

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 43.

THURSDAY, JULY 27th, 1916.

No. 30.

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This Week
The Christian Year ———
The Offering of Young Canada ———
Rev. Dr. Cody
Hymns A. and M. Second Supplement ———
James Edmund Jones
English Notes ———
Bible Lesson ———
Dr. Howard

Next Week
Sermon ———
Rev. Dr. Blagrave, Belleville

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Personal & General

The Synod of the Ecclesiastical Province of Rupert's Land will meet in Edmonton, Alberta, on August 9th.

* * * *

The Church of Ireland has, through the House of Bishops, entered a protest against the settlement proposed by Mr. Lloyd George.

* * * *

The Bishop of Fredericton is to be one of the speakers at the convention of the Brotherhood of St. Andrew, to be held in Cleveland, U.S.A., October 4th to 8th.

* * * *

The Rev. G. Napier Smith, who sails for China on September 7th to work in the Diocese of Honan under the M.S.C.C., is to be married on August 24th.

* * * *

A school for the blind, under the auspices of the Public School Board, has been opened at 1238 Melville Street, Vancouver, B.C. This is the first school of this kind in the province.

* * * *

The Rev. B. P. Plumtre, Curate of St. James', Bermondsey, London, England, a cousin of the Rev. Canon Plumtre, Rector of St. James' Cathedral, Toronto, was recently awarded a Military Cross.

* * * *

At the recent meeting of the Synod of Newfoundland the Bishop in his charge presented the correspondence between the Archbishop of Nova Scotia and himself regarding the proposed amalgamation of that diocese with the Canadian Church.

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Over 4,500,000 copies of the Scriptures in some 41 different languages have been distributed gratuitously by the British and Foreign Bible Society among soldiers and sailors and the interned foreign prisoners in Great Britain and on the Continent.

* * * *

The Bishop of Calgary will be grateful for donations towards the cost of the proposed new mission house on the Sarcee Reserve, towards the cost of which he appealed by letter some time ago. A very small sum only has so far been received.

* * * *

"Missions are the very soul of Christianity, and in an epoch like this nothing else than sacrifice can prove the sincerity of our faith."—Rev. Dr. Renison, Hamilton, Canada. The above parish contributed \$2,076.46 to missionary objects during the year ending at Easter, 1916, and 170 men had enlisted for overseas service.

* * * *

In a recent physical examination of the 201st Battalion, now at Camp Borden, not a single man was found physically unfit. Three were under-size and were transferred to the Bantam Battalion, and one was over age. The above battalion is making a splendid record for efficiency and is deserving of every support.

* * * *

Major the Rev. C. W. Gordon ("Ralph Connor"), on leave from the front, speaks well of the spirit of reciprocity amongst the Chaplains. Roman Catholic, Anglican and Free Church Chaplains have buried men of other faiths according to the rites of their Churches. One Catholic soldier asked Major Gordon to bury him if a priest were not available, remarking that the prayer put up by Major Gordon over his chum would be good enough for him.

On a memorial which has recently been unveiled in York Minster to the memory of Rear-Admiral Sir Christopher Cradock, who died in the naval engagement off the coast of Chile, on November 1, 1914, is the following quotation from the first Book of the Maccabees, chapter 9, verse 10: "God forbid that I should do this thing to flee away from them. If our time be come let us die manfully for our brethren and let us not stain our honour." * * * *

The mediæval clock of Exeter Cathedral, which is about 600 years old and possesses almost unique machinery, has for the first time in its history been made mendacious in order to conform to the requirements of the Summer Time Act. The fleur-de-lis, which represents the hour, was advanced one stage, the operation being performed from its rear, which is reached by a flight of steps placed in the wall. The works of the clock are wound weekly, and its striking apparatus every forty-eight hours. Thus a clock of the fourteenth century, after generations of truthfulness, has become untruthful in the twentieth century.

* * * *

Her Majesty Queen Alexandra recently opened the Y.M.C.A. Recreation Hut at Aldych for Canadian soldiers. Her Majesty was accompanied by Major-General Sir Francis Lloyd, Rt. Rev. Bishop Boyd Carpenter, D.D., Colonel Rev. R. H. Steacy, Chief Director of Canadian Chaplain Service, and the Rev. Captain Alfred Buckland, of the 49th Battalion. After the ceremony the company was introduced to Her Majesty. The hut is very large and beautifully furnished with beds, so that when our boys arrive in London they find a hearty welcome awaiting them, a good bath, clean underwear and bed. The Queen is deeply interested in this work.

* * * *

Through the exercise of patience the boy's point of view can be seen. To redeem a boy we must not look at him through our glasses, but through his spectacles; in other words, the boy is a study in psychology. If we study these boys we shall see that there are no criminal instincts in them—that which is needed is education. Boys at certain good schools play tennis and cricket; other boys, whose environment is not what it should be, play "craps." They look upon the game of "craps" as a form of amusement. All this means that those who deal with boys must put themselves in the boy's shoes. It is worth trying, and if tried there will be found a response which grows through promotion of boy nature.—Rev. R. J. Moore, Toronto.

* * * *

On the night of July 10th, a company of representative men of the different denominations met at the Toronto Bible College to organize the Canadian Evangelistic Society. The object of this Society is to send out approved and gifted evangelists to all parts of Canada wherever there is a call, and especially to send evangelists to places that do not feel able to support a series of evangelistic meetings. While it is confidently believed that the work will be self-supporting, no needy field will be turned down because of the question of finance. The organization has not been completed yet, but will consist of a president, vice-president, secretary, treasurer and board of governors. The home office will be in Toronto. There will also be an advisory board made up of ministers and laymen throughout the Dominion. Any one interested may correspond with Mr. G. N. Elliot, West End Y.M.C.A. He has consented to act as temporary secretary. It is hoped that the Society will be in full working order by September 1st.

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Canadian Churchman

Toronto, July 27th, 1916

The Christian Year

The Seventh Sunday After Trinity, August 6.

"After all, is a man saved because Jesus died for him, or as a result of his own efforts? Does a man get right with God by 'a look at the Crucified One' or by a career of strenuous service?" So the question is asked now-a-days. To some minds it is an urgent issue. The Epistle and Gospel for our Sunday at least suggest an answer.

In such a discussion the first necessity is to define your terms. What do you mean by "Salvation"? Mark that S. Paul's conception of "salvation" is "eternal life." "The gift of God is eternal life through Jesus Christ our Lord." Now if there is one thing which Our Lord emphasized about "eternal life" more than any other, it is this: Eternal life is not merely an endless immortality passed in a place called Heaven, to which one is admitted in due course if one can, as it were, display the right ticket at the gate. Eternal life is rather a new life of the spirit, a divinely bestowed life which may be granted and received now, and which endures beyond the crisis known as physical death into the unseen and eternal world beyond.

Note that to S. Paul such eternal life can only come to a man as "the gift of God." Any other conception would be preposterous, impossible. How could a man gain or win or deserve by his utmost strivings a gift of such stupendous magnitude—a gift which it taxed all the Divine resources to bestow? In the first place the mysterious barrier erected by the sin of man between man and his Maker had to be removed. This, in S. Paul's view, could be achieved by nothing less than the supreme Sacrifice on Calvary. His own Son "God hath set forth to be a propitiation." In the second place, this eternal life could only be implanted in a man by the direct creation of the Holy Spirit. It was His unique and particular gift. Without this bestowal, the man was spiritually dead, and "if any man have not the Spirit of Christ, he is none of His."

Salvation, then, consists in the possession of a life, and that life, like all life, is a gift of God. Has, then, a man nothing to do? If this life is a gift,—is, in fact, nothing less than the Divine Presence in the soul,—should a man remain merely passive? Is he to be as inactive himself as he was in the crisis of his own physical birth? The Gospel suggests an answer to the question. Like the former feeding of the Five Thousand, this miracle reminds us that Christ is the Bread of Life. Now, bread is a gift of God, but it cannot benefit a man without his co-operation. He must eat it. So Christ is Himself Eternal Life, but He can only become our life, by our co-operation. There must be the first definite reception, and then the process must be continually repeated. We must daily "feed on Him in our hearts by faith with thanksgiving." Such a life of vital union will inevitably issue in a life of service. It is, in fact, the only basis of such service. As Christ expressed this truth elsewhere, "the branch cannot bear fruit of itself, except it abide in the vine." Our duty, the one indispensable necessity laid upon the Christian, both for life and service, is to obey the command "Abide in Me."

Are we saved then by Christ or by our own works? The dilemma is not a true one. We are saved by Christ alone, but only as we yield ourselves in willing co-operation—only as we feed upon the Bread of Life. The mighty fact of salvation has two aspects. On the one side, it is all "Christ"; on the other,—"It depends on you."

Editorial Notes

Second Anniversary of the War.

The Archbishops of Canterbury and York have suggested to the various diocesan bishops in England that Friday, August 4th, the second anniversary of the declaration of war, be observed as a day of humble prayer to Almighty God. In Canada, steps have also been taken by some of our bishops along similar lines, and it is to be hoped that the need of special intercession, especially at the present critical stage of the war, will be fully realized. Nor should the meetings for this purpose be confined to members of our own Church. At least one Provincial Government, that of Ontario, has issued a proclamation calling upon citizens generally, to reaffirm on that day "their belief in the righteousness of the cause and their determination to use every effort to bring the struggle to a victorious conclusion." There is an old saying that when the enemy wavers is the time to bring up reinforcements. Our enemies are far from being beaten yet, but the tide of war has evidently changed. To-day is not a time for resting on our oars but the success of our soldiers should spur us on to still greater efforts. They need all the reinforcements we can give them and the greatest of all reinforcements is the help of Almighty God. This will come when we as a nation go down on our knees and ask for it. If we believe that our cause is righteous let us bear testimony to the fact.

* * * * *

The Duke of Devonshire and the Church.

In an editorial in a recent number of "The Record," England, reference is made to the appointment of the Duke of Devonshire to succeed the Duke of Connaught as Governor-General of Canada. "He is chairman of the Central Church Committee for Defence and Instruction and at the annual meeting of that body a few weeks ago, the Archbishop of Canterbury, referring to the fact that the Duke, in the discharge of his high public duties in connection with affairs of the nation was absent in another part of the United Kingdom, added with significant emphasis, 'I think you will all agree with me in saying that if there is any man in our public life to-day who deserves the gratitude of us all for the unflinching way in which he takes upon himself, or allows others to place upon him responsibilities of a varied kind, it is the Duke of Devonshire. It is difficult to exaggerate what we in this society and in the Council really owe to him for the care he gives to its interests, and for the personal share which he takes in the discharge of its work.'"

* * * * *

Church Publicity.

During the past few weeks we have given a great deal of space to the reports of various Synod meetings. Through the kindness of friends we were supplied with the information, although much was left for the editor to do by way of arrangement of the material. It is possible that a few errors may have been noticed, but on the whole we believe that the reports given are accurate. We are convinced, however, that this part of the Church's work is not receiving the attention it deserves. Why should the Church's publicity work be left entirely to reporters of the secular press, who are, as a rule, ignorant of the inner work of the Church, or to a few voluntary helpers in the case of Church papers? Considering the con-

ditions under which they work, it is remarkable that the reporters do as well as they do and the Church owes them a debt of gratitude. What is needed, though, at every Synod, Diocesan, Provincial or General, and other important Church meetings, is an official reporter who understands the work and who has an opportunity beforehand to become familiar with the business to come before the meeting. The vast majority of Church members know little of what takes place except what they see in the secular and Church papers, and if the information they gather is not accurate the Church authorities are responsible. The custom sometimes followed of appointing a member of the Synod or, in the case of our Missionary Society, of the Board, to act as press reporter is unfair to that member and in the majority of cases of little value. If it is worth doing at all, and we believe it is well worth it, it should be done by one who is free from other duties and who understands what is required. This matter is receiving considerable attention by some of the other religious bodies and we trust that the Church of England will not be the last to fall into line.

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Church Schools.

We wish to call attention to our Church schools for boys and girls. There has in the past been an impression in certain quarters that a resident school is a sort of reformatory, or, if not that, at least a place where only the dull and unruly are sent as a sort of last resource. There may have been some grounds for such an impression in days gone by, and even yet if one were to judge by a few individual cases he might come to this conclusion, but no man who is at all familiar with the life and work of the vast majority of such schools in Canada to-day would hold such a view. They are, it is true, beyond the reach of the very poor, but there are large numbers of the sons and daughters of men with moderate incomes to be found attending them. Why is it? Is it only a fancy, or is it because such schools have a distinct and definite contribution to make? It is undoubtedly the latter. One of the great lessons taught by the present war is the need of more definite religious teaching, not as something distinct in itself, but as an essential and vital part of our system of education. As has been well said by one of our leading English Church weeklies, "a system of education in which the sanctions and restraints of religion find no place, tends, not to civilization but to the development of all that is base and vile in human nature." We have in our public schools in Canada, it is true, many devout Christian teachers who are influencing boys and girls by their lives but, even if they had the training to fit them for it, the system under which they work makes it impossible for them to give more than a few minutes each day at the outside to definite religious instruction. Apart from the training in habits of self-control and self-reliance, of consideration for others and systematic use of one's time, the resident school is proving its worth year by year by the high type of character that it is producing. One finds graduates of such schools, leading in, almost every profession in Canada to-day, and one finds them also leading in large numbers, in the defence of the cause of the Empire and of righteousness.

* * *

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

Time
Think

ely what would happen
OUR sudden removal
red.
ess—home—family—how
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Thoughts for the Thoughtful

When the fight begins within himself, a man's worth something.—Browning.

* * * * *

The eyes of the Lord are in every place, beholding the evil and the good.—Solomon.

