the closing exercises of King's College School, Windsor, on June 19th, it being the presentation of a very handsome shield, the gift of Mr. and Mrs. Percy T. Strong, of Halifax, in memory of their son, Major Cecil V. Strong, M.C., Royal Engineers, killed in action last March. The shield is of silver surmounted by a scroll bearing words, "The Strong Memorial Shield," surrounded by nine silver plates ready for names of annual recipients, all mounted on a mahogany background, 25 inches high, 20 inches wide. On the top of the shield proper is laid the strong arm and hand gloved, grasping the three-fold clover leaves inscribed, "Truth, Duty, Valour." At the lower point is the crest of the Royal Engineers, in which the deceased served. The figures of an athlete and an officer adorn the two sides. Raised in the centre is the inscription setting forth the conditions of the award and the idea of the donors.



Church of the Messiah, Toronto.

The Rev. J. H. Colclough, B.D., Rector of Lloydtown, Ont., will take the duty at this church on July 8th, 15th, 22nd and 29th. Mr. Colclough will stay at 116 Bedford Road. In August the duty will be divided between Rev. D. B. Langford and Rev. R. S. Mason, the former officiating in the morning and the latter at the evening services.



Ordination in the Yukon.

The Bishop of Yukon held an ordination service in St. Paul's Cathedral, Dawson, Y.T., on May 23rd, when Mr. Wilfrid G. B. Middleton was ordained deacon. Mr. Middleton received his theological training in Latimer Hall, Vancouver, and graduated recently from the Anglican Theological College of British Columbia. Assisting the Bishop in the service were the Rev. J. A. Davies and the Rev. B. Totty. Mr. Middleton has been appointed missionary in charge at Carmacks and Little Salmon, Y.T. Bishop Stringer left Dawson for Rampart House and Herschel Island on May 28th. He expects to reach home about September.



Closing Exercises at St. Alban's, Brockville.

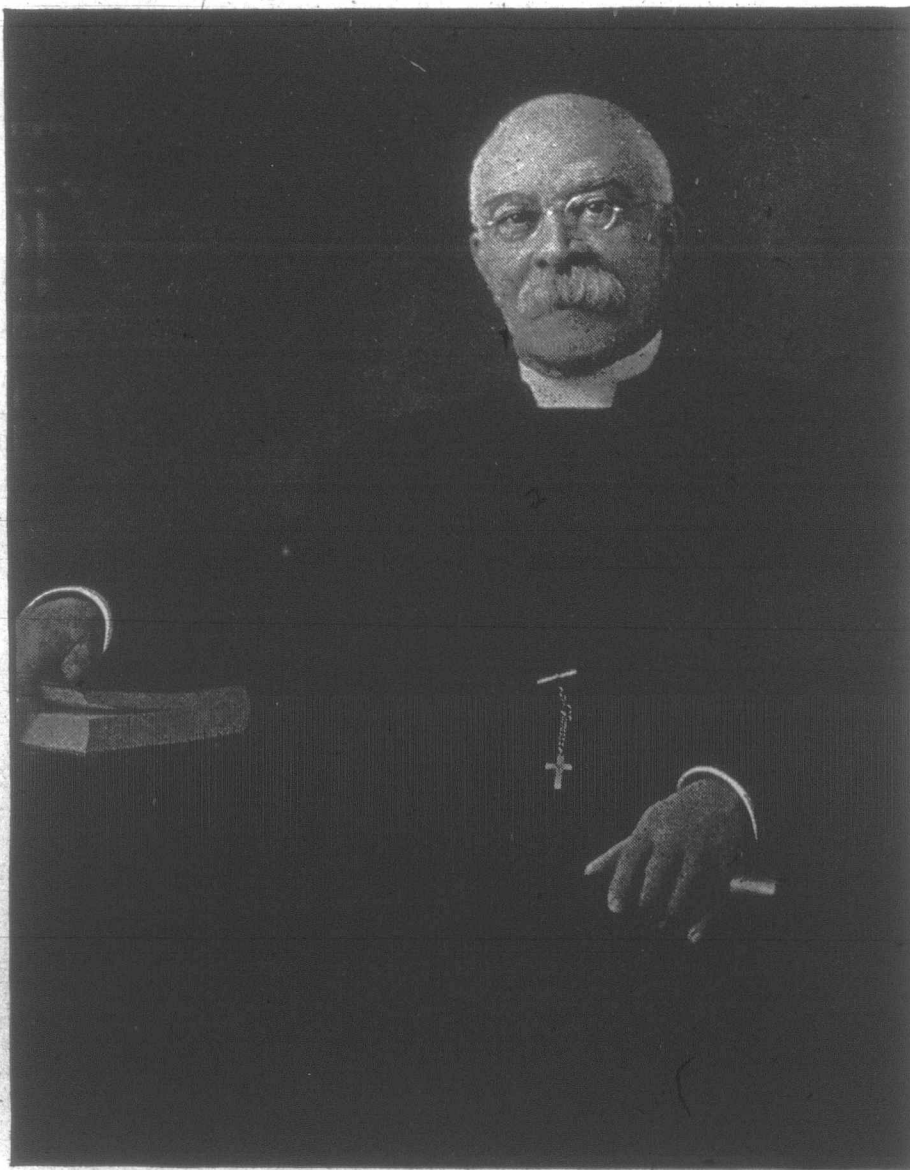
The annual sports which mark the closing of this school took place on June 21st. Brig.-General Mannsell presented the prizes. Over 100 Old Boys have gone overseas from this school, some of whom have been killed, and amongst these latter was a son of General Mannsell. The Head Master announced that, as during the past two years, the winners of the sporting events had voluntarily given up their prizes and accepted certificates, the value of the prizes would be turned over to the Canadian Patriotic Fund.

Short Sketch of the Life of the Late Rev. W. J. Taylor

REV. MR. TAYLOR was not built on a narrow plan. His cosmopolitan experiences on both sides of the Atlantic prevented this. He was trained amongst men, as well as inside one of the great theological colleges of the world. Some years of service in newspaper work in London, England, on three of the leading newspapers, with six years of night work, equipped him to know, and understand the human heart, and to be large minded and charitable in his estimate of mankind, both men and women. At King's College, sometimes called the London University, he was fortunate in having for his instructors Bishop Barry (who was afterward metropolitan of Australia), Prebendary Wace, who is now the Dean of Canterbury, and other prominent men. This is one of the few colleges where there

answer then was, "No, thank you," the Bishop replied: "You will come, and come to my Diocese," promising Mr. Taylor all the missionary work he wanted. "And," Mr. Taylor has stated, "I got it; for I had thirty miles to go every Sunday, with three services and sermons, and a large number of warm-hearted Irishmen and women to look after. They were faithful, loyal church people, and extremely kind. For the two years and a half I was in that parish my two fine horses cost me nothing for keep,—the people supplied all the hay and oats, in addition to the stipend."