* * * * *

Don't quarrel over circumstances, nor fret over impossibilities. It's far better to climb mountains than curse them.

* * * * *

Our common everyday lives are the means God implies by which we shall build our Christian lives.—Henry Drummond.

* * * * *

With all your Bible study, make sure each day, the first thing in the morning, of some soul-feeding sentence on which to live during the day.—Wells.

* * * * *

It is not so much work, after all, either with pastors or laymen, which wears them out, as worry, and all have enough of that. What is needed is not so much comparison, but more compassion; not so much criticism, but more sympathy—on both sides.

* * * * *

How like the Master it was, to go after those two sorrowing ones on the very day of His triumphant resurrection! He thought it worth while to walk seven miles, and spend two hours in the work of comforting two obscure, lowly, dejected disciples. The tenderness of His love comes out in that. When His great work of *testimony and of suffering* was over, His tender work of *comforting* still went on.—Rev. G. H. Knight.

* * * * *

There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of Divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the ploughshare has done its rough work. Not to be willing to endure pain and suffering is not to be able to get the best things of grace.—Rev. J. R. Miller, D.D.

* * * * *

An English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the brier said to itself: 'What is he doing that for? Doesn't he know that I am only an old, worthless brier?' But the gardener took it and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by-and-by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'" This is just what Christ is doing all the time with poor, human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours His love upon them, lifts them up out of the dust, puts something of His own life into them, and by-and-by they begin to be like Him, little branches of His own beautiful life.—Western Christian Advocate.

Spectator

Comments on Matters of Interest from Week to Week.

The editor of *Punch* (London), has called my attention to a critique I made of that journal a few weeks ago in which I expressed disapproval of its method of making use of the sacred sentiment of patriotism by introducing men from the front in advertising a certain brand of whiskey. To my great regret I find that I did the editor of *Punch* a great injustice. In looking over the files of English publications I find that that was not the journal that was open to rebuke on this subject. While *Punch* freely advertises whiskey, that was not my chief point and therefore there is nothing to do but make the *amende honorable* and express my sincere regret that such an injustice should be done.—Spectator.

* * * * *

Mrs. Plumtre's interesting and suggestive article, *Sub Judice*, deserves careful consideration from the Canadian Church. The essence of her argument, as I interpret, is that the separate management of the two great missionary organizations of the Canadian Church, namely, M.S.C.C. and the W.A., is in the nature of things a source of weakness or at least does not give full expression to the missionary capabilities of the Church. She repudiates the suggestion that union of organization should come by the absorption of the W.A. by the M.S.C.C., even though the constitution of the latter includes women as well as men in its membership. With this *Spectator* heartily concurs. There is a union that means strength and there is a union that means the exact opposite. We can run a very excellent principle to death. A theory of perfection may only be workable when the elements of operation are the expression of perfection also. I suppose that the unity theory of efficiency and conservation of energy could be applied to the government of this continent and hemisphere but who would care to put such a theory into practice even if all the nations were willing to try the experiment? With the attainment of unity we would in all probability break down national pride and ambition and what we gained in economy we would lose in spirit. So it would appear that while two organizations working for the same essential end might be supposed to gain much by unity of organization they might also lose much by the devitalizing of the spirit. Better two imperfect human bodies, each charged with the life blood of service, than a faultless statue cold and bloodless in its perfection. If *Spectator* were at the head of the M.S.C.C. he would lose no sleep over any scheme devised to bring these two missionary organizations together in an executive sense. The autonomy of the W.A. has developed magnificent executive powers in the Church women of Canada, and with that power has come the largeness of soul that will cooperate in any good work where its need is properly presented. And what is more, the authority of the episcopate is in no way endangered by the separate existence of the W.A., for in my experience it would be utterly impossible to make the W.A. otherwise than loyal to the Bishops, although they, just as priests, press for the acceptance of what they feel to be right, and in that spirit they show their usefulness as true helpers in the solution of the Church's problems. The suggested union giving women and men equal status in the missionary and ecclesiastical councils of the Church has no terrors in theory to the writer, but much of what has been said about the unity

of absorption would, in our judgment, apply to the unity of equality.

* * * * *

Concerning life in a Military Camp there are many questions asked by those who have never had experience of such centres of human activity and I have thought it well to try to answer them as best I can. To the initiated, all this is trite and stale, but for the sake of mothers, fathers, young civilians and others interested, it may be worth while to do this. In regard to the sleeping accommodation of a regiment, varying accommodation is given according to rank. The higher the rank the better the accommodation and the greater the privileges. This is on the theory that responsibility and consequently worry rises with the elevation of rank. The man who is bearing the responsibility of such a great task should not only be well looked after but his burden should not be enlarged by anxiety about his personal care. At all events, his fullest capacity of mind and body should be available for his task. The commanding officer has a tent to himself which may be fitted up with all the essentials of a bed and sitting room combined. He has to bear the final responsibility for everything in the battalion and it is only fitting that he should have the privacy of a special tent wherein he can make his plans and come to his decisions. Other senior officers have to live two in a tent and subalterns divide a tent among three. In every case bedding, chairs, dressing tables and writing tables are in evidence, and as the tent is absolutely rain-proof all the essential elements of comfort are present. With the privates it is different. They have to share a bell tent among eight men, which means that when all eight are lying down the floor of the tent is pretty well covered. There is no room for benches, chairs, tables, boxes or anything of that kind. Each man may only have what he can place in his kit bag or on his back. He is furnished with a rubber sheet which forms the foundation of his bed. He is supplied with three good army blankets which may be used in any way he chooses to cover him, and he can improvise a pillow out of his kit-bag or other articles that present themselves. His tent is waterproof unless indeed rain comes in underneath through lack of drainage. His mode of life is simple in the extreme, but when eight friends get together and one or two play some kind of handy instrument they manage to have an excellent time. The nature of their work through the day is such that they have no difficulty in sleeping, and the percentage of sickness is very small. The question of laundry is a very simple matter. There are no starched garments and those who do not take very kindly to the laundry business manage to have a sparse and simple wash each week. This work is done for the most part on Saturday afternoon or Sunday and the clothes are hung on the outside of the tent to dry. It is perfectly splendid to see fellows from the best homes in country and city falling in with these conditions and to all appearances enjoying themselves thoroughly.

* * *

It is impossible for that man to despair who remembers that his Helper is omnipotent; and can do whatsoever He pleases. Let us rest there awhile—He can, if He please, and He is infinitely loving, willing enough; and He is infinitely wise, choosing better for us than we can do for ourselves. God invites and cherishes the hopes of men by all the variety of His providence. He that believes does not make haste, but waits patiently, till the times of refreshment come, and dares trust God for the morrow, and is no more solicitous for the next year than he is for that which is past.—Jeremy Taylor.

The Offering of Young Canada

Sermon preached by the Rev. Dr. CODY, St. Paul's Church, Toronto, at the funeral of Sydney McWhinney, son of Mr. J. M. McWhinney, Toronto, who died of wounds received at the front, at the age of 17 years and 11 months.

WE remember with affection and respect the bright, athletic, clean-living, Christian lad, whose body to-day will be laid in its last resting-place. To his parents, relatives and friends our hearts' sympathy is freely and fully given.

But the service to-day has a national as well as a personal significance. It brings home to us all the reality of the grim struggle and the staggering price that has to be paid for the cause of humanity and freedom. Sydney McWhinney represents the offering which young Canada is making to the world's emancipation from false ideals. When we think of him, and all those like him, who have made the great sacrifice, we have blended feelings of pride, thankfulness and sympathy. We are proud of what they have achieved; we are thankful that in the day of crisis they made the nobler choice and were enrolled by God to show forth the grace of courageous endurance; we sympathize with their loved ones, who in their turn have made the sacrifice of what is dearer to them than their own life.

To all bereaved ones, may we say a word of cheer? 1. In what nobler cause could any man lay down his life? Our youths by their sacrifice are defending their homes, their loved ones and their country. They are upholding the best traditions of the Empire. They are maintaining freedom for the generations that are to be. They are avenging the unspeakable outrages perpetrated on the helpless. They are restraining brute force from violating international law, the great bond of brotherhood and peace among the nations. They are striking a blow for mercy, justice, humanity and peace among men. They are making possible a better age in the days to come. We must all die sooner or later. Life at its longest is short. How more honourably could we pass on than in laying down our lives in a worthy cause? One young officer wrote for his mother a last note, found on his dead body, in which he said: "I have done my bit and am well content." This is the spirit of our boys.

2. It is the quality, not the mere duration of life, which really counts. A long life misspent or spent on inferior ends is shorter and more empty than a short life filled with a great purpose. The toll of young and seemingly incomplete lives is appallingly great. We are prone to cry: "To what purpose is this waste?" Yet we are not competent to say what life is complete or incomplete, and what is waste or gain. God's standard of completeness may be different from ours. Can any life freely laid down for the public good be called a wasted life?

Mr. W. G. C. Gladstone, M.P., the grandson of the great statesman, wrote to his mother after he had reached the trenches: "I am very glad and proud to have got to the front. After all, it is not the length of existence that counts, but what is achieved during that existence, however short." Next day he was killed. These last words from his last letter were carved on his memorial tablet in Hawarden Church. They are true and helpful words. Lives marked by a fullness of sacrifice have their own completeness. In their lesser human degree, these deaths for others share something of the spirit of the Supreme

Sacrifice. The true spirit of self-sacrifice gives a spiritual completeness to the incompletely developed character. These lives in the truest sense are not *wasted*; they are seed sown, from which, through God's blessing on a penitent people, a rich harvest may yet be reaped.

3. Death is not the supreme evil in existence. Dishonour is worse. We have experienced a readjustment of values since the war began. We do not value life less but we do value honour and



REV. NOEL MELLISH, V.C.

Mr. Mellish, a Chaplain of the British Army, who was awarded the Victoria Cross for valour at the front, is here seen reviewing a body of Boy Scouts, in his home parish of Deptford, England.

sacrifice more. We can only be thankful that when the choice was presented to our Empire and nation, the higher path was chosen. We can only be thankful, even amid heartbreaks, that when the choice was presented to our sons, they chose the higher not the "safer" course. In the scales of the Spirit, dishonour is worse than death.

4. The highest word of comfort and cheer is that which is distinctly Christian. Christ's word is, that for those who have fallen asleep in Him there is a higher and a better life. The end is not here. These our loved ones are separated from us only for a little while. Even now they and we are one in Christ. We shall see them

(Continued on page 479.)

Religious Preparedness

The following Editorial from the Toronto Mail and Empire ought to be distributed broadcast throughout the Dominion.

SIR David Beatty, with whose fame the world is now ringing, is a fighting man of the same type as the late Lord Roberts. He is the "happy warrior" in whom a brave spirit and a God-fearing soul go together. What such a man has to say by way of commending Christianity as the rule of life for all the people is hearkened to in circles in which earnest appeals of revered ecclesiastics fall on deaf ears. An admired man of action who openly confesses his belief that the right preparation of a people for defence or for any other great national task is conviction of sin and humble faith in the teaching of Jesus, commands the attention of hosts of men and women who never heard a sermon or never heed those they do hear. How many people keep in mind and take to heart Sir David Beatty's message to the Missionary Society of the Church of England, wherein he said that the great need of the time, the thing required to stir the national spirit aright for the winning of the war, is a religious revival? Who is so secular-minded—rather who is so little secular-minded—as to withhold assent from that view?

On all hands, among men of the world no less than among men of the Church, are heard expressions of like tenor. Sir David Beatty uttered what many unprofessing Christians were thinking at the time, and what many more are thinking now. The ideas, aims, ambitions, motives, standards and ways of life that prevailed for years before the war must be discarded, the false gods of prosperity must go into the melting-pot, unless the experience and lessons of this war are to be lost upon us. This would indeed be a stiff-necked and hard-hearted generation were it to return again to its materialism and sensualism, untouched by the suffering and sacrifices that have been undergone for the preservation and securing to the nations of the political liberties and other fruits of Christian civilization.

The Church must get on duty again and must show the same vigilance and activity along the whole frontier of its warfare against selfishness and other forms of evil as the armies of the Entente Powers are showing against the enemy. If the religious bodies had been the living forces they ought to be society would not have become so given over to self-indulgence. If there had not been spiritual deadness in the temples there would not have been such deep insensibility to higher things on the part of the people. Where is the rousing to begin? Is it to start spontaneously among the masses or is it to be in response

to an alarm sounded from the altar? It would almost seem as if laymen, men of business, men of practical affairs who see the great need, would have to fling themselves into the movement for a real revival of religion.

Is the Church union movement born of a great yearning to promote spirituality in all walks of life? We hope so. Are its tendencies towards the spiritual regeneration of the nation? We should like to think so. Assuredly it was not belief in central church organization that led to the starting up of the separate religious bodies it is now proposed to incorporate in a union. A single church establishment was looked upon as tending to stag-

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NEW BOOKS

"God and Freedom in Human Experience."

By the Rt. Rev. Charles F. D'Arcy, D.D., Bishop of Down. London: Edward Arnold. (10s. 6d. net.)

The aim of this great work is to show that M. Bergson's acute criticism of Idealism affords a basis for further definite advance along the paths marked out by such Idealists as Berkeley, Kant, Hegel, and T. H. Green, whose fundamental principles still stand firm. The writer believes that every philosophy is implicitly a theology, positive or negative; and that theology is always the interpretation of religion in the terms of some philosophy. The subjects dealt with are such as would naturally be found under such a title, and include Experience, Reality, Freedom, Necessity, the problem of Pain and Evil, Mysticism, and so on. The book will most certainly exercise a profound influence upon philosophical thought.

The author starts out on the basis of the "living moving continuum" of experience as being the one great undeniable fact, and apart from which there can be no such thing as reality. He then goes on to show that the "unity of experience is constituted by the interpenetration of the great multitude of experience elements which belong to it, and is therefore a unity of higher type, more complex and more concrete, and also more complete, than any other unity of which we are aware." But in experience there are both subject and object. Where does the subject end and the object begin? It is not easy to say. We get at the material world, however, by a process of abstraction, which drops out one side of reality. The higher degree "is that in which we live and move and have our being. The lower corresponds to what we describe as the material side of life." The higher characterizes our experience in its fulness, including both the subjective and the objective—the lower is attained by abstraction from the subjective. But what does this fact of degrees of reality suggest? Just this, that there is a superior degree of reality which, while personal is much more than personal, and which is world-embracing in its experience. And just as the concrete reality of experience takes up completely into itself the lower stages of reality, so this highest of all takes up all experiences." This supreme degree of reality, this superpersonal personality, is God. Such a view helps, if not to explain some of our fundamental problems, such as Freedom, Evil, etc., at least to show why they are beyond our power of solution. These problems are not shirked. With a courage that faces every difficulty squarely, a courage indeed born of a profound faith in the God of revelation, Dr. D'Arcy leads us along paths where our footsteps might well slip, had we not a guide who knows the way intimately. And although it is not easy at times to accompany him in his depth and intricacy of thought, yet he inspires us with confidence and with an assurance that all will ultimately be well.

The style is exceptionally clear, the logic convincing, and the matter reveals a master mind which is able to move with absolute ease among the greatest problems which occupy human thought.

The Problem of the Bible Class.

By R. Holland and Hetty Lee, M.A. London: National Society's Depository. (1s. 6d. net.)

There is no doubt that in the Church of England Bible Class work is only in its beginning, and all agree that it is of the utmost importance that more attention be paid to this branch of our Christian activities. This book should prove a real help. It is written, of course, with English conditions in view, but there is much that is quite applicable to the work of our Church in Canada. After discussing Bible Class problems several good examples of Bible Class work are given.

The population of the Anglo-Egyptian Sudan is estimated by the Government to-day at three-and-a-half million, of which almost a million-and-a-half are children under fourteen years of age. Yet the total number of Sudanese children in Government schools is less than 6,000. If we add to this the number that are reached by the various Missions (possibly 1,500) only three-tenths of one per cent. of all the children in the Sudan have schooling.

Relations Between Church and State

WE give the following summary of the report presented recently in England on the above important subject. This Committee was appointed in the year 1913 for the purpose of considering "what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion."

The report contains first of all an historical outline of the main points in the history of the English Church concerning its relation to the State. The writers of this are careful to state that: "It would be wholly untrue to suggest that the connection of the Church with the State is confining it in the trammels of a dead officialdom. The demand for a fuller concession of spiritual independence is, in itself, a proof to the contrary," but they admit that "the organization through which the Church has to do much of its work has not developed in correspondence with its vitality." The aim of the report is to present a remedy for this without resorting to disestablishment. Two facts faced the Committee—namely, "first, that Parliament has confined the Church in every department of its constitutional existence within statutory bars which Parliament alone can break or reshape; and, secondly, that Parliament is no longer fitted to legislate for the Church."

The position of the Church in Scotland was taken to show that spiritual independence is not incompatible with close association with the State. The position of the Scottish Church is made very clear in its Article which declares that:—

"Recognition by civil authority of its separate and independent government and jurisdiction in matters spiritual, in whatever manner such recognition be expressed, does not in any way affect the character of this government and jurisdiction as derived from the Divine Head of the Church alone, and not from any civil authority, or give to the civil authority any right of interference with the proceedings or judgments of the Church within the sphere of its spiritual government and jurisdiction (Article V.). The Church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to declare the sense in which it understands its Confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal statements, and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession of which agreement the Church shall be sole judge, and with due regard to liberty of opinion in points which do not enter into the substance of the Faith (Article VI.)."

Proposals for Reform.

The proposals submitted by the Committee are: "The formation of a Church Council which shall have power to legislate on ecclesiastical affairs, subject to constitutional safeguards."

(1.) The Council is to consist of three Houses—Bishops, Clergy and Laity—in place of the seven houses at present—viz., two Upper Houses of Convocation, two Lower Houses of Convocation, two Houses of Laymen and one Representative Church Council.

(2.) The Council is to be given full power "to legislate on ecclesiastical affairs, even if this legislation involves the amendment or repeal of existing Acts of Parliament, but subject always to a veto on the part of the Crown and of Parliament," but no measure shall become law until it secures a majority vote in each House.

(3.) The House of Clergy will consist of the Archdeacons (ex-officio) two representatives from each archdeaconry elected by all priests beneficed and unbeneficed, and one representative from each Cathedral Chapter who may be the Dean.

(4.) The House of Laymen. The report states that a "point most clearly brought out in the course of our inquiry is that in all spheres of Church government one of the greatest obstacles to the active participation of the laity in Church management is due rather to the feeling that discussion without power to act is useless than to any real lack of interest in Church affairs." In order to overcome this a system of lay representation

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The Church Abroad

Popular Missionary Meetings

"The place where the Gospel is needed most," said Dr. Mott, "is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented to us just now by the millions of men under arms and in the military prisons. We never had the opportunity before the war—the unlimited opportunity for the distribution of the New Testament and preaching the Gospel.—Dr. John R. Mott.

Men's Missionary Committees ought to plan now for meetings in October, November and December that will count in the life of the local church, and mean definite and helpful advance in missionary interest.

There are two anniversaries that no church ought to allow to pass without some sort of observance and the Men's Missionary Committee, that fails to observe them, misses a splendid opportunity. Churches all over the country have redeemed the mid-week meeting from small attendance and little interest, by watching for mission-anniversaries and making much of them.

On the 18th of October, 1816, Robert Moffat sailed for Africa. Wednesday, October 18, 1916, should be a great day in the churches of the world. If it is to be, the committee responsible for such things ought to begin to plan at once.

November 17, 1816, John Williams sailed for the South Seas. His centennial should make the month of November, 1916, a time of commemoration.

Of course there should be sermons from the pulpit and observance by the young people, but Men's Missionary Committees ought to outline some plans now and celebrate these events independent of everything else that is done. A programme something like the following could be worked out in any church and involve the co-operation of 10 or 15 men in presenting topics and giving addresses:—

- October, 1916.
- (1) Brief biographical sketch of Robert Moffat.
 - (2) A century of progress in Africa, in civilization, education and religion.
 - (3) What has the war meant in Africa?
- November, 1916.
- (1) John Williams "The Pilot of the South Seas."
 - (2) Cannibalism, and a century after.
 - (3) How has the war changed conditions in Oceanica and what is likely to be the future of these distant Islands?

For the proper understanding of these men, there should be available "Lives of Robert and Mary Moffat," Matthews' "John Williams, The Ship Builder."

There are other important anniversaries that occur these months that might be observed. Christian Frederick Schwartz was born October 20, 1726. The Edinburgh Medical Missionary Society was founded November 30, 1841. Adolphus the Good was born December 19, 1856. Allen Gardiner sailed for South America December 24, 1836. December 26th will be the 75th anniversary of the sailing to New Zealand of Bishop Selwyn, and December 31st will be the 25th anniversary of the death of Bishop Crowther.

It is possible to get men who have never spoken in a missionary meeting to prepare on such topics as are suggested here, and it will interest them and their friends and probably mean a meeting with "snap" in it.

"Never have I seen children more responsive to a word or a smile or a friendly act than the children I met in the Sudan," writes Dr. Zwemer. "It was the same everywhere. The eager faces of those whom I saw in the Preparatory School for Gordon College from many parts of the Sudan, and the persistent friendliness of the unkempt and neglected beggar children on the streets, proved their responsiveness to an extraordinary degree. One generation of these children, understood as they should be, loved as they ask to be, and approached in the spirit of Jesus Christ, and with His highest gift, the Gospel, would transform the Sudan into the Kingdom of Heaven."

Gospel is needed most,
place where the men pause
or where they come back
a man needs help, it is

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of passing in and out
standing before great cita-
cities, I have never known
the opportunity present-
the millions of men under
prisons. We never had
the war—the unlimited
tribution of the New Testa-
ment Gospel.—Dr. John R.

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Hymns Ancient and Modern

Second Supplement, 1915.

THOUSANDS of Canadians accustomed from their childhood till the year 1909 to the pre-eminent 1875 Edition of *Hymns Ancient and Modern*, with its Supplement of 1889, will be interested in the Second Supplement of 141 hymns recently added. The Church public in 1904 showed unmistakably that they would not change the melodious book of Dykes and Monk for the severely correct and dreary melodies and harmonies preferred by the musical school in charge of the 1904 revision. Whether the musical editors of 1915 are more wise and successful than those of 1904 will no doubt depend upon the differing judgment of the different users, but to the writer of this review the selection of tunes and the choice of harmonies seems to be an effective deterrent to the adoption of many fine hymns now included for the first time. But first as to the hymns themselves. Of the 141 added, 40 are in the B.C.P., so that the two books have now in common 507 hymns (Church Hymns, S.P.C.K. has only 441 in common). But of these 40, only seven are set to the same tunes:—

God save the King (note to second stanza may be omitted).

God the All-terrible
Rescue the perishing
Thou didst leave Thy throne
God is working His purpose out
A safe stronghold our God is still
I need Thee, precious Jesu.

The following hymns will doubtless be welcomed by Ancient and Modern users:—

O Love that wilt not let me go
Here, O my Lord, I see Thee face to face
Brightest and best of the Sons
O little town of Bethlehem
Who is on the Lord's side?
Beneath the cross of Jesus
Sinful, sighing to be blest
Breathe on me, Breath of God
Ye servants of God
God be with you till we meet again
Revive Thy work, O Lord.

But none of these 11 hymns have musical settings the same as in standard modern hymnals, and it seems hardly likely that the new settings will displace the familiar ones. For instance, the first two are so universally sung to St. Margaret and St. Agnes that any other tunes in Canada at least would stand little chance of adoption.

Mrs. Plumtre's fine hymn "Keep thyself pure," which is rarely omitted from any modern hymnal (the new Irish Hymnal will have it), is not in the supplement, the only hymn taken from the B.C.P., being Canon Fred. G. Scott's communion hymn:—

We hail Thee now, O Jesu,
Thy presence here we own.

But the second line is as the poet first wrote it:—

Upon Thine Altar-Throne.

It remains to be seen whether the new tune by Sir Charles Stanford will popularize it to the same extent as the beautiful tune St. Christopher, in B.C.P. Hymn tunes "specially written" are always an experiment.

None of the hymns and only one of the tunes from Stainer's "Crucifixion" are included, Cross of Jesus, set to "Come, Thou long expected Jesus."

There is a good hymn for St. George's Day, set to a fine tune by Turle, and Bishop Bickersteth's "Come ye yourselves apart," is provided for "Retreats."

Emily May Crawford, the well-known Canadian missionary, is represented by "The Master Comes, He calls for Thee" (B.C.P., 319), but it seems hardly likely that the hymn will be used set to the tune from "Ireland Collection, 1699."

There are a number of hymns that look too "heavy" to attract the ordinary worshipper. For instance, a hymn of five stanzas of six-ten syllabled lines beginning:—

Almighty Father, Unoriginate,
Whom no man hath seen ever, nor can see.

John Bunyan's quaint hymn is there, beginning:—

Who would true valour see
Let him come hither;
One here will constant be
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

The preface apologetically says: "The English Hymnal" has shown that Bunyan's "True Valour" song can become popular. It is here presented in a form much nearer the original. The slight additional quaintness will be no disadvantage in the eyes of those who can enjoy the hymn at all." Possibly the popularity of the hymn may be attributed to the bright tune in the "The English Hymnal." The tunes of 1611 and 1745 in Ancient and Modern are hardly likely to bring the hymn into use.

One of the outstanding hymns of the Irish Hymnal is included, Mrs. Alexander's rendering of "St. Patrick's Breastplate," beginning:—

I bind unto myself to-day
The strong name of the Trinity,
By invocation of the same
The Three in One, the One in Three.

It would be interesting to know whether this long hymn of nine verses and eight pages of music is in congregational use in Ireland.

One hymn is attributed to King Alfred:—

Great God! Who seest from above,
Regard us with Thy pitying love,
Perplexed by doubts, with toil and strife
We ask more light—we long for life.

Ancient sources are freely drawn from. This from the Sarum Premier, 1514:—

God be in my head and in my understanding;
God be in my eyes and in my looking;
God be in my mouth and in my speaking;
God be in my heart and in my thinking;
God be at my end and at my departing.

From modern sources, "Crossing the Bar" and "Once to Every Man and Nation" (J. R. Lowell).

Wm. Wordsworth's well-known hymn for Noon is there. The second stanza runs:—

Blest are the moments, doubly blest,
That, drawn from this one hour of rest,
Are with a ready heart bestowed
Upon the service of our God.
Look up to heaven; th' industrious sun
Already half his race hath run;
He cannot halt, or go astray,
But our immortal spirits may.

A hymn of double long metre (D.L.M.), eight lines of eight syllables, is not likely, however, to become popular.

An additional hymn for St. James the Apostle is provided. Cardinal Newman was surely not at his best when he wrote:—

Brothers in heart, they hope to gain
An undivided joy,
That man may one with man remain,
As boy was one with boy.

Christ heard; and willed that James should fall
First prey of Satan's rage;
John linger out his fellows all,
And die in bloodless age.

From Charles and John Wesley's hymns no less than eleven more appear, including "Come, Thou long-expected Jesus," "Come, Holy Spirit, Come," "A Charge to keep I have," "Ye Servants of God, your Master proclaim."