From Alvington Mr. Taylor was appointed to Wardsville, Glencoe and Newbury, where he had three good brick churches, and where he spent nine years, refusing several offers of parishes, made to him through Bishop Baldwin, where he would only have had one church. Among the parishes refused was Mitchell, which, in being offered to him some years later, he ac-



The Late Rev. W. J. Taylor.

is a competent teacher in elocution, and the students are taught to read Holy Scripture intelligently, and also constantly directed in the reading of the Prayer Book.

Mr. Taylor had always been possessed by the missionary spirit. So that it is no wonder he passed from the newspaper press to the work of one of the great missionary societies of England, viz.: The Colonial and Continental Church Society. It was not a violent transition to pass from press work to that of preparing missionaries' reports for the different publications of the society, and this he was asked to undertake, and did so for six years. During part of the time his studies at King's College (close at hand) were co-terminous with his office work.

To the Mission Field, however, Mr. Taylor had set his mind on going for a few years, but not to Canada. However, the then Bishop of Huron, Hellmuth, who visited England every few years, gave him a warm invitation to come to Canada, and although the

cepted, and where he spent two years and a half of happy life—Mitchell being then a strong Anglican place. In 1890 the Bishop appointed him to St. Marys. From his entering into this town Mr. Taylor has been the friend of every good work. "No greater compliment was ever paid to me," he has said, "than that of a Presbyterian, who, after I had been in my first parish in Canada about a year, said to me, 'So you are the man who is trying to bring all Christians together.'"

In the affairs of the Diocese and Synod, he was for years chairman of the Temperance Lord's Day Committee, and as a member of other committees, he has done much work. He had for years contributed articles to the Canadian press. For over fifteen years he was Dean of Perth.

Mr. Taylor was fortunate in having for his wife one of the most self-obeying, lovable, and loving of women. She was, for forty-six years his faithful help-meet, and not only in St. Marys, but in every place where she was known, her passing away was felt as a personal loss.

Funeral of the late Rev. W. J. Taylor.

The body of the late Rev. W. J. Taylor, M.A., for the past 27 years Rector of St. James', St. Marys, Ont., was laid to rest in St. James' Cemetery, St. Marys, on June 25th. Very large numbers of people attended the funeral service and lined the road from the church to the cemetery. The obsequies were conducted by Bishop David Williams of the diocese of Huron. The late Rev. W. J. Taylor was held in the greatest esteem and regard by all who knew him.



Fredericton Diocesan Notes.

In Christ Church Cathedral, Fredericton, on Trinity Sunday, June 3rd, a general ordination was held by Bishop Richardson. The Revs. C. Hubert Carleton, A. F. Bate, B.A., and E. A. Green were ordained to the priesthood and Mr. W. H. Lance to the diaconate. The ordination sermon was preached by the Ven. Archdeacon Crowfoot. At the evening service on the same day, Rev. C. H. Crowfoot was installed as Archdeacon of St. John.

The Rev. C. H. Carleton has been transferred to the diocese of Ohio, U.S.A.

The Rev. W. M. Bacon has resigned the parish of Richibucto.

The Rev. James Henry Barnes has been appointed Rector of Campbellton, N.B. He has already entered upon his duties there.



Calgary Diocesan Notes.

The Ven. Archdeacon Dewdney, who is now Archdeacon of Calgary, as well as of Red Deer, the combined archdeaconries comprising the whole of the diocese of Calgary, with the exception of the four Indian Missions under Ven. Archdeacon Tims, has returned to Calgary.

The Rev. Edwin Cox Clarke has been licensed as associate priest of St. Stephen's, in charge of St. Martin's parish, Calgary.

Rev. H. T. Montgomery, M.A., of the diocese of Fredericton, a son of Captain the Rev. Henry Montgomery, Rector of St. Barnabas', Calgary, now on leave, has been appointed locum tenens at St. Barnabas' for one year.

The Very Rev. Dean Coombes, D.D., of Winnipeg and Mrs. Coombes spent May 11th-14th at Bishop's Court, Calgary. They spent the winter in California, for the benefit of the Dean's health, which has greatly improved.

St. Edmund's Church, Big Valley, was dedicated by the Bishop of Calgary on April 22nd. On July 8th the Bishop purposes to dedicate the new church of St. Margaret's, Scollard.



Adjourned Vestry Meeting.

The adjourned Easter vestry meeting of St. Columba's Church, Montreal, was held in that city on June 21st. The reports from the various parish organizations proved most encouraging. All had done much successful work and all were in an excellent financial position. The total receipts amounted to over \$6,300. The total assets showed a net surplus of \$18,910.22, a remarkable figure, seeing that less than five years ago the parish—then a Mission Church—had great difficulty in borrowing \$1,200 to pay for a piece of land on which an option had some time previously been obtained. Reports showed that the Women's Guild had worked solely for the Red Cross Society since the beginning of the war. The Junior Guild devoted all its efforts during the same period to helping two local institutions for children. It was reported that a census of the parish had been completed recently by the men, when a great many new families had been discovered. Several gifts were

W. J. Taylor.
Rev. W. J. Taylor, 27 years Rector of St. James' Church, Marys, Ont., was elected to the 25th. Very recently he attended the road from the cemetery. The obituary notice by Bishop Cameron of the diocese of Huron was read and regard

received during the year, including an oak angel lectern, chancel chair and credence table, a brass alms bason, a Bible, a Litany book and a set of red hangings for the Holy Table. Mr. William M. Haliburton was appointed Rector's warden, Mr. George T. Jenkin was elected people's warden and Messrs. J. A. Goodfellow and C. M. Cameron were chosen as lay delegates to the Synod.

Memorial Service at St. James', Ingersoll.

A special memorial service was held in this church on the evening of June 27th, in honour of Privates William Cox, Walter Newman, Ernest Newman and John H. Thomas, who have made the supreme sacrifice. An appropriate sermon was preached by the Rector, Rev. R. J. M. Perkins, who referred to the fact that the only man in Military District No. 1 to receive the Victoria Cross was an active young Anglican, who had been a Sunday School teacher and church worker. The service was attended by a body of the returned soldiers, also a number of the Sons of England. Only four weeks ago another memorial service had been held for four members of the congregation. The total number of men from St. James' congregation who have made the supreme sacrifice is twenty.