A hymn by quaint old George Herbert (1593-1633) appears:—

King of glory, King of peace,
I will love Thee;
And, that love may never cease,
I will move Thee.
Thou hast granted my request,
Thou hast heard me,
Thou didst note my working breast,
Thou hast spared me. Alleluia.

Wherefore with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me,
And alone, when they replied,
Thou didst hear me. Alleluia.

Basil Horwood, who had much to do with the musical edition of "The English Hymnal," has

(Continued on page 480.)

Morse Convention

DIocese of QU'APPELLE
June 21st to June 26th.

THE Deanery of Caron, Sask., held its first convention in the town of Morse, from the 21st of June to 26th. From the different parts of the Deanery delegates were appointed to represent the various Mission centres, and on Wednesday afternoon most of these arrived by train and some drove a distance of 25 miles or more. In all there were about sixty delegates, counting those from local centres and also the clergy of the deanery.

The special speakers for the convention were the Revs. H. W. K. Mowll and W. Simpson. Mr. Mowll was the acknowledged leader of the convention and the Deanery has indeed been fortunate in having such an able speaker to proclaim so plainly and earnestly the wonderful message of the Kingdom of God and of His Christ. Mr. Simpson dealt with "The Clergy," "The Laity," and "The Sunday School," in three addresses which will not easily be forgotten, especially as they were the products of a rich experience.

The opening meeting of the convention was held on Wednesday evening, June 21st, when Evening Prayer was said by the Rev. J. N. Blodgett, Rural Dean and Superintendent. Mr. Mowll gave his opening address on Ezek. 44: 17. From the symbolism of the Inner and Outer Courts, the need of Inner-Court Christians—those who had the Inner-Court experience—was emphasized. The question of the ages was, "How can a man be right with God?" and to-day this is the question for each one of us. The answer has been given by St. Paul, and may be summed up in the words, "Christ Jesus." Two points were emphasized: (1) Complete renunciation of all wrong; (2) complete yielding to Christ.

Thursday morning dawned under a cloud-laden sky and rain fell continuously during the day. However, although the weather frowned, everyone vied with one another in being cheerful. This note of cheerfulness marked the convention throughout. The day was begun by the members of the convention meeting in the church for prayer at 8.45. After ten minutes' recess, the first session of the convention for the day was held. The Litany was said by the Rev. J. N. Blodgett, after which the Rev. W. Simpson spoke on "The Clergy." Many things of practical value in the life of the clergyman were emphasized, but the greatest point made, perhaps, was that the man-of-God should be at all times a "Gentle" man, after the pattern of the greatest gentleman the world had ever known—the Lord Jesus Christ.

Mr. Mowll followed with the first of a series of three Bible studies. He traced the development of the Kingdom of God, through the time of the Patriarchs, the Kings, and the Prophets. The coming of the King and His work were shown from the Gospel of St. Matthew. Finally, the greatest and surest fact in history, the coming of the King to set up His kingdom on earth was clearly shown. The audience listened throughout to the story with breathless interest and many followed the numerous references with open Bibles, which all were encouraged to bring with them to these studies.

A Deanery Chapter was called for 2 p.m. There were present the clergy, students-in-charge and the visiting clergy. The Rev. A. Clarke (Wycliffe College), ordained by the Bishop of Toronto on Trinity Sunday, arrived during the meeting and was warmly welcomed to the Deanery.

At 4 o'clock an illustrated address was given on India by the Rev. A. E. Burgett, M.A., General Diocesan Missionary. The work of the Canadian Church in Kangra was interestingly set forth by Mr. Burgett.

At the evening services many of the townspeople were in attendance. Mr. Mowll gave the first of his series of addresses on the "Christian Life." At this service he spoke on the subject of "Sin." The subject was fearlessly dealt with, its consequences were set forth clearly, and finally he showed how each and everyone could have the victory. The victorious life—the life that wins—was emphasized at each of his evening addresses.

At 7 a.m., Friday, the members of the convention partook of the Holy Communion. The Rev. C. S. Ferguson, assisted by the Rev. R. P. Graham, administered the Sacrament to those present.

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XV. (Continued)

"How much has Dr. Graham to do with this feeling against David?"

"Oh, I know David has made you believe the doctor is a sort of fiend, instead of an awfully good chap who's down on his luck. They took a mutual dislike to one another on the boat, and I don't pretend Graham's perfect. If you knew his story, mother, you'd be a bit sorry for him."

"I do know his story, Gilbert. Claude told it to me at the Rat's Tail, and I know how much Dr. Graham has had to embitter him, but still that does not explain to me why his influence should be strong enough to wreck the old brotherly love between you and David. It was not like this when your father was alive, Gilbert."

Gilbert stood up. He had been lying beside his mother as she sat under the trees. He was taken aback by her unsuspected acquaintance with Graham's story and had to readjust his argument. He had always pictured to himself a dramatic moment when he should disclose Graham's tragic tale. Moreover, he was not willing that even his mother should see that her reference to his father—a most rare occurrence—had moved him strangely. Like most English boys, he was ashamed of emotion.

It was long before he spoke; then he said quickly:

"Mother dear, I really believe it would be best for me to go away, and not try to work with or under David."

He knew he had evaded his mother's question, but he had found himself on the horns of a dilemma—how could he answer truthfully without sacrificing his loyalty to his friend? And loyalty was a "fetish" to Gilbert.

To his intense surprise, his mother replied quietly:

"Perhaps you are right, Gilbert. I will talk the matter over with Colonel James as soon as he is well enough."

She felt as she spoke as if she had plunged a sword into her own heart, and yet some flash of intuition showed her that neither argument, nor entreaty, nor command could do more than patch up a truce between the boys. She rose as she spoke, as if to close the conversation. Gilbert had expected rebuke, exhortation, possibly even tears of entreaty; he was almost dazed by this apparently calm acquiescence in his plans.

The last rays of the sun were lighting up the snow-crowned summit of Mount Philip, and it shone, serene and lovely, in the clear sapphire of the sky. Gilbert could see his mother's face as she stood watching the intense light fade from the gleaming snow. He was shocked to see how worn she looked—many years older than the happy wife and mother of the old Oxford days. The boy suddenly realized that his conduct towards David was adding sorely to his mother's load of responsibility and anxiety, and his naturally tender heart prompted him to throw his arms round her shoulder and murmur the oft-repeated promise of childhood—

"I'll try to be a better boy, mother."

It was no small comfort to Mrs. Lane to feel that beneath the crust of selfish sullenness, the boy's heart still beat true to the old love of his mother; and yet she knew that before perfect confidence could be restored between her son and herself there must be open confession, or at least frank explanation. She felt she had missed a great opportunity when she

had allowed Dr. Graham to leave Otter Lake without demanding from him some explanation of his attitude towards David. Colonel James' illness had been so acute that it had absorbed all her strength of mind and body, and Dr. Graham had left so suddenly, in answer to a summons to an accident, that she could not then approach the subject. However, he had promised to call again to see how his patient was progressing, and Mrs. Lane resolved to press him for an explanation when he came.

Meanwhile she often lay awake at night, wondering what could be the cause of the change in Gilbert—sometimes thinking it was simply an aggravated case of *malaise*, to which boys and girls in their middle 'teens are equally liable—sometimes almost trembling at the thought that there might be some disgraceful cause for the boy's sullen reticence. After her conversation with Gilbert, she thought her of her promise to the Bishop that she would let him know of their welfare, and she determined to consult him in her difficulty, knowing that he had already seen the first signs of Graham's influence over Gilbert on board ship.

CHAPTER XVI.

The Bishop at Work.

MRS. LANE'S letter fortunately found the Bishop at one of his brief visits to his "palace"—a frame house, some twenty miles from Port Victor, kept by a staid Scotch couple who had once been cook and butler in a nobleman's family, but who had chosen to emigrate when their master's death caused the break-up of his estate. Thither the Bishop returned periodically during the summer to dispose of his mail, and to fit himself out for his next journey. It was the pride and joy of the Macdonalds to keep the house in the style they had been used to in England; and the settler who was "baching" (*i.e.*, living a bachelor life) and accepted the Bishop's invitations to the "palace," was generally surprised to find that the service and cookery were of the best.

The palace was, in truth, a sort of convalescent home for the sick or homesick English boys who, without training or experience, were trying to wring a livelihood out of a homestead, sometimes in utter loneliness, sometimes with an equally inexperienced chum. Many a lad had been saved from exchanging the lonely monotony of his life for a dip into the depths of dissipation in the nearest town by the sight of the Bishop's team pulling up at the door of his shack, and by cheery insistence that he should exchange his solitude for a week or so at the Bishop's comfortable house. As a matter of fact, the Bishop seldom used it for himself, finding a couple of rooms in a Port Victor boarding-house more convenient for the transaction of business.

The Bishop read and re-read Mrs. Lane's letter, then lay back in his long chair and thought. He had just returned from a week's drive among the new ranches and villages which were springing up like mushrooms all over the diocese. To-morrow he must start again on his travels, but to-night he would give, at least in part, to the Lanes and their difficulties.

"I wish I could get hold of Graham for half an hour's chat. I don't know what the man's driving at with that lad," he soliloquised. "I think the mother's right, and the lad wants some good hard work. I'll see if I can't get him a berth with some man I know who won't stand any nonsense, and will see that the lad sticks to his job."

He pulled out a pocket book, swollen by many and varied documents, and made an entry in it.

(Continued on page 482.)

English Notes

(From Our Own Correspondent.)

THE last volume of Disraeli's Life reveals him as a lover of the Church. Saying, it is one of the great things remaining to the English people, perhaps the epithet can be expanded as meaning her grand past, her influential present and her brilliant future. The thought may well be seized by those who are now promoting the deepening of her life and the widening of her work by the coming National Mission. All of her members—modifying Malvolio's words—are born to greatness. Some have greatness thrust upon them, and some, we may hope, may achieve greatness by the exceptional service they may render to her.

Already definite preparations are being made for this revival of spiritual life and power, by the clergy being called by their Bishops into special Retreats where they are addressed by their leader or by men specially selected by him. The next stage is to send the Archbishops' messengers into the districts to rouse the communicants, and then these united, are to visit the various parishes for rousing services in the church, for outdoor meetings or hall meetings, to bring in or to impress those not reached by other means. Already, devout Churchwomen have begun in some dioceses to tour the villages, avoiding rectory or manor hall, and content with sharing the simple life of the cottagers, and by social talk and simple instruction and godly example try to help to commend the higher life to their entertainers. For some time a stately, appropriate prayer has been used, under authority, that the Empire, sorrowing for its sins with a true repentance, may receive the joy of God's salvation, and being renewed by His Spirit, may offer Him service and praise from generation to generation.

Among the special efforts to make the occasion a definitely useful and lasting one, has been a series of addresses by the new Canon of Canterbury, Dr. A. W. Robinson, of All Hallows', Barking, which addresses have been delivered in St. Martin's-in-the-Fields, and which have appeared in the London "Guardian." In reading them I was much struck with the author calling to his aid such writers as Harold Cox, H. G. Wells, President Lincoln and William James, the latter saying: "If the rich and poor could see each other in the clear light of eternity, how their feuds would be softened, how tolerant they would be, how they would live and let live in the world together." And in the last address the Canon pointed to the lessons to be learned from religious revival in Wycliffe's time and from that which took place in Wales in more recent years, and so calling upon every Churchman—men and women—to throw themselves strenuously into the effort to make the whole British community a very garden of the Lord, that she may indeed become "clear as the sun, fair as the moon, and terrible as an army with banners."

Even something further is to be aimed at—a kindling of more ardent missionary zeal, as was boldly claimed at the recent meeting of the Central Board of Missions, when the Bishop of London frankly said that the whole enterprise would be a ghastly failure unless this desired and proper result were attained, and Bishop Montgomery, as usual with him, "dreamed a dream," that at the close of the war, there should be another Pan-Anglican Conference, at which the results as bearing on the evangelization of the world should be reported and discussed. The Archbishop of Canterbury gave the proposal his cordial blessing and a committee has been appointed

to carry out and consolidate the noble idea. Underlying all this anxious and strenuous preparation for the rebirth of our commonwealth, these words may well ring in our ears and animate and dominate our hearts:—

"Only through Me can come the great awaking,
Wrong cannot right the wrong which wrong hath wrought;
Only through Me, your idols all forsaking,
Can ye attain to the heights that ye aught."

The visit of Mr. Hughes, the Australian Premier, has given an immense impetus to Imperial questions, and you, Mr. Editor, by this time, no doubt, have had the opportunity of seeing and hearing him. Bearing on his timely theme so deftly and eloquently expressed by him, I have before me a new book, published by Macmillan and Co., called "The Problem of the Commonwealth" (2s.), in which Mr. Curtis, the author, shows that events are rapidly drifting towards the uniting of the five great daughter nations with the Mother State, into what Tennyson called "one Imperial whole," in which the sister states will take equal responsibility for the Imperial foreign policy, the control of the army and navy, and the raising of the necessary revenues. Thus there looms ahead a central Commonwealth Parliament, controlling purely Imperial affairs and so representative of all the citizens of the self-governing Empire.

I suppose that many lovers of our world-wide Empire give a warm welcome to the splendid family quarterly, "The Round Table," Macmillan and Co. (2s. 6d. per quarter). I cannot imagine anything more informing, more inspiring, than to read its patriotic pages. In the new June number there are two papers of supreme importance: "The Principle of Peace," in which our differing relations with Germany are admirably, because sanely and exhaustively discussed, showing how the war has brought into clear perspective, the astonishing fabric of the British Empire, which the writer avers should be more fittingly called the British Commonwealth. For more than a century this has given liberty, peace and opportunity of self-government to a quarter of mankind. It is now helping to restore liberty to Europe. When that is done, it will manifestly have to take an active part—probably the leading part—in ending war by bringing all the world under the reign of just law. Then the article on the "Labour Movement" gives an accurate and vivid analysis of the relations between Trade Unionism and the Capitalists, and offering as a solution of the many difficulties which dog the situation, the appointment of Joint Boards which keep both sides in constant touch and whose decisions shall be final for both parties. This is the ideal set up by Professor Ashbey. "Society," he writes, "is feeling the way with painful steps towards a corporate organization of industry on the side alike of employer and employed; to be then more harmoniously, let us hope, associated together; with the State alert and intelligent in the background, to protect the interests of the community." Besides such splendid articles as the above typical ones, "The Round Table" has contributions from its special correspondents in Australia, New Zealand, your own Canada, South Africa and India, so that the big family Imperial circle may know at first hand what is really going on. I have read the New Zealand one with the keenest interest, because I was for 24 years a resident in that Dominion, and with deepening interest the letter from your larger Dominion, because by means of this monthly voluntary contribution, I hope to be more in touch with your splendid part of the great British Empire.

Canadian Churchman

(Established 1871.)

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CANADIAN CHURCHMAN, LTD.,

613 Continental Life Building, Toronto.
 CORNER OF BAY AND RICHMOND STS.

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Phone: Main 5239. Managing Editor

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

Sixth 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.

Seventh Sunday after Trinity.

Holy Communion: 256, 258, 386, 646.
 Processional: 385, 448, 653, 664.
 Offertory: 390, 393, 397, 426.
 Children: 453, 705, 707, 710.
 General: 5, 22, 392, 404.

The Bible Lesson

By Rev. Dr. Howard, Montreal

6th Sunday after Trinity, July 30th.

Subject:—"St Paul at Corinth.
 Acts xviii: 1-18.

INTRODUCTION.

FROM Athens St Paul made his way to Corinth, the capital of and chief city in the Roman Province of Achaia. While Athens was pre-eminent for its architecture, sculpture, literature and philosophy, Corinth was the chief commercial city of Greece. It was well situated on the isthmus of Corinth, which joins Greece proper with the Peloponnese. Thus it had an excellent position. In fact, it practically possessed two harbors, one on either side of the narrow isthmus. It was customary to transport small ships full of their cargoes across this isthmus on a roadway built for this purpose—a sort of ship railroad before the days of steam. It was also strategically important by land. Situated on one of the great Roman roads that connected East and West, it was a place to which many classes of people came. Greeks, Romans and Jews mingled in the streets of Corinth. No doubt, people from the whole Roman world, besides representatives of these three great races, found either permanent or temporary residence within the city. Corinth was a busy place. It was constantly crowded with traders and other travelers from all parts of the Roman Empire. Could any better place be found for the planting of Christianity? From such a centre the good news would soon be carried to the furthest confines of the then known world. St. Paul chose strategic places for

the planting of Christianity, and Corinth was one of the most important of them all. Corinth, like Philippi, was a Roman colony.

ANALYSIS OF THE LESSON.

I.—St. Paul's coming to Corinth and early work there (vv. 1-4).

1. He departed from Athens and came to Corinth. The distance was about 50 miles. The cities were a great contrast—one a seat of learning, the other a great centre of commerce. Their contrast has been aptly compared to that which exists to-day between Oxford and London.

2. Here he met two Christian people, husband and wife, Aquila and Priscilla. The former was a converted Jew. It is thought that the latter was a highly-born Roman lady. Claudius, the Emperor, had, about the year 49 A.D., ordered all Jews to depart from Rome. There is reason to attribute this order to the fact that, with the coming of Christianity to the Roman Jews, dissensions, discords and tumults had arisen in the Jewish quarter of the city. To stop such the Emperor ordered all Jews to leave. Of course, it was quite impossible to put such an order into complete effect. However, Aquila must leave Rome, and his Roman wife accompanied him. When or from whom they had learned Christianity is not told.

3. This meeting must have brought much comfort to St. Paul. He was alone, Timothy and Silas not having yet returned from the missions on which they had been sent. The Apostle here laboured with his own hands at tent-making. Hence, he was poor. His rich family had doubtless disinherited and cut him off when he became a Christian. Thus, at times, when the Churches did not support him, he must needs turn himself to manual labour.

4. The passage seems to imply that his tent-making occupied him during the regular days of the week, and that each Sabbath he endeavoured to make Christ known. Every Sabbath he entered the synagogue. Here he met with Jews and devout Greeks. We have seen in earlier lessons that many of the more thoughtful Greeks and other Gentiles availed themselves of the superior religious teaching provided by the Jewish synagogues. It was Paul's custom to go first to these centres of influence and offer the Gospel of Christ to God's own chosen people and to those Gentiles who had cast in their lot with them. How long this work continued at Corinth we cannot tell.

II.—The break with the Jews and the mission to the Gentiles (vv. 5-8).

1. After a time Silas and Timothy came to Corinth from Macedonia and rejoined their leader. It has been suggested that Silas came from Philippi, bringing with him a gift to St. Paul (see Phil. iv. 15), so that he no longer needed to work at tent-making, but was able to give all his time to the ministry of the Word. Timothy brought him good news from the converts at Thessalonica. Thus was the Apostle cheered; he was "constrained by the Word" (R.V.), that is, he felt a driving power within him to testify more freely and earnestly than before "to the Jews that Jesus was the Christ."

2. But the Jews would not have the Gospel. They set themselves against it and blasphemed.

3. Such action on their part led St. Paul to turn from them to the Gentiles. He had fulfilled his duty in offering them the Gospel. "Your blood be upon your own heads," he said. You have brought about your own spiritual death; you have only yourselves to blame.

4. A ministry to the Gentiles now began. The teaching was carried on in the house of a Gentile named Titus Justus—probably a man of the Latin

race. He had already accepted Christ. His house was very near the Jewish synagogue. Thus the two rival schools of religious thought were close together in place, but they were far removed from one another in thought and spirit.

5. Considerable success followed the work of evangelization. The ruler of the synagogue, Crispus, a conspicuous person from the office that he held, became a believer in Christ. Many Corinthians (Gentiles of different races, no doubt) believed and were baptized.

6. St. Paul's Vision.—The Lord encouraged Paul by something besides success. In a vision He appeared to His faithful servant, urging him to fearless effort, and assuring him that no one should harm him; for many of God's people were in the city and must be brought to a knowledge of Christ.

7. Here, at Corinth, teaching in the house of Titus Justus, St. Paul carried on his eminently successful work for eighteen months.

III.—Jewish rising against St. Paul and its results (vv. 12-17).

1. Gallio was pro-consul of Achaia. The Province of Achaia was under the Roman Senate; hence its governor was called a pro-consul. This Gallio was the brother of the famous Seneca. The family was of Spanish origin, and gave a number of eminent men to the Empire. Gallio was respected and loved in his day for amiability of nature.

2. The Jews one day suddenly rose up against Paul, seized him and rushed him in before the tribunal of the pro-consul. They accused him of teaching an illegal religion. (Compare this with the charge made against him at Philippi.) Gallio became angry at them. If they had brought a man before him who had been accused of some "wicked villainy" (R.V.) it would only have been reasonable that he should have listened to them. But as it was only a question of words and names and Jewish law, he would have nothing to do with the matter. They could settle such foolishness for themselves. The pro-consul would not act as a judge over such trivialities. Such was a Roman magistrate's comprehension of Judaism and Christianity. So he ordered them to be driven out of the court-room. Sosthenes, the ruler of the synagogue, had been the leader and spokesman of these persecuting Jews. The Greeks present delighted in the consternation of the Jews, and, catching hold of Sosthenes, they "beat him before the judgment-seat." To all this the Roman pro-consul was utterly indifferent, inwardly, perhaps, rejoicing in what had taken place—but himself utterly indifferent to the claims of spiritual religion. But the governor's act seems to have carried with it a sort of tacit declaration of freedom in matters of religion.

IV.—The missionaries' departure from Corinth (v. 18). For some little time the missionaries freely remained at Corinth after this unpleasantness. But the day came when Paul felt he must go. Two companions are named as going with him, viz., Priscilla and Aquila. Others must have accompanied them. They proceeded to Cenchræ, a seaport near Corinth. Here St. Paul marked the fact that he was under some vow (in a very usual way for the men of that day) by shearing or cutting his hair. What this vow was we do not know.

No mention is made in Acts that while in Corinth St. Paul wrote his two Epistles to the Thessalonians.

SOME RELIGIOUS LESSONS FROM THIS PASSAGE.

I.—Lost opportunity does not always return. The Jews of Corinth opposed the Gospel and blasphemed against it. Day after day they put the oppor-

Progress of the War

July 18th.—Tuesday—Germans admit withdrawal on Eastern front. British capture more trenches north-east of Albert.

July 19th.—Wednesday—German withdrawal in East proves to be a disorderly retreat before the Russians. British lose ground at Longueval but gain more ground north of Ovillers.

July 20th.—Thursday—British regain portion of ground lost at Longueval. Russians pouring through Carpathians in pursuit of Austrians and are driving Turks back in the Caucasus.

July 21st.—Friday—French advance on the Somme on twelve-mile front. They also gain ground at Verdun.

July 22nd.—Saturday—Comparative quiet. Russians capture important town in Caucasus.

July 24th.—Monday—British reach Pozieres. Prisoners taken to date by British and French on Somme, 26,223. Storms delay progress in Carpathians. Russians drive back Germans in Riga district. Gains reported in Italy and German East Africa.

tunity of receiving God's blessings in Christ from them. The day came when Paul refused to minister to them. The door of opportunity had been closed. Rejection of God's offers ever closes the door of opportunity. Refusal of the Holy Spirit's pleadings eventually hardens conscience to His voice. When conscience is hardened, then the opportunity of God's grace is gone. We are all in danger of such conduct. As we refuse to obey God's voice in conscience, or as we shut the ear of conscience when God speaks to us, we are guilty of that unpardonable sin mentioned by our Lord. The unpardonable sin is nothing else than so often refusing God's opportunities of forgiveness through repentance that repentance is no longer possible. Conscience, the avenue by which the Spirit's voice is heard, becomes calloused and we care no more for things spiritual. We have committed spiritual suicide—"our blood is upon our own heads."

II.—God has encouragements for those who try to do His will. At Corinth Paul had the encouragements of success, of receiving good news through Silas and Timothy, of being protected against the Jews by the Roman governor, and, above all, of a vision of the Lord, in which he was assured of God's presence and protection. If we will but open our spiritual eyes we shall see encouragements on every hand—encouragements to a continuous service of God. What encouragement there is (1) in being influential in the lives of others, (2) in the consciousness of God's presence in life, (3) in the joy that sin is forgiven, (4) in knowing that we are daily gaining the mastery over some besetting sin, and (5) in feeling that whatever comes we are among those who are trying to do God's will!

III.—If we are on God's side we need not fear what flesh can do unto us. "Be not afraid, but speak," was the Lord's command to Paul when he was face to face with a great heathen city. "If God be for us, who can be against us?" Fear Him, ye saints, and you will then have nothing else to fear; Make you His service your delight, Your wants shall be His care.

"A Church that talks more about its past than about its future is a dying Church."—Archdeacon Pater-son Smyth.

Church News

Preferments and Appointments.

Davis, Rev. W. H., Incumbent of St. Peter's Church, Edmonton, to be Chaplain with the 138th Batt. C.E.F., with the honorary rank of Captain.

Shore, Rev. H. M., Incumbent of St. Michael's Church, Calgary, to be Chaplain with the 137th Batt. C.E.F., Sarcee Camp, with the honorary rank of Captain.

Walling, Rev. F. C., of Fort Erie, Ont., to be Rector of Barton and Glanford. (Diocese of Niagara.)

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—At the recently held meeting of the Diocesan Synod, the following resolution, which was moved by Rev. W. J. R. Higgett, and seconded by Rev. Rural Dean Bayley, was carried unanimously by a standing vote: "Resolved, That this Synod begs to tender its respectful sympathy to the parents and relatives of men of all ranks, of both Army and Navy, who have given their lives for King and Country, and to record with pride and gratitude the splendid eulogy of Sir Douglas Haig that "their deeds of valour have never been surpassed."

NOVA SCOTIA.

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

Halifax.—Archbishop Worrell has returned from a strenuous Confirmation tour on Prince Edward Island.

Dean Llwyd is in Ontario spending his vacation.

Archdeacon Armitage is residing for the month of July at Purcell's Cove and continues his military duties during a short vacation from St. Paul's.

The Rev. Charles D'Arcy has resigned his curacy at Trinity.

Lieut. Austin Cunningham, son of the Rector of St. George's, is doing good work at the front.

Hon. Captain the Rev. W. R. Ramsay Armitage, Chaplain of the 234th Battalion, is a son of the Rector of St. Paul's.

The Rev. T. H. Perry is spending a short holiday at Barry's Falls, the guest of John Payzant, president of the Bank of Nova Scotia.

The Rev. F. C. Ward-Whate, Chaplain of the Loyal Orange Order, was one of the speakers at New Glasgow, on the glorious 12th.

Hon. Captain Archdeacon Martell has done splendid service in Colonel Tremaine's fine battalion at Windsor. The important parish of New Ross is vacant.

Windsor.—**King's College School.**—Since the war began Old Boys of this School have done gallant work at the front and the following distinctions have been won, namely: One Victoria Cross, one Russian St. George, one French Legion of Honour, one Military Cross, and in addition to these, several others have been mentioned in despatches.