Rev. R. W. Norwood Leaves London

The Rev. R. W. Norwood, the Rector of the Bishop Cronyn Memorial Church, London, has been elected Rector of St. Paul's, Overbrook, Philadelphia, by a unanimous vote and Mr. Norwood has signified his acceptance of the same. Mr. Norwood has been Rector of his present parish for the past five years and he has achieved a great reputation as a preacher. He came to London from Trinity Church, Montreal. Mr. Norwood expects to enter upon his new duties at Philadelphia on or about September 1.

The Church of England in the West Indies

By Rev. J. S. ROWE, B.A., B.D.

THE election of the Rev. E. Arthur Dunn, M.A., to the vacant See of Honduras has stimulated many Canadian Churchmen to study the progress and character of the Church in the Province of the West Indies. The weaving of European secular history has not been accomplished without a respectful deference to that group of islands which we call the West Indies. They have entered into the political life of modern Europe's greatest epoch-making periods, and because of their naval value they will continue to hold their importance as long as men are divided into nations. But quite apart from this, the West Indies have added pleasure and comfort to the life of Europe and North America. Many of the luscious fruits and fragrant spices of the tropics are used on every dining-table in the United States, Canada and Western Europe. Indeed, tropical products are so desirable that their absence must be accounted for by apologies. Among the many exports of those islands are cane sugar, bananas, pineapples, molasses, oranges, coffee, ginger, pimento, coconuts, arrowroot, cocoa, canned tomatoes and tapioca. These products have won a lasting place on the daily menu of Western Europe and North America.

Very early in the known history of the islands, owing to their geographical situation, they became associated with Western Africa through

the slave trade, and to-day over ninety per cent. of the population are of African descent. It is, therefore, interesting to know something of the character and progress of the Anglican Church among these people. Next to the Anglo-Saxon race, the Anglican Church flourishes most largely among the African races. To use a worldly phrase, missionary work among African people and people of African descent has been a paying proposition. If at all it has failed anywhere among them, it is due to the fact that the right type of Christianity was not propagated. Where the genuine kind has been taught, under the guidance of able men, the result has been most satisfactory, and in a few instances unequalled in the history of Christian Missions.

The Anglican Church in the West Indies maintains her true characteristics. She is musical. The melodious voices of the West Indians guarantee this characteristic. She is intellectual. Her clergy stand on a par with other clergy outside the Province. Many are university men, and have won in their time good standing at their respective universities. Her members are appreciative of intellectual sermons. To please a West Indian congregation one must do a little more than beat air.

She is spiritual. Those who have unbiasedly studied the character of West Indians will admit that the Church has succeeded in her spiritual efforts, as in others, in the West Indies. The West Indian loves his Church, and will support it to the best of his ability. He is full of the church-going spirit, and when ministered to by the right kind of men he seldom misses a Sunday.

Doubtless, politically and ecclesiastically, the West Indies will contribute much to the world. Young men, natives of these islands, have acquired, and are acquiring, for themselves great learning in several universities of the world. At the same time, they are becoming ready thinkers, whose theses and opinions on any subject are worthy of respect and appreciation. With the growth of these minds one can hopefully look forward to the bettering of those conditions which now need betterment, and which can in the long run only be solved by thoughtful West Indians. Looking back on the past and comparing it with the present, one sees a great deal of encouragement for those who are interested in missionary work among the African races. Let it be remembered that a type of Christianity flourished in North Africa during the early centuries of the Church that was in itself the model of orthodoxy, the embodiment of perfect dogma and the symbol of power. I truly believe that if the North African Church had not met such a fate, the history of the Papacy would have been very different. North African intellect held Rome in her proper place. Even to-day, Rome could not stand on a solid foundation except by perverting the dogmas of North African doctors of divinity in order that her own position might be strengthened. But there are some people who believe that the North Africans of St. Augustine's time were not coloured people. Against this view, however, are the acknowledgments of many modern research scholars and archaeologists. Doubtless, there were a few European trading settlements along the coast, but they were not numerous enough in population to form such a strong Church throughout the full length and breadth of North Africa as that to which early ecclesiastical history bears witness. One thing whereof we are sure is this: though apparently dead, yet the Church of North Africa has in all stirring periods of Church history influenced for good the other branches of the Catholic Church. With this

thought in mind we can hopefully expect from African peoples in all parts of the world an invaluable contribution to the well-being of the Church.

With these evidences of encouragement for work among coloured people, members of the Church in Canada will understand why it is that the West Indian Church has elected to the See of Honduras one of the most capable, zealous and faithful priests of the Church in Canada to assist in furthering the cause of Christ in the West Indian Province. May God crown the episcopate of the Bishop-elect of Honduras with success!

DIocese OF HURON.

(Continued from page 425.)

which, however, was approved. Rev. A. L. G. Clarke suggested that the reason why only six schools out of 170 reported writing on the examinations set by the Sunday School Commission was perhaps due to nervousness on the part of both pupils and teachers, owing to the difficulty of questions. A solution which he proposed was accustoming to examinations through holding these locally, say once a quarter. He drew attention to the added stimulus and interest when a definite goal is set before pupils, just as in day school work. Dr. Tucker urged making the most of Children's Day in the various Sunday Schools, in order to bring the work of the Sunday School Commission more prominently before the people as a whole, and thus more fully insure its support.

Social Service.

In connection with the section of the Charge dealing with the Social Service Council appointed by the General Synod and the social service programme of the Church, Dr. Tucker spoke at considerable length, thoroughly explaining the aims of the movement and its proposed methods of work. He stated that he did not think it creditable that the prohibition question, woman's suffrage, etc., had been settled without the direct intervention of the Church of England. He emphasized the point that hereafter the Church must take a stand and do its share to bring about better physical, social and moral conditions in the country. A tribute was paid to the splendid men of public affairs in Canada, capable of legislating, but requiring to be backed up in bringing about better conditions by strong, educated public opinion on the side of right.

Religious Education in Secular Schools.

There was considerable discussion on the question of religious teaching in the schools, and it was resolved that teaching of a religious nature must be introduced. The committee on religious education in public schools recommended endorsement of the scheme of Dr. John Seath, superintendent of education, to provide a paper on Biblical literature at the high school entrance examination. The Synod agreed. Dr. Seath expressed the opinion that the objections of the Government to this being done would be overcome if it felt that it had behind it the support of the people. Bishop Williams said that all the denominations of the Protestant Church were united on this matter and several of the members of the Synod urged the Bishop to bring pressure to bear on the Government.

Women and Vestries.

By a vote of 108 to 18 (clergy 72 to 9 and laymen 36 to 9), women were given the privilege of sitting and vot-

ing as members of vestries on the same terms as men, except that they are not eligible for the position of churchwarden.