Kentville.—**St. James'.**—A memorial service was held on the 13th inst., for the late Lieut. F. C. Mellor, the son of Rev. T. C. Mellor, the Rector of the parish, who lost his life recently at the front. The service was conducted by Rev. J. F. Tupper, of Westville. The Rev. Rural Dean Dixon, of Wolfville, spoke briefly on the subject of "why this waste of our manhood?" and in a few words on the situation and needs of this so-called "waste," spoke of the heroes, our own men, who gladly gave their lives and counted it not as waste. In closing, the Rural Dean paid not

only tribute to Lieut. Mellor, but to all those "gallant gentlemen" who had laid down their lives. They had given their lives for King and Country—could any man die in a better cause. Rev. J. D. Hull, the Rector of St. John's, gave a brief personal sketch of Lieut. Mellor's life, speaking with the knowledge of an intimate personal acquaintance with the man, whose highest ambition was to serve his King and country, but who had now passed into the presence of the King of Kings. At the conclusion of the service the band of the 85th Highland Battalion played, and a closing hymn, "For all the Saints," was sung. A detachment of the 85th, a company of the 103rd Battalion, and many of the officers from Aldershot, including Lieut. Colonel A. H. Borden, were present. The greatest sympathy is felt and expressed by all for the bereaved parents. Their only remaining son, Sergeant W. M. Mellor, is at present serving with his regiment in France.

ONTARIO.

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

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

Trenton.—For some time past the Rector of this parish, Canon Armstrong, has been endeavouring to make the male portion of his congregation and especially the finance committee appointed at the various Easter vestry meetings, perform their duty regarding the finances of the parish. Some slight friction occurred recently, the members of the finance committee contending they could not raise any money. So the Rector took the matter into his own hands, and started a canvass single-handed. He succeeded in ten days in increasing the envelope subscription over \$9 a week and the Mission giving \$4, making the total envelope subscription reach the handsome sum of \$25, from a congregation of 180 families and \$12 a week beside for Mission givings. The total raised in the 10 days in signed cards (the cards issued by the Laymen's Missionary Movement of Toronto), was \$712. The returns for the parish show 180 families and there are now 160 sets of Duplex envelopes in use. The above result speaks well for the popularity of the Rector after nearly 31 years of service in that parish, and the liberality of the people under his charge.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—**St. Paul's.**—On Sunday, July 30th, and the first three Sundays in August, the pulpit of this church will be occupied, in the absence of the Rector, Archdeacon Cody, by a distinguished member of the Episcopate of the Protestant Episcopal Church of the United States, the Right Rev. James Ridout Winchester, D.D., Bishop of Arkansas. Dr. Winchester is a member of a famous Southern family, of English stock, and a connection of the Ridout family in this Province. His wife is one of the Lee's of Virginia. He is a graduate of the Virginia Theological Seminary at Alexandria (of which Phillips Brooks was an alumnus), and holds the D.D. degree of the University of the South at Sewanee. He has held important parishes in Memphis, Tennessee, and St. Louis, and was for years a member of the Lower House of the American General Convention. He has been Bishop of Arkansas for the past three years. He is spending his holiday this summer in Toronto.

Birchcliff.—The corner-stone of the new church of this Mission was laid

on Saturday last, July 22nd, by the Bishop of Toronto. Addresses were given by the Bishop, by Dr. O'Meara, of Wycliffe College, the Rural Dean of East York, Rev. G. I. B. Johnson, Markham, Mr. J. G. Cornell, Reeve of Scarborough Township, and Mr. John Harris, Rector's warden.

Wyebridge.—**Church of the Good Shepherd.**—The Bishop of Toronto held a Confirmation service here on Wednesday last, when a class of 33 was presented by Mr. W. F. Wrixon. The Bishop was assisted by the Rev. N. A. F. Bourne, R.D., of Penetanguishene.

Kinmount and Burnt River Mission.—The Bishop confirmed 15 young people on this Mission recently. He also inspected the church hall at Burnt River and made arrangements to use an unused Baptist chapel at Kinmount for a church hall.

His Lordship's presence and advice at the Haliburton Deanery Chapter meeting was much appreciated, and blessing attended his visits to Wilberforce and Harcourt for Confirmation, and special services at Deer Lake, Pine Lake, Dysart School-house and St. George's, Haliburton.

Newmarket.—This parish has sent 95 men to the front, of whom one has been killed and two wounded.

NIAGARA.

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

Barton and Glanford.—The Rev. F. C. Walling, who has been taking temporary duty at Fort Erie and Bertie during the absence of the Rev. A. C. MacIntosh, who is engaged in military duties elsewhere, has been appointed by the Bishop of Niagara to the charge of this parish in succession to Captain the Rev. George Pugsley, who resigned in order to go overseas as Chaplain of the C.M.R.

HURON.

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

Kincardine.—**Church of the Messiah.**—Bishop Williams held a Confirmation service in this church on the morning of the 16th inst., when he administered the apostolic rite to 15 candidates.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

Muskoka Summer Clericus.—Will clergy, resident or on holiday in Muskoka, kindly take notice that the Clericus will meet on August 11th at Port Carling at St. James' Church? The Incumbent of Port Carling, Rev. R. Haines, would be glad to hear from any clergy visiting in Muskoka and to know their addresses.

RUPERT'S LAND.

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

Winnipeg.—**St. James'.**—A memorial service was held in this church, for the late Canon Cowley, on Sunday, July 9th. Two of the Canon's favourite hymns were sung: "They whose course on earth is run" and "O Lord, how happy should we be." Old timers came from a distance to pay a last tribute of respect to the one who had laboured with them for so many years. The late Canon Cowley was Rector of St. James' parish for over 28 years, during which time he saw the parish grow from barren prairie to a thickly populated district. Through all these

years, he drove from point to point over a vast territory, in good and bad weather, to minister to his people. He opened the Mission at Sturgeon Creek, which is now St. Andrew's parish; he began St. Margaret's and this has become an important city church. During his long incumbency he had the pleasure of seeing no less than five important parishes formed out of his original charge. The funeral took place at St. Mary's Church, Victoria, B.C.

One of the historic buildings of this city, Deer Lodge Hotel, has been converted into a convalescent home for soldiers. Services are held here every Sunday morning at 10 a.m. The large rotunda is suitably arranged, a brass lectern having been supplied by members of St. James' parish. Members of the church choir take turns in attending and assisting in the singing. The services are short and bright and have been greatly appreciated by the staff and the men.

SASKATCHEWAN.

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

Saskatoon.—**St. John's.**—A memorial service for four members of the congregation who have lost their lives on the battlefields of France and Flanders, was held in this church on the 16th inst. Rev. Canon Smith officiated. The members of the Veterans' Association and returned soldiers from the front were present. Canon Smith preached, choosing for his text the words: "Jesus said unto them, 'Where have ye laid him.' They say unto him, 'Lord, come and see.'" St. John 2: 34.

COLUMBIA.

Victoria.—**Election of New Bishop.**—A special session of the Synod of the diocese of British Columbia has been called to meet on October 5th at Christ Church Cathedral, formal notices of the same having been sent out by the Dean of Columbia to all the members of the Synod. This session has been called for the special purpose of electing a new Bishop for the diocese in succession to the Right Rev. Augustine Scriven, D.D., lately deceased.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

Atlin.—On May 23rd, 1914, the business part of this town was destroyed by fire, but nothing daunted, the merchants rebuilt better than before. On June 15th, 1916, the same area was swept by fire again. Both times St. Martin's Church and rectory escaped, being on an upper street. After both fires Bishop DuVernet has come amongst us. This time he spent two weeks visiting several of the mining creeks, such as Spruce, Pine, Birch and McKee, and taking the services in St. Martin's on the two Sundays, June 25 and July 2, administering the sacraments of Baptism and Holy Communion. This Mission is at present in charge of Captain Hathorn, a retired Royal Naval officer, whose services are much appreciated by our little congregation. The Bishop had planned to send us a clergyman this spring, but the war has created a shortage of both men and money. American tourists, debarred from Europe, are loud in their praises of Lake Atlin, with its surrounding mountains and glaciers reflected as in a mirror. As the British Government has requested the Canadian Government to increase its gold output, there is a brighter outlook at present in the Atlin district. Not only placer but quartz mining is coming to the front. The Atlin Board of Trade is advocat-

drove from point to point of territory, in good and bad to minister to his people. The Mission at Sturgeon which is now St. Andrew's began St. Margaret's and became an important city. During his long incumbency the pleasure of seeing no less important parishes formed his original charge. The funeral place at St. Mary's Church, B.C. the historic buildings of this Lodge Hotel, has been converted to a convalescent home for Services are held here every morning at 10 a.m. The large is suitably arranged, a brass having been supplied by members of St. James' parish. Members of church choir take turns in attending and assisting in the singing. Services are short and bright and are greatly appreciated by the men.

BRITISH COLUMBIA.

A. Newnam, D.D., Bishop, Prince Albert, Sask.

St. John's.—A memorial service for four members of the 1st who have lost their lives in the battlefields of France and was held in this church on Sunday morning, July 23rd. The members of the Veterans Association and returned soldiers were present. Canon Smith officiated, choosing for his text: "Jesus said unto them, 'I have laid him.' They say, 'Lord, come and see.'" St. John's.

COLUMBIA.

Election of New Bishop.—The annual session of the Synod of British Columbia has been called to meet on October 5th at the Church Cathedral, formal of the same having been sent to the Dean of Columbia to all members of the Synod. This session has been called for the special of electing a new Bishop for the diocese in succession to the Right Rev. Gustine Scriven, D.D., lately deceased.

CALEDONIA.

Rev. H. H. Kelley, Metropolitan of British Columbia, Prince Rupert, B.C.

On May 23rd, 1914, the business of this town was destroyed by fire. Nothing daunted, the merchants rebuilt better than before. On July 1, 1916, the same area was again destroyed by fire. Both times St. Nicholas Church and rectory escaped, being on an upper street. After both fires, Rev. H. H. Kelley has come to Caledonia. This time he spent two weeks sitting several of the mining camps such as Spruce, Pine, Birch, and taking the services of the people on the two Sundays, July 1st and 2nd, administering the Sacraments of Baptism and Holy Communion. This Mission is at present the property of Captain Hathorn, a Royal Naval officer, whose services are much appreciated by the community. The Bishop had to send us a clergyman this year but the war has created a shortage of both men and money. Many tourists, debarred from the town by its surrounding mountains and glaciers reflected as in the sky. As the British Government has increased its gold output, there is a better outlook at present in the district. Not only placer mining but also agriculture is being advocated. The Board of Trade is advocat-

ing that returned soldiers not fitted for farming might be granted gold claims on some of the numerous creeks round Atlin as yet unworked. Men accustomed to dig in the trenches could easily make good placer miners.

Metlakatla.—Rev. H. H. Kelley, of Ketchikan, preached in St. Paul's Church Sunday morning, July 9th. Bishop DuVernet introduced him as one who is in close touch with the Zimshians in Ketchikan and New Metlakatla, many of whom are related to the people of Old Metlakatla. Mr. Kelley's message of greeting from the Zimshians of Alaska who migrated nearly 30 years ago from British Columbia, but have not forgotten their former allegiance, was most interesting.

Smithers.—Rev. Heber Greene has been granted one year's leave of absence to serve as Chaplain at the front, and left here June 30th, having been ordered to report at once. This makes two of the Anglican clergymen of the diocese of Caledonia in active service, Rev. Fred. Thorman, of Telegraph Creek, being in the Royal Army Medical Corps.

THE OFFERING OF YOUNG CANADA.

(Continued from Page 473.)

again, and "with God be the rest." We may have thought of the life beyond the grave as a life for the aged, the worn-out, the weary, the disillusioned; a life whose chief characteristic was rest from toil. To-day, when so many thousands of the young, the keen, the energetic are going to be with the Lord, we must think of that life as full of interest and activity. Surely there will be abundant scope for all the energy and capacity that in this life found vent for so short a time. Through the Cross and Resurrection of our Lord we may be very bold and say to the bereaved, "Go thy way"—go on with daily duties, seize the common opportunities—"Thy son liveth." If it be true, as we know it is, in these days of anxiety and agony, that in the midst of life we are in death, it is equally true in a high and spiritual sense that *in the midst of death we are in life!*

May God give to us all the grace of endurance and a hope very full of immortality! May God evoke a still more widespread answer to the challenge to "carry on," which every soldier's death must present to our young Canadians! May God make us all at home more worthy of the unspeakable sacrifices that are being made for us! May the blood of our heroes be the seed of a purer and more Christian land!

RELIGIOUS PREPAREDNESS.

(Continued from Page 473.)

nation, while the existence of a number of separate communions was held to be productive of competition in the work of bringing the people under the inspiration of practical Christianity. Of course, the reaction from that view may be warranted by experience. It may be maintained that emulation among the religious bodies did not continue, and that for the right performance of the Church's functions in society there must be more economy of ways and means and efforts. Into that argument we cannot enter. Whether Church union is or is not practicable and desirable, Church unity is desirable, and ought to be practicable, and if the mass of the people began to be leavened with the right Christian principle of reform, Church unity will be realized.