Clergy and Military Service.

At the concluding session of the Synod a resolution was carried that the clergy should not be exempted from compulsory military service, but should be eligible for noncombatant units of the Canadian forces under the selective draft scheme of the Government.

Missionary Meeting.

The speakers at the missionary meeting were Mr. Justice Hodgins, Toronto, Mr. Paul Shimon, of Assyria, and Rev. C. M. Turnell, of the Mohawk Institute, Brantford, Ont. Mr. Turnell, in his address, gave an interesting history of the Indian movements in Canada from the early days. He spoke in glowing terms of the characteristics of the Indians, whom he compared favourably with white men as regards their native abilities, keenness and mysticism. He appealed most urgently for workers in the Indian field. Mr. Turnell said that within 15 miles of Brantford there are 700 Indians who have not yet accepted the Gospel of Jesus Christ. "We owe to the Indian all we can give him," concluded the speaker, who added that the Indian uneducated was a menace, but educated a valuable citizen, possessing a type of mind in valuable contrast to the materialistic viewpoint of the present day. Mr. Justice Hodgins, on the subject of "War and Missions," made a scholarly study of the subject, tracing the responsibility for the war and declaring that he disagreed altogether with the view that war was sent upon Christian people of the world as a punishment of evil. It appeared to him more in the light of being asked to take in hand the sword of the Lord. The session concluded with an address of thanks for the help sent from the diocese to Armenia by Mr. Paul Shimon, who told of the horrors of the Turkish invasion and the massacre of his countrymen. He told of the narrow escape of his wife and near relatives when the Turks, with whom they had lived as neighbours, turned on them. One-third of the Armenian people have died, he declared, as a result of a studied policy of murder which the Government of Turkey, advised and approved by the Government of Germany, had carried out. The only salvation offered to the people was under the American flag.

Mortgaging Consecrated Property.

There was a formal division of the Synod on the question of adding to the canon concerning the tenure of parochial property a clause declaring that consecrated property must not be mortgaged. The canon had for its object the bringing of all church property under the direct ownership of the Synod, and apparently many members were in favour of adding a clause to the effect that consecrated property must under no circumstances be mortgaged. The discussion, in which laymen and clergy took part, revolved around the legality of taking back from God any property consecrated to Him, but the party upholding the view that a mortgage on consecrated property under some circumstances was advisable carried the day on the division, and the clause was left out. In answer to a question, Bishop Williams declared that it was possible, and had, as a matter of fact been done in the diocese, to remove the consecration from a church. He stated that this was frequently done in the United States, and that, while there was no form of service for this in the Church of England, yet, in such matters, the view of a Bishop in his own diocese was

supreme, and that in the case referred to he had removed the sacred vessels from an old church to move them to a new building.

Sundry Reports.

The interdiocesan reciprocity report was carried without amendment and in view of the value of reciprocal relationships with other dioceses, the committee was continued for next year. The name of Pte. E. Sifton, V.C., who was killed in action, was a member of the Anglican Young People's Association, and was included in the report of that body, which was presented by Rev. C. R. Gunne. The inspectors of Sunday Schools reported the difficulty which they had to get young people to write the examinations and said that in the whole diocese there were but six parishes in which candidates wrote the examination. The report of Huron College, presented by Principal Waller, showed that there had been a falling off both in students and income for the College last year. He explained, in answer to a question, that the sum of \$250 annually was required by a student to meet his fees unless he should be able to take advantage of an endowment, of which there were a number in connection with the institution. Bishop Williams asked the clergy and laymen to provide the sum of \$200 as a contribution from the diocese of Huron to that of Algoma for the consumptive hospital at Gravenhurst, which was agreed to.

Election of Delegates.

General Synod—Clerical, Rev. Precentor Tucker, Rev. W. J. Doherty, Rev. Canon G. B. Sage, Rev. Principal C. C. Waller, Rev. A. Carlisle, Rev. J. B. Fotheringham, Rev. Canon W. Craig, Very Rev. Dean Davis, Ven. Archdeacon Richardson, Rev. J. W. J. Andrew, Ven. Archdeacon Mackenzie, Rev. Canon Howard; lay, W. F. Cockshutt, M.P., Charles Jenkins, E. G. Henderson, R. E. Davis, Matthew Wilson, K.C., D.C.L., Judge Ermatinger, John Ransford, A. H. Backus, Lieut.-Col. E. S. Wigle, K.C., W. H. Moorhouse, M.D., Wm. Baird, Harry Sanders, LL.B. Provincial Synod—Clerical, Rev. Precentor Tucker, Rev. W. J. Doherty, Rev. J. W. J. Andrew, Rev. J. B. Fotheringham, Rev. Canon Sage, Rev. Principal C. C. Waller, Rev. Canon Howard, Rev. A. Carlisle, Very Rev. Dean Davis, Archdeacon Richardson, Rev. Canon Craig, Rev. T. G. A. Wright, Rev. R. J. M. Perkins, Ven. Archdeacon Mackenzie, Rev. W. F. Brownlee, Rev. J. A. Robinson, Rev. Canon Davis, Rev. F. H. Brewin, Rev. J. Berry, Rev. Canon Gunne, Rev. Canon Ardill, Rev. W. T. Cluff, Rev. D. W. Collins, Rev. R. Perdue; lay, A. H. Backus, E. G. Henderson, Matthew Wilson, Judge Ermatinger, W. H. Moorhouse, M.D., C. Jenkins, R. E. Davis, John Ransford, Lieut.-Col. Wigle, Harry Sanders, Wm. Baird, W. Hanbury, J. K. H. Pope, Chancellor Cronyn, Christopher Hodgins, George Hatley, F. Morrison, Thos. Bradley, M.D., W. R. Campbell, F. P. Betts, Stephen Grant. Board of Management of M.S.C.C.—Very Rev. Dean Davis, Rev. Precentor Tucker, Charles Jenkins, Matthew Wilson, K.C. Sunday School Commission—Rev. J. A. Robinson, Rev. T. B. Howard, J. K. H. Pope, F. E. Morrison. Council for Social Service—Rev. Precentor Tucker, Rev. J. D. Fotheringham, W. F. Cockshutt, M.P., Matthew Wilson, K.C. Executive Committee of Synod—Clerical, Rev. A. Carlisle, Rev. W. J. Doherty, Rev. J. B. Fotheringham, Rev. J. W. J. Andrew, Rev. Precentor Tucker, Rev. R. J. M. Perkins, Rev. S. P. Irwin, Rev. W. H. Snell, Rev. W. T. Cluff, Rev. Canon Davis, Rev. W. F. Brownlee, Rev. Canon Howard, Rev. Principal Waller, Rev. C. Miles, Rev. L. W.