St. Nicholas Church, Amongst Prisoners of War

BIRCHCLIFF,

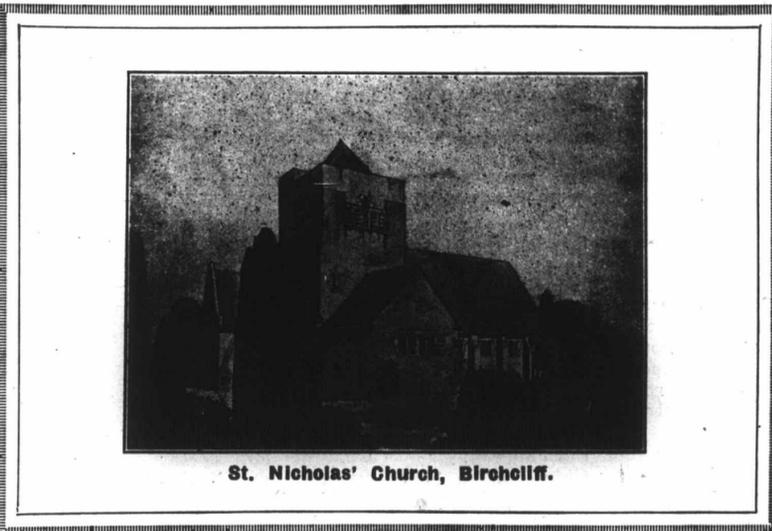
BIRCHCLIFF is a beautiful eastern suburb of Toronto, growing slowly but steadily, and doubtless after the war will fill up rapidly. The Anglican is the only Church to minister to the needs of a large but scattered population. This is, therefore, our unique opportunity. We are first in the field. Our great desire is to strengthen our grip upon loyal Church people and to gather in others. Four years ago we stepped into this unoccupied field. Two years later St. Nicholas Church was completed on a site generously given. Largely by voluntary labour a handsome frame structure, entirely free of debt, was then erected, but, alas! was destined to be suddenly destroyed by fire one Sunday morning last January. This setback has, under God's good Providence, served to stimulate the congregation to further effort, and they have nobly responded to the appeal for funds. The people of Birchcliff have given generously, and several kind friends in the city have already liberally assisted.

Our plans for rebuilding, prepared by Messrs. Carter and Ford, were care-

In a previous report concerning the work of the Scripture Gift Mission mention was made of a need which the Mission had been asked to undertake. It was to supply some hundreds of thousands of Gospels for the Russian prisoners of war in Germany, Turkey and other enemy countries. The Committee felt it was a call and promised to undertake the work so far as its funds permitted, feeling sure that many of the Lord's people would contribute to this special fund at the present time.

It would be a kind of thank-offering to God for the wonderful way in which He has enabled the Russians to progress on the Eastern front.

This is not the only opening which has come to the Mission recently. A call for the supply of about two hundred thousand Gospels for the Hungarian prisoners of war in Russia and Siberia is now before the Committee. All our Hungarian Scriptures are printed in Hungary, so it was necessary before making any promise to supply this need to get permission from H.M. Treasury to remit sufficient money for the purpose. This permission has very graciously been granted



St. Nicholas' Church, Birchcliff.

fully examined and approved both by the Bishop and a committee appointed by him for the purpose. The members of this committee were Messrs. A. H. Campbell, R. Inglis, A. M. M. Kirkpatrick, G. Osler and H. Waddington.

The list of subscriptions and donations to date totals \$5,500, but \$4,000 more is still required. Feeling that our own congregation has reached the limit of its resources, we have decided, with the endorsement of the Bishop, to issue this appeal to the general Church public. We, therefore, invite all members of our Church to help to build the new St. Nicholas'. We must build, even in war-times, and we ask for general support from all Church people. Over a hundred of our men have enlisted, thus weakening the contributing strength of the congregation. Donations, large or small, will be gratefully acknowledged by the Treasurer, Mr. J. J. E. Harris, Kildonan Drive, Birchcliff, Ont., and the Rev. C. E. Luce will gladly answer enquiries by phone or letter or by a personal call.

John G. Jones
(Main 4661),
John J. E. Harris
(Adel. 4420),
Wardens.

C. E. Luce
(Beach 1484),
Incumbent.

Bishop's Endorsement.—I very cordially endorse the above appeal, and trust that many may see their way to make a generous response to its call.
JAMES TORONTO.

and we are looking forward to being able to place the Word of God into the hands of these men who have now time to read it and will do so. Although they are from an enemy country yet we feel as Christian people we should endeavour to place the Word of God into their hands as well as those of our own troops and our Allies, and we think we shall have the hearty cooperation of many of our readers.

Donations may be sent to the Editor, or to the Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

SHELLS FOR HUNS MADE AT THE EXHIBITION.

Though munitions of War are being turned out in hundreds of Canadian factories few but the men actually engaged in the work know anything of the system employed, the process being one of the most closely guarded of War secrets. The veil will be lifted when the Canadian National Exhibition opens on August 26th. Permission has been obtained from the War Office, through the Canadian Government, to show the processes of manufacture and several machines, operated by skilled workmen, will be engaged for the two weeks turning out shells and projectiles for delivery to the Huns through the gun muzzles of the Allies.

Downeaster

I READ the other day a very interesting article in an English newspaper on "Priesthood and Personality." The age demands personality in its leaders as never before in the history of the world. A man's authority is coming more and more to depend upon the possession of certain personal qualities, and less and less upon his official prerogatives and powers. There is a growing disinclination to accept and follow him as the representative of corporate authority or as the mouthpiece of an institution. This, the writer seems to think in the case of the Church, is often a calamity. Work that is built on the personality of the worker, and not on eternal principles, seldom, if ever, stands. The clergy should be accepted as the dispensers and exponents and trustees of certain delegated powers rather than on their own personal qualities, and their usefulness and success should be estimated not by what is commonly, and sometimes, perhaps, mistakenly, called "ability," but their faithfulness and diligence in the performance of what is really largely routine work.

And no doubt there is a good deal of truth in this contention. Personality, of course, is a valuable, and in its place an essential quality in a public man. And the clergy are the most "public" of all men. There is no class of men under the sun who live so constantly and "nakedly" in the public eye as the ministry. At the same time, personality may be so dangerously accentuated in a clergyman that his work will stop short with himself. No one man can, of course, be the exact copy of another. Each man will carry on his own work in his own way, but no man is, or should try to be, bigger than the institution which he represents. We certainly do not expect or welcome it in our other public officials. The most acceptable and useful public official in whatever department of the public service is he who, as the saying is, is "always on his job," and most diligently and faithfully performs routine duties. So it is with the parson. As a matter of fact, seven-eighths of our lives is pure routine.

On the other hand, there is the corresponding evil to be guarded against of trusting too much to one's official powers and prerogatives, and trying to eke out one's personal shortcomings and limitations, and sometimes downright derelictions of plain duty, by unduly magnifying one's office. There are clergymen, it cannot be denied, who are inclined to this sort of thing. They use it to excuse their indolence, for instance, in the preparation of sermons or parochial visiting. We all know the parson who "puts the sacraments above preaching," because he cannot take the trouble to get up acceptable sermons, and won't "run about from house to house gossiping with people," because he greatly prefers sitting in a comfortable armchair sucking a pipe over a novel, or, at best, a church paper.

The ideal clergyman is a happy mixture in about equal parts of the official and the man. The man is never swallowed up in the official, nor the official in the man. He is always human, but he never forgets that he represents an institution that is bigger than any single individual. He is equally removed from the man who is for ever thrusting his priesthood down your throat, and the man who is as often advertising and accentuating his own personality by cheapening his office.

MORSE CONVENTION. Diocese of Qu'Appelle.

(Continued from page 475.)

At 8.45 the convention prayer meeting was held, after which the Litany was read by the Rev. A. J. Childs. Mr. Simpson then gave his second address, this time on "The Laity," when the marks of every true Churchman were clearly set forth.

Mr. Mowll gave his second Bible Study at 10.45. His subject was the Book of Revelation. The purpose of the Book was dealt with and its messages to the church. A life of separation, obedience and devotion was called for; and the several messages: (1) Love to Christ; (2) no fear for the Christian; (3) warning note—the separated life; (4) can only be one God reigning in the life of the true man; (5) alive, yet dead to sin, 3: 1; (6) word of encouragement for the man who lives in Christ; (7) zealous Christians needed.

Friday afternoon found a church full to the door, to hear a lecture by Mr. Blodgett on China, illustrated by lantern views. A very interesting hour was spent in the Canadian diocese of Honan and the need of young men and women to consecrate themselves to the work of the Master was emphasized.

After evening service Mr. Mowll gave his second address on the "Christian Life," his subject being "the Atonement"—Christ for us—Justification. He then went on to speak of Christ in us—Sanctification. Extra seating accommodation had to be found for this meeting, and throughout the Spirit of God was verily felt to be in the midst of the people, so wrapt was the attention, as the wonderful story of the way of salvation for sinful man was clearly and powerfully set out by the speaker. On looking back one can truly say that this night's message was the one which "held" the people, as the story of the atoning work of Christ must always do.

On Saturday morning Mr. Simpson had, what he called a "round-table" discussion on the subject of the place of the Sunday School. After showing the place of the Sunday School in the life of the child of to-day, the difficulties in the way of organizing Sunday Schools in the rural districts were discussed. A very helpful hour was spent in this way.

At this point in the proceedings of the convention, a very interesting event took place. Mr. and Mrs. Blodgett presented their infant son, John Wilson, for the sacrament of Holy Baptism. The sacrament was administered by the Rev. W. Simpson, Regina.

Mr. Mowll then gave his third Bible study, his subject being, "The Signs of the Times." The various references which pointed to the present as an opportune time for the coming of the King were followed with keen interest. "The Church may be caught up to meet the bridegroom at any moment. Are we, who are members of the Church of England, sealed—ready to meet our King? When shall the King come? There is one test. When the Gospel shall be preached as a witness throughout the world." And the speaker said this may have taken place in our own generation. This sign of the times may have been fulfilled as it was intended. Various signs of the times were pointed out. "The fact of the Second Coming of Christ should colour our whole lives, the thought should make us more busy and active in our service and also in our thoughts and words. How shall He find each one of us? Active or merely self-centred individuals? Again, the thought should comfort us in our sorrows. It is meant again to clarify our aims. How many souls has each won for the Master? is a question which all should ask themselves."

In the evening Mr. Mowll gave his final address on the "Christian Life." He spoke on the subject of "Grace." He showed how the atonement is appropriated by the believer. The need of this grace was shown from references to the Old Testament. The law proved to the world the inability of man to meet God's requirements, human weakness was realized thereby. After answering the question what Grace is and how to appropriate this grace, it was shown how this grace is to be manifested in our lives. This manifestation should be the outcome of the power given unto us. From the Epistle to the Galatians, the grace that saves was shown (Chapters 1 and 2), the grace that empowers—gives victory—(3 and 4), and lastly there is the call to be gracious (5 and 6).

At 10 a.m. Sunday, Holy Communion was administered by the Rev. R. P. Graham, Vicar of Morse, assisted by the Rev. R. C. Gauntlett, of Eyebrow. Morning Prayer commenced at 11 o'clock, at which Mr. Mowll preached from the text, "We are ambassadors for Christ," 2 Cor. 5: 20. This follows from a life of victory, it was shown. The duties of ambassadors were discussed briefly: (1) "An ambassador is known in a strange land—helpfulness to others." (2) "In an ambassador's house all is well"—amusements, Sunday keeping, family life, etc., were discussed here. (3) "An ambassador is daily in communication with headquarters." "The great question arises again, are we ambassadors? If so, how many have we won for Christ? Is this the aim of our existence?"

The Rev. R. P. Graham was asked to provide a speaker for the afternoon to address the members of the Union S.S., which is held in the Town Hall. It was Patriotic Sunday in the Sunday School, and the offertory went to the Patriotic Society. Mr. Mowll, with his usual courtesy, accepted the invitation to speak to the children. The hall was thronged to the doors with children and adults, the children having the place of honour at the front. The speaker took the children in an aeroplane visit to China, which held the interest of the boys and girls from beginning to end. The heroic in the boys and girls was appealed to and the necessity of true heroism in stand-

ing out at all times as Christ's soldiers. The Rev. J. N. Blodgett afterwards spoke to the children on "True Heroes," mentioning briefly a number of brave young men who had given their lives for their country and righteousness.

It was wise foresight which arranged that the evening service should be held in the Town Hall instead of in the church. The hall was thronged to its seating capacity, and some had to remain standing. About 200 people listened to a sermon by Mr. Mowll on the text, "Who is on the Lord's side?" Exodus 32: 26. His subject was "Enlistment." The picture of a great military procession in one of our large cities was drawn by the speaker. Then came the picture of that other great procession, one hundred and forty and four thousand strong, headed by a leader on a great white horse, all marching in step to the words, "to Him that overcometh." Many excuses for not enlisting were then illustrated. The speaker made a powerful appeal to men and women to enlist definitely then and there for the service of the King of Kings. Many took decision cards at the close of the service. At this service Mrs. Blodgett sang a solo appropriate to the subject.

The closing session of a most successful convention was held at 9 o'clock on Monday morning. Mr. Mowll gave the members of the convention some parting words of warning and encouragement. He laid stress on four texts: (1) "Henceforth we should not serve sin," Rom. 6:6. "United with Christ we can be victorious: there can be perpetual victory over sin and temptation. The fiercest temptation often come after such times as they had been having." (2) "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again," 2 Cor. 5: 15. "It was easy to drift back—to live unto ourselves. From henceforth let them say 'no' unto self." (3) "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I call you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you," St. John 15: 15 and 16. "Having a friend we

should live up to our privileges. Our Bible should be read regularly and prayerfully. Prayer must be made without ceasing." (4) "Fear not, from henceforth thou shalt catch men," Luke 5: 10. "The constant aim of the Christian should be to seek those around. The great motto-text which all should take away with them was found in 2 Cor. 12: 9, 'My Grace is sufficient for thee: for my strength is made perfect in weakness.' All should remember that His grace is more than sufficient for all our needs. Preb. Webb-Peploe had this text hung up in a conspicuous place. All the words of the text were in black except 'is,' which was in red type. Let us read the text with the emphasis on the little word 'is.'"