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PRAYER BOOK STUDIES.

(Continued from page 428.)

manifestations of sin in human life, it would be difficult to compass in fewer words. Its subjective tone is marvellous. The consciousness of human helplessness is inimitable. God is all; man is nothing. God is all holy, all glorious, and all merciful. Man lies prostrate before Him; unworthy, guilty, sad and sick with sin. The breadth of the unselfishness and sympathy of spirit of the Litany is also notable. Our Church's heart is loving, generous, grandly unselfish. With a catholic amplitude that is worthy of all emphasis, it teaches us to pray for all; all ministers, all nations, all sick, all people, all men, asking for blessing upon no less than thirty classes of mankind in more than twenty different phases of human necessity and urging our requests by 151 phases of our Lord's Divine fullness. Especially noticeable is its tone of compassion, tenderness, and forgiveness. It teaches us to feel sorry for all, and to pity all the sick, the sad, and the troubled, as the Saviour taught us. In His blessed Spirit also it teaches us to love our enemies, and pray for them, the Church of England in this regard being in striking contrast to the haughty spirit of the Church of Rome: "That Thou vouchsafe to humble the enemies of the Holy Church," and to the implacable spirit of German hatefulness. (See that extraordinary documentation on the spirit of Germany, entitled Hurrah and Hallelujah, by Professor Bang, published by Hodder and Stoughton.) The evangelical, and charitable, and missionary spirit of the

Church is wonderfully brought out in the petitions: "That it may please Thee to bring into the way of truth, all such as have erred;" "That it may please Thee to have mercy upon all men;" petitions that embrace not only the back-sliders and prodigals of Christendom, but the lost and godless beyond its confines. Too many of our Church people, alas, are like the little child who said in her night prayer: "And I saw a poor little child to-day, and she was cold and bare-foot, but it was none of our business, was it, God?" But our Church would fain lift us up into a gloriously altruistic attitude, in which we long for the heathen and the fallen and the sin-deceived creature in every land, and it teaches us not only to think of the famine victims throughout all lands, and the disease stricken inmates of every hospital on earth, but of all who are tossed in the storms and hurricanes, by land and sea, but above all to long that all in this poor sin-cursed world, may know the mercy and peace of the Lamb of God that taketh away the sins of the world.

The Litany stands in our Canadian Prayer Book, enriched but not remodeled. A rubric permits it to be used conditionally as a separate service, and the general thanksgiving is inserted before the Prayer of St. Chrysostom. New petitions are inserted for missions and missionaries, for soldiers and sailors and air-men, for scholars, students and working-men, for the Governor-General, and the Lieutenant Governors, and for protection against fire and flood. All these local adaptations only go to show that the grand old prayers of our Church, are suitable for all lands and all times, all persons and all places, and for translation in every language in all the world. Perhaps no one can understand the petitions against lightning and tempest until he has heard the appalling thunder and seen the lightning of a tropical storm, nor pray for deliverance from plague, pestilence and famine till he realizes the terrible scourge of a Chinese or Indian dearth.

But of all the prayers in the Litany there is one certainly that unifies all Christians, and that is that magnificent summary of the great Archbishop: "That it may please Thee to give us true repentance, to forgive us all our sins, negligences, and ignorances," a prayer which we can never pray without thinking of the way in which we have left the Christless world so long without the good news of the Saviour, Who told us to tell all the nations of His love.

Correspondence

RE SUNDAY LABOUR.

Sir,—Seed time and harvest have been promised to the end of the world, by the only Being capable of making such a promise. There are three kinds of works permissible on Sunday, viz.: works of mercy, charity and necessity. It seems to your humble servant that the 58th chapter and 13th verse of the Book of Isaiah was good enough guide for the Jews of old, and in the absence of anything more definite under the Christian dispensation should be good enough for us in the 20th century of the Christian Era.

Just an Ordinary Farmer.

ATTACK THE COLLEGES.

Sir,—Will you permit me to thank the Rev. (Dr.) W. T. Hallam for his answers to the questions about God, the War, and Prayer. To some of those who discussed the questions before I submitted them, the answers are unsatisfying; to others, the questions have been amply answered, all of which emphasizes the ever-present and regrettable clash of opinion in the Church. I sometimes think that "free-thinking" in the Church constitutes an evil, and is a hindrance to spiritual growth. There are too many "schools of thought," which is another name for schools of doubt. There ought not to be so much controversy about the fundamentals of our religion. Long ere now, we ought to have had our feet upon a common foundation. That we are divided into a hundred factions, is not the fault of the disciples in the pew. The blame must be laid at the doors of our theological colleges. Religious truths are beclouded by controversial doctrines and dogmas. Religious truths do not grow out of logic, but arise from an immediate contact of the soul with God. Our "learned" apostles deceive the simple and unlearned by introducing extraneous matters into their teaching, and bewilder the disciples by controversies over the "mixed chalice" and the "E.P." I suppose the poor disciples will be instructed in the simple gospel when the scholars reach X. Y. Z., and have nothing more to argue about. In one breath the man-in-the-pew is asked to become "as a little child," and in the next to solve a doctrinal conundrum which would throw a theological seminary into a panic. You are doing splendid work, Mr. Editor. Canada has never had so good a church paper, but the big results won't come until you drop a few bombs into our theological colleges.

H. M. W.

A TEACHING SERVICE.

Sir,—I write to commend "Spectator" for what he has to say in your issue of June 14th, on having one service each Sunday, or once a month, set apart as more distinctively a teaching service. Those of us who have tried to do some teaching know the fantastic notions so many people have of the Church and her doctrines. The way to remove that ignorance is to teach those doctrines. A great newspaper editor has pointed out that, whereas thirty years ago the leading Canadian newspapers in their editorial columns appealed to the reason of their readers, nowadays, and for the last ten years, they have appealed to their emotions. I think that applies in a measure to the Church. We are constantly being urged to do something instead of being given the reasons for these conclusions. In the midst of much apathy there is still a considerable proportion of the people seeking instruction. And even to the regular church-goer a course of sermons on the main doctrines of the faith would

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in many parishes be very welcome. I have often thought if a clergyman would deliver as a course of sermons the addresses he prepares for his adult Confirmation classes he would be surprised how welcome they would be to his average parishioner. Two things are certain, first, that our church members are not being stirred as they should be, and, second, that outside the Church there is a vast mass that is not being touched at all, and "Spectator" is to be commended for having made a suggestion as to how these difficulties may be overcome. Let us hear what others have to suggest.

Ex-Teacher.

SUNDAY SCHOOL LESSON SCHEME.

An Open Letter.

To the Sunday School Commission of the Church of England in Canada:—

Gentlemen,—You have submitted to the Sunday School workers of the Church a syllabus of the proposed new departmentally Graded Courses of Study for use in our schools, together with an outline of the first year's work in both the junior and senior departments. You ask our opinion as to the merits of the proposed change, and to help us to arrive at a conclusion you submit to us a circular setting forth the advantages and disadvantages of the new system as you see them. You also send a letter from the Rev. Dyson Hague, in which he opposes the introduction of the new scheme. The matter is of such urgent importance that I trust you will forgive me for addressing you in this public manner.

At the outset, let me thank you for the care you are taking to ascertain the real wishes of the Church with respect to her courses of instruction in the Sunday School. It is unfortunate that the answers to your former questionnaire were not more numerous; only a small proportion of the number of our schools responded to your appeal, and of those who expressed themselves as in favour of the new scheme of lessons, I am sure a considerable percentage were actuated more by dissatisfaction with the old scheme and a desire to try something new rather than by any real appreciation of what is involved in the proposed scheme of lessons. Those who failed to answer your questions are without excuse. Nevertheless, I am persuaded that many failed to answer because they were "at sea" in the matter, and that now they have had more time to discuss and consider it they will emphatically record their opposition to the proposed change. May I, then, venture to present to you my reasons for preferring the present double-lesson system to the system you propose to substitute for it. For the sake of convenience and brevity I shall follow the course of your circular, "The Advantages and Disadvantages," etc.

1. You claim that the new scheme provides adaptation in lesson material, and that this is essential to the needs of the developing scholar.

It is this latter point I would challenge emphatically. Within certain limits what you say is true. I would not care to teach to a beginners' class a lesson based on material chosen for an adult Bible Class. But I see no insurmountable difficulty in teaching the same lesson material to a boy of nine, and also to a boy of fourteen. The lesson would be differently presented, of course; but adaptation in lesson treatment, in my humble judgment, can meet, as it has met, the difficulties of the case. Expend on the improvement of your present lesson course the time and the ingenuity you have spent on the proposed course, give us Bible lessons that are interesting to the teacher as

well as the scholar, prepare for us Prayer Book lessons leading definitely towards Confirmation, and encourage in every way possible our teachers to equip themselves for their work, and you will advance the efficiency of our schools far more than by foisting upon us a system for which the Church is not ready on the strength of a possible majority vote of a small minority of our Sunday School workers.

2. You say the proposed course requires only one lesson a Sunday as against two on the present system, and you urge that the time is too short to teach the two lessons well; that two impressions are left on the mind of the child instead of one, and that the impression is given that Bible and Prayer Book are unrelated. My answer to this is:—

(a) If the time is too short, lengthen it.

(b) Most unprofessional teachers cannot be expected to retain the attention of scholars in Sunday School for more than three-quarters of an hour.

(c) The average unprofessional teacher will have a tenfold more difficult task to teach a single Bible lesson and work it up into a Prayer Book application than to teach two separate lessons.

(d) The double-lesson is a positive advantage: to the pupil from the point of view of interest, to the teacher from the point of view of wealth of material.

(e) As to the double impression-left on the mind of the child, what earthly harm is there in that? Are we becoming faddists and theorists? In the secular schools a lesson in grammar follows, say, a lesson in history, and then one in arithmetic. There is no confusion of impressions here, because the lesson material is so different. Neither need there be confusion in our double-lesson system if we are given properly selected lessons. What I am afraid of is not confusion of impressions in the present system, but an absolute lack of any impression at all if the proposed scheme be adopted, except in such classes as are fortunate enough to possess trained and experienced teachers. Further, I am sure that many of our untrained teachers will never arrive at the Prayer Book application at all, and that as a result our children will learn about the standards and services of the Church in inverse ratio to the theoretical subtlety that is brought to bear in manufacturing schemes of lessons.

(f) Let it be granted that it is desirable to show the connection between Bible and Prayer Book, but cannot this be done, and better done, by carefully selected Scriptural references in a Prayer Book lesson than by the methods proposed?

3. You say the new system provides a short cycle of study of three years.

But it does not. It is a cycle of six years—three years in the junior school and three years in the senior school, and three plus three makes six. It will take six years to get a complete course of instruction under the new scheme, just as it takes six years for the same purpose under the present scheme.

4. That the new scheme would be a distinct advantage to our lesson publishers is at once admitted, but it is for the advantage of the Sunday Schools that the new lessons are supposed to have been drawn, is it not? Now as to disadvantages admitted by you in the new system.

1. The impossibility of holding Teachers' Preparation Class and a Review by Superintendent.

The objection is well taken, and your attempt to turn the force of the argument is not successful. Where two distinct lessons are taught to junior and senior departments, respectively, a united review and a united preparation class are obviously impossible. As a matter of fact,

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What though you most carefully plan the division of your Estate, if the Executor you appoint lacks ability, honesty, experience or time to devote to administration, the Estate will suffer. Our thirty-five years' experience and our success are indications of our trustworthiness to be appointed Executors of your Will. Booklet, "Making Your Will," free on request.

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under the present system both are possible, and have been employed with excellent results. You suggest that at present it is necessary to give in the Teachers' Preparation Class a junior and senior treatment for the Bible Lesson and a junior and senior treatment for the Prayer Book Lesson, making four lessons instead of two under the proposed system. Are you not by such a suggestion rather obscuring the real issue? For what is the object of the Teachers' Preparation Class? To teach the teachers, to make sure they understand the lesson. The adapting of the lesson treatment is then to be left to them, for which they are fitted by their

knowledge of their pupils, by their experience in teaching, and, let us hope, by the benefit they have received from a Teachers' Training Class.

You suggest that your proposed course may be made a six-year uniform course. Did you have clearly in mind the subject-matter of your proposed senior course when you made that suggestion? Admittedly, you chose the lesson material in that course for the senior scholar. It would be a spectacle worth travelling some distance to behold to see even our own very efficient General Secretary attempting to teach for a period of forty-five minutes the lessons of

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:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Table with 2 columns: Item and Price. Items include Black tea, Green tea, Coca-Cola (fountain), and Coca-Cola (bottlers).

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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the second year of the senior course to a class of boys of nine years of age.

For the above reasons, I am strongly opposed to the changes you have suggested in our lesson schemes. But I am not, therefore, persuaded that the schemes which are in use are perfect. I would like to have the old lessons improved, and not set aside in favour of a scheme which may be theoretically sound, but which undoubtedly will not work in ninety per cent. of our parishes.

One concluding word. May I humbly suggest that you need to remember that even the teacher who has earned the Commission's certificate, unless she happens to be in addition a teacher in the secular schools, is still only an amateur, and that only a small percentage of our teachers have taken the Commission's Teacher Training Course.

I am, gentlemen,
Your obedient servant,
G. F. B. Doherty.

St. Luke's Rectory,
Toronto, June 22nd, 1917.

I have had many things in my hands and I have lost them all; but whatever I have been able to place in God's hands I still possess.—Martin Luther.

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Obituary.

After an illness of only three hours, Miss Mary Ritchie, daughter of the late Hon. J. W. Ritchie, Halifax, N.S., passed away on the morning of June 22nd, at her home, "Winwick," Northwest Arm. She is survived by two sisters, Miss Ella and Dr. Eliza Ritchie, and one brother, George Ritchie, barrister. Miss Ritchie had been associated with all of the progressive work done by the women of Halifax for the past 20 years. The supervised playgrounds, in particular, owe a great deal to her unflinching interest and unremitting work in their behalf, and the classes in clay modelling a few years since were another free contribution by this lady to the betterment of public conditions. Her valuable services were given free, and the children attending profited greatly. Miss Ritchie was also a warm supporter of the cause of woman suffrage. About a year ago she felt it necessary to drop her public work and try to conserve her health. It was hoped that she had made permanent improvement, so that the suddenness of her demise will be a sad blow to her many friends.

Government Food Control!

You Can Co-operate With the Food Controller By Demanding the Whole Wheat in All Breadstuffs

In the present crisis of course some kind of government regulation of food supply and food distribution is necessary if we are to get the full benefit of all our resources and be protected from abnormal prices that will be forced upon us by speculators.

Our government will no doubt follow the action of England and France in standardizing wheat flour. In the meantime, however, every housekeeper should demand whole wheat flour for all breadstuffs.

It is claimed that "the present milling percentage reached in producing patent flour does not exceed 75 per cent. of the grain." In other words, millions of bushels of wheat will be wasted in the milling of white flour unless the government intervenes. This means that one-quarter of the crop containing the richest nutritive elements in the whole wheat grain will be sold as "feed" for cattle, hogs and poultry.

Our forefathers ate whole wheat bread for two centuries and a half, and they waxed hale, strong and hearty. While there is some question as to the ability of the housekeeper to get any real whole wheat flour in this country, there is no question about shredded wheat biscuit, which may be obtained at any grocery store and which is 100 per cent. whole wheat grain. It not only contains the entire wheat grain, but it is prepared in a digestible form, being thoroughly steam-cooked, drawn out into filmy, porous shreds, and then twice-baked in coal ovens. In this process the outer bran coat, which is so useful in keeping the bowels healthy and active, is retained—in fact, shredded wheat biscuit contains every particle of the whole wheat grain. It contains more real, body-building nutriment, pound for pound, than meat, eggs, or potatoes, and costs much less. Two or three of these crisp little loaves of baked whole wheat with milk, sliced bananas, or other fruit make a nourishing, strengthening meal at a cost of six or seven cents.

The whole wheat grain is the one perfect food for human beings. No other cereal compares to it in nutritive value or adaptability to the human stomach. It is man's staff of life. If you eat breakfast cereals or breadstuffs of any kind you should insist upon having the whole wheat grain prepared in a digestible form.

ROSE ISLAND

By Lilian Leveridge

CHAPTER IV. (Continued.)

Robin saw the pansy eyes for a moment drenched in tears, and his own sought a far mountain beyond the hill gap when June said in a hushed tone, "We mustn't be selfish, must we, little son? It's a hundred times lovelier where she is, and we'll try to be glad for her."

Robin, though he could not have expressed the thought in words, felt that here was something too sacred for his eyes, something undreamed of in his and Aunt Hilda's philosophy.

Then, again, the dread of Aunt Hilda's reception filled Robin with uneasy foreboding. In their hearts this simple pair had idealized Aunt Hilda, just as they were idealizing everything else. What kind of a rude awakening might be awaiting them? Robin had a sudden, strong desire to bear the whole brunt of his aunt's inevitable displeasure to interpose himself between the sharp arrows of her words and looks and these tender younglings of another sphere. He shrank from the coming ordeal, but they could not stay here forever. As well face it out now and be done with it.

Here a new difficulty arose. Could he trust so precious a cargo to the little bark canoe? Or would it be better for him to cross alone and bring over the boat? The latter plan seemed the safest.

"I guess, I'll have to leave you here," he said, "while I go over and get the boat. This canoe upsets awful easy, and it will only hold two at a time, anyway."

"Oh, I'd like to go in that lovely little canoe," cried Brownie.

"So would I," said June. "Couldn't you take us over one at a time, Robin? We'd be as still as anything."

"Please do, Cousin Robin" coaxed Brownie. "We'll be awful good and still."

So, half-reluctantly, Robin consented. Brownie, in a sudden fit of self-renunciation, insisted that June should go first, while he remained to keep guard over the trunk and things. For a few minutes after the others had pushed from the shore he sat quite still upon a rock, then suddenly and swiftly darted after a big, fat toad his inquisitive eyes had spied hopping across the road.

Triumphantly he seized it in his chubby hands, and with delighted eyes examined his little captive. Then holding it tightly in one hand, he opened June's little hand-bag, which at the beginning of their journey had contained a lunch, and popped it in.

Meanwhile June was enjoying the brief voyage to the full. With both hands filled with flowers, she sat perfectly still—all but her tongue, which never rested an instant. "This is just perfectly lovely!" she exclaimed. "What's the name of your canoe, Cousin Robin?"



Old Dutch For Floors All Spick and Span



"Nothin'," he replied. "It ain't got no name."

"Oh, it ought to have. Let me name it for you. Wouldn't 'Cheemaun' be nice? That was what Hiawatha named his birch canoe. Don't you just love 'Hiawatha'?"

"I don't know him," returned Robin. "Never met him that I know of. I s'pose he is some swell that lives in the city?"

June's laugh rippled out over the water, and its merriment was so contagious that Robin, in spite of the weight upon his mind, laughed, too. "You are too funny for anything," she gasped at last. "Don't you really know about Hiawatha, Cousin Robin?"

"Never heard tell of him. And I guess you needn't bother callin' me 'Cousin' every time. Just 'Robin' is enough."

"All right, Robin. It's a lot easier, and it will save a lot of time in a few years, won't it? But about Hiawatha—he was an Indian; only he wasn't really and truly anybody, you know—just the hero of a lovely poem that Longfellow wrote."

"Oh!" said Robin, with a contemptuous little shrug. "I never read poems."

"Don't you? I just love them like everything, and Brownie does, too; only he'd rather have them told than read to him. Some day I'll tell you all I can remember about Hiawatha, and then you'll be just dying to read it yourself. You'd give anything to have a canoe like Hiawatha's. I would. This one is as nice as a really, truly canoe can be, though. You'll let me call it 'Cheemaun,' won't you?"

"All right. Here we are at the island. Sit still till I pull 'Cheemaun' up on shore a bit."

At the foot of the little, rocky stairway June sat and waited while Robin returned for Brownie. Still in a dream, she watched the paddles dip and flash in the sunny water, as the graceful and fairy-like 'Cheemaun' sped forth and back with her little brother.

Brownie clutched her bag tightly in his hand, and just as they neared the

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shore he opened it cautiously and took a peep. Then something hopped out into the water. Brownie reached for it wildly, and in an instant both boys were struggling in the water beside the overturned canoe.

June uttered one shrill scream, then stood, white and trembling, watching with dilated eyes a scene which was to be forever afterward photographed upon her memory. Brownie's curly head sank beneath the ripples, but the moment it reappeared above the surface Robin seized the boy in a firm grip. Holding him in his left arm so that his head was well above the water, Robin paddled with his right hand and slowly but safely brought the child to shore.

"Don't be scared, June," Robin panted as he stepped on shore. "I guess he ain't took no harm."

"Oh, Brownie! My dear, dear little son!" sobbed June as she took the dripping boy into her arms.

Brownie put his arms around her neck and cried between his chattering teeth, "June, I'm nearly drowned, and I'm frozen solid."

"Hurry and get him into the house," advised Robin; "I've got to get the canoe or it will drift away. Follow that path. I won't be long."

So the two scrambled up the pathway through the birches, June assisting the boy with one hand, while in the other she carried the big bunch of flowers, which Brownie insisted should not be left.

Hilda Sutherland was sitting in her rocking-chair by the little bay window, embroidering a pillow sham, when the sorry-looking pair burst breathlessly into the room.

"Mercy on us!" she exclaimed, aghast. "Who—what—"

"Oh, Aunt Hilda!" June burst out, "Brownie nearly got drowned. Do please find him something dry to put on." Then, as an afterthought, she added, "I'm awfully glad to see you, Aunt Hilda."

Hilda, whom astonishment still held fast to her chair, suddenly felt two cold, wet arms flung tightly around her neck and two soft lips pressed upon her own. Then another pair of arms, wetter still, and another vigorous kiss deprived her of the last atom of breath she had.

As soon as she was able she rose to her feet and took in with one sweeping glance the drenched and bedraggled children—for June herself had scarcely a dry thread upon her—the muddy footmarks along the floor, the wet and crumpled embroidery at her feet, and lastly the bunch of drooping flowers that the girl was at that moment offering her. "They are all for you, Aunt Hilda," she was saying, "but, please—"

"Well, what in creation!" interrupted Hilda, with slow emphasis.

"Did we surprise you?" June asked, laughingly. "Daddy sent a telegram, but Robin forgot it. We came to-day instead of next week, because Daddy had to go to British Columbia right off. But, Aunt Hilda, Brownie got upset out of the canoe. He would be dead now only Robin fished him out. He's as cold as an icicle. Do, please, find him something dry, or he'll get his death."

At last Hilda came to herself, and was equal to the emergency. "Good gracious!" she exclaimed. "Hurry and take off his wet things while I warm a blanket. It's a mercy I didn't let the fire out."

She took him by the hand and led him to the kitchen, where, beside the stove, June began hastily removing his clothes. Hilda brought a blanket, which she hung by the open oven door, set the kettle on, stirred up the fire, and then came to June's assistance.

In a few minutes Brownie was swathed to the neck in the hot blanket and carried to Hilda's own room, which opened off the kitchen. Between her own smooth sheets she laid

him, then brought him a steaming cup of ginger tea, which, willy nilly, he must drink. He swallowed it bravely.

"Are you getting warm now?" asked Hilda.

"I'm in a burning, fiery furnace, like King Solomon," he replied.

(To be continued).

Boys and Girls

Dear Cousins,—As I write, I am quite near my beautiful lake still, and to-day it has little white foam-crests on the waves, because there is quite a wind blowing, and there are all kinds of wonderful colours in the water—blue, and green, and purple and shadowy gray between the little waves. It is never the same, and as I live by it all day, I can watch it all the time, though I can't make up my mind when I like it best. It is lovely in the morning when I go in for a dip—one day it was pouring with rain at getting-up time, but a dip then is more fun than ever: at sunset, it is magnificent, and one night as I watched the sun going down behind the trees on the opposite shore, a canoe came silently along, and the water was so still that it reflected everybody in the canoe perfectly. The quietness and peace of it then is beyond any power to describe.

I have found many new cousins, too—of course, hundreds and hundreds of queer insect-people. I watched a dragon-fly come out of its shell one day; as for the mosquitoes, the less I tell you about them, the better! The nicest cousins are the squirrels and chip-munks, for they are so tame that they come right up and run across our feet; they even jump on to my bed in the morning sometimes. Did I tell you I sleep in a tent? And it's a peculiar thing to be awakened by a soft little thud on your chest, to open your eyes, and find a furry little fellow looking at you so saucily. He never stays long, though he visits me often, and has discovered how to open a candy-box! Then there are birds of all sorts. When the chipmunk doesn't waken me, the wood-pecker does, and he is very polite, for he knocks at the door always. He gets his breakfast from a tree just across the way, and I hear him every day. There are king-fishers here, and from where I am now, I have seen them catch fish. I saw a great heron yesterday, too, and one of the boys tells me there is a heron's nest in a swamp close by. So you see what an exciting place this is. I have still another fortnight of it,—so, by the time you read this, I shall only have a week, but I don't want the time to come when I have to go, because it's so beautiful.

I must tell you a funny tale. You know the noise a cat-bird makes? Well, we were sitting one night on a big rock up above the water when we heard a plaintive cry just as though there was a pussy-cat in a tree unable to get down. There is one tender-hearted cousin staying with us, and she said: "Oh, poor pussy!" and before we could stop her, she was off among the bushes, hunting for that cat! You can imagine how she was teased! Some of the cousins, I am

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afraid, even called her "kitty" for a day or two.

Now write and tell me all about your holidays. Don't you think it would be a good idea if one week soon, we had a whole page of nothing but letters from cousins telling about their holidays? Then we could all see what we're all doing. Let's have it soon, so hurry up and write to me.

Your affectionate Cousin,
Mike.

Nerves Weak Had Hysterics

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