Mr. Blodgett brought the convention to a close by a few suitable remarks. This success of the convention was, he said, due to the speakers whom God had sent them and whose messages were assuredly given under the guidance of the Spirit. It was felt throughout the whole of the proceedings of the convention that the Holy Spirit was in their midst. The spirit in which the people came was one of eager expectancy. The delegates and those present were urged to carry this spirit to their different districts. "Their lives should so shine before their fellowmen that the Christ would be manifested in their daily walk." They were also urged to pray earnestly for the extension of the Kingdom of Christ among men.

So the first convention of the Canon Deanery came to an end. The closing day was gloriously bright and warm. Throughout the whole time, in rain or sunshine, those in attendance felt it was good for them to be there. It was like a "happy family gathering," as some of the delegates remarked. It was truly a blessed time, and it is the earnest prayer of all who were privileged to work in connection with the convention that the results may indeed be lasting and widespread. It was truly an ideal convention, and it is to be sincerely hoped that it is only the forerunner of many yet to come.

HYMNS ANCIENT AND MODERN.

(Continued from Page 475.)

written a very strong setting for one of the hymns of Christina G. Rossetti. Many of her hymns, written nearly fifty years ago, are now finding their way into hymnals. They are always striking in expression. Here are two verses from one of them:—

What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms and hearts of love?
They, the blessed ones, gone before,
They the blessed for evermore,
Out of great tribulation they went,
Home to their home of heaven content.

What are these that fly as a cloud,
With flashing heads and faces bowed;
In their mouths a victorious psalm,
In their hands a robe and a palm?
Welcoming angels these that shine,
Your own angel, and yours, and mine,
Who have hedged us, both day and night,
On the left hand and on the right.

A new hymn writer, Ada R. Greenaway, contributes six new hymns, including one for absent friends:—

For the dear ones parted from us
We would raise our hymns in
prayer;
By the tender love which watcheth
Round Thy children everywhere,
Holy Father,
Keep them ever in Thy care.

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There is much to interest one in the 265 additional tunes supplied, nearly one-half of them being for hymns from the old book. "Onward, Christian Soldiers" is at last set to Sullivan's tune, "Praise, My Soul" to Goss, "Stand Up for Jesus" to "Morning Light," "Lo! He Comes" to Helmsley, etc. But there would be no demand in Canada for the new tunes supplied, for

And now, O Father, mindful of the love
 Peace, perfect peace
 Lord, in Thy mercy's day
 The roseate hues of early dawn
 O Jesu, I have promised
 Nearer, my God, to Thee
 Alleluia, sing to Jesus
 Bread of heaven, on Thee we feed
 Now the labourer's task is o'er
 For all the saints
 How bright these glorious spirits shine
 On the resurrection morning

Duke St. (set to "Jesus shall reign" in B.C.P.) is set to "Fight the good fight," and Sandon (set to "Unto the hills around" in B.C.P.) is set to "Lead, kindly light." A fine, old common metre tune, Richmond, by Hawes, which somehow during the last half century has been overlooked, is coming into its own again. It is set to a fine hymn by Bonar:—

Fill Thou my life, O Lord my God,
 In every part with praise,
 That my whole being may proclaim
 Thy being and Thy ways.

Although there is much to interest the student in this latest supplement, it is doubtful whether it will appreciably strengthen the affectionate hold that the original edition of 1875 obtained throughout the world.

JAS. EDMUND JONES.

ACKNOWLEDGMENT.

We beg to acknowledge receipt of \$2 towards Scripture Gift Mission from Dorothy and E. E. Dawson, McLeod's Siding, N.B.

Brethren, the most important of all knowledge and all wealth is to know that the kingdom of heaven is ours. All else dwindles into insignificant nothings.—Ex.

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Correspondence

THE CHURCH AND THE WORKINGMAN.

Sir,—We are already confronted with many great and pressing problems in connection with the war and afterwards. Many writers and others have warned us to prepare for a new era of living when the "boys come home," and I wish to call attention to one great problem which calls loudly for solution. It is this: Can we expect our brave men, who have sacrificed themselves for the freedom of the Empire, to return and work for the mere pittance (dignified by the name of wages) that many of them worked for before the war? The Canadian Pacific Railway, one of the richest moneyed corporations in the world to-day, in the year before the war published its annual statement showing a net profit of \$120,000,000. The president of the company receives a salary running up into five figures, whereas the trackwalkers receive the princely sum of \$1.70 per day, men, let us remember, upon whose intelligence and fidelity depend the lives of hundreds of thousands of passengers and millions of dollars' worth of freight and rolling stock. We are continually told that the Church does not do her duty to the masses. Is this true? Can we expect the masses to attend church when they see silk-hatted and frock-coated directors in the same building who apparently care nothing for the condition of the labouring classes, and make no effort to see that the toilers receive a decent living wage? We do not believe the foolish doctrine that everyone should be paid alike, but is not everyone of God's creatures, our brothers and sisters, entitled to a living wage, not merely the exact number of dollars and cents that will enable them to buy clothes and food, but enough to maintain a family in respectable comfort in case of sickness or lean times? The C.P.R. is by no means the only offender in Canada. We have often had strikes in various trades, and have heard such expressions as "The disgusting men," or "The wretched labour organizations," but in the majority of cases the strike has only occurred after every legitimate means of getting fair demands met have failed

and the men have become exasperated. The Gospel is concerned with the body as well as the soul of man, and the Church fails in a most unfortunate way if she does not impress upon her members the duty of giving the toilers a decent living wage. It is for this we plead.

Ashlyn A. Trumper.
 Exeter, Ont

FRUIT FOR NORTHERN ONTARIO CLERGY.

Sir,—I would like to bring before some of the readers of your valuable paper an idea which would afford great pleasure to some of our clergy and at the same time would give an opportunity of doing a real service to some others. Within 600 miles from Toronto there are many workers who generally have very small salaries and great hardships. Very few pleasures or treats come to them, and the exorbitant cost of food supplies makes anything but bare necessities out of the question. One of the most difficult articles to obtain is fresh fruit, generally because the supply is controlled by men who sell there only for the highest prices.

I have seen in Lower Ontario apples, peaches and other fruit going to waste because no one had sufficient interest to pick them. Many times I have found the farmers only too pleased if someone would pick a basket and carry it away. Could not some of our clergy in favoured parts or a branch of the W.A. interest themselves in a worker in the north and send up a winter's supply? The receiver would gladly pay express charges, and I am sure a most grateful reply would acknowledge the kindness.

I have no doubt but that you, Mr. Editor, would be glad to put anyone who is able to supply either fruit or garden produce in touch with someone to whom it would be most acceptable.

Thanking you for space for this suggestion.

"Timiskaming."

RELATIONS BETWEEN CHURCH AND STATE.

(Continued from page 474.)

tation has been suggested. All representatives must be communicants, above twenty-one years of age, and of the male sex—except that representatives on a parochial council may be women; and electors must be over twenty-one, actual or qualified communicants, and in communion with the Church—the names to be entered upon an electoral roll upon a declaration being made to the foregoing effect. The members of the House of Laymen are elected by Diocesan Conferences, members of which are to be elected by parochial lay representatives of the Ruridecanal Conferences. A provision is inserted that not less than 5 per cent. of the lay members of the Diocesan Conference should be wage-earners, and that the student class be represented.

(5.) Special provision is made for the safeguarding of the "powers of the Episcopate in regard to all questions of doctrine."

(6.) The control of the State is also safeguarded by a provision that every measure, after it has been passed by the Church Council, shall be submitted to a Standing Committee of the Privy Council, to be known as the Ecclesiastical Committee. "The measure sent up by the Church Council would be presented to this Ecclesiastical Committee by a Legislative Committee of the Church Council, which should include members of all the three Houses of that Council. After consideration the Privy Councillors would



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frame a Report to the King declaring whether in their opinion the measure ought or ought not to receive the Royal Assent. But before final adoption that Report should be communicated in draft to the Legislative Committee and through it to the Church

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- St. Andrew's Presbyterian Church, Toronto - 88 "
- Notre Dame Church, Montreal - 82 "
- First Baptist Church, Syracuse, N.Y. - 77 "
- University Convocation Hall, Toronto - 76 "
- Sinai Temple, Chicago, Ill. - 63 "
- All Saints' Cathedral, Halifax - 52 "

Wives, Mothers and Life Insurance

MANY women, who realize clearly enough the value of life insurance, hesitate to urge upon their husbands its importance.

The reason is that the suggestion would seem to spring from selfish motives: this feeling has caused many women to oppose life insurance.

This is altogether a mistaken attitude, for a husband who is earning a fair income is worth in money vastly more than any insurance he could carry.

To persuade a husband to insure his life, therefore, is not a matter of self-interest but of self-protection, a very different thing.

If there are children still in the helpless stage, the necessity for life insurance is absolute; no feeling of delicacy should prevent a wife from pleading for protection for them.

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A TURN OF THE ROAD

(Continued from page 476.)

"I'll settle that when I go down to Port Victor," he murmured, and then, unbidden, his thoughts ran to the woman who had attracted him as much by the childlike sincerity of her spirit as by her breadth of view and culture of mind. "Thank God she met Anne Campbell just when she needed a friend most, with that odd pair of boys to manage. Well, she no longer worships at the altar of 'the unknown God,' and the boys will come out all right, I believe. Anyhow, I must try to see Graham somewhere if he stays in my diocese. I'm sure to run across him sooner or later."

"Dinner is served, my lord," said a staid voice behind him, and the Bishop roused himself from his reverie with a smile which the incongruity of Macdonald's appearance and manners in the little wooden house always provoked. He ate his dinner with a book propped up against the water pitcher, helping himself mechanically to the dishes presented to him by Macdonald. He was evidently perfectly unconscious of the nature of the food he consumed. Macdonald took advantage of his preoccupation to see that he did justice to Mrs. Macdonald's cookery. Indeed, he dared not return to the kitchen with an untouched dish, for more than once had his indignant spouse driven him back to the dining-room with the rejected dainty, insisting that "his lordship" should be compelled to eat "a proper dinner." To-night, however, the Bishop was genuinely hungry, and thoroughly enjoyed a comfortable meal, well served and well cooked, after the uncertain fare of the last week.

He had just finished his dinner when he heard the sound of a horse's hoofs, and the next minute a tall, bright-looking young fellow strode into the room. The Bishop greeted him heartily, and insisted that he should sit down to a belated dinner.

John Watson was the son of an English clergyman, clever enough to do well at school, but too idle and too fond of games to make use of his intellectual faculties. Two years ago, he had been that most hopeless of all Western types, a "remittance-man," working spasmodically, when he felt inclined, but removed from the necessity of working by the small doles of money which arrived monthly at the post office at Calgary. At home, his father and mother had been stinting themselves of the necessities of life in order to spare money for the family ne'er-do-well in Canada.

The Bishop had happened to meet him in the hotel at Calgary, and had seen possibilities of good behind the selfish idleness of the boy. He gained Watson's confidence, and then succeeded in persuading him to write to his father, telling him that he was no longer in need of money. It was the first upward step. With restored self-respect, and the necessity of real hard work, young Watson had developed into a steady capable farmer, although he had not yet been able to take up land for himself.

To-night he had come over to tell the Bishop of his first piece of real good luck. The rancher of whose stock he had had charge for the past two years had suddenly determined to get married, and wanted to take six months in England before he brought his bride to her Western home. He had asked Watson to live in the farm as "boss" in his absence. John was still boy enough to show the delight he felt, and the Bishop warmly congratulated him. It was difficult to recognize in the manly, self-reliant young fellow, the miserable "remittance-man" of two years ago.

"You'll write and tell your people at once, won't you, John?" asked the Bishop. "I think I'll enclose a line

to your father to tell him what a fine fellow his prodigal son is turning out."

"If I'm any good, it's all owing to you, sir. I'd be living on my father still if you hadn't happened along that day at Calgary, and put me on the right track. Now I must go; I just looked in to tell you my good luck. Good-night, sir."

The Bishop had an almost mesmeric power over young men—his manliness, his single-minded sincerity, his brotherliness attracted them to him and drew out all that was best in their lives. Scattered up and down his huge diocese, Hugh Neville had a band of young men who would have laid down their lives for the man to whom they owed all that was good in themselves. Some of them were ordained, and were shepherding flocks scattered for miles over field and forest. Some were building up fortunes in commerce, trying to make honourably the wealth they spent so lavishly. Some, like John Watson, were just workers instead of wasters—the very men most needed in the rank and file of a new nation. Nothing gladdened the Bishop's heart, so much as the sight of one of his "boys" who, like John Watson, had "made good." He hoped some day to add Gilbert Lane to their number.

The Bishop turned back to his correspondence with a lightened heart. There was need of a man with broad human sympathies to deal with the letters piled on his table. There were appeals from mothers for news of their prodigal sons who were often enough hundreds of miles away in another diocese; there were letters from other ne'er-do-wells asking for a loan for every conceivable reason except the real one—that they were too lazy to work. There were tales of real distress from settlers who had had bad luck in their crops or stock, or long sickness in their homes. From all over the diocese came a pressing demand for more men and more money to meet the spiritual needs of the increasing influx of settlers. There were letters from his clergy who had come up against some of the many hard problems which men in new communities have to solve. There were reports of work in his own diocese among Indians and Eskimos and Chinese as well as among white men of almost every nationality. There was work for the children and work for the sick, work in cities and townships, in farms and logging camps; and everywhere all the workers looked to their Bishop for help and sympathy and advice. And he gave liberally. His purse, his heart, his mind were all open to those who asked for help.

It was early morning before he had disposed of his most pressing correspondence. He looked almost an old man as he stood up, facing eastward, where the dawn was already streaking the sky with red.



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Council. This Committee might at any time withdraw the measure with a view to its being further considered by the Church Council, and, if that Council so desired, presented to the Ecclesiastical Committee in a new or modified form. But, if the measure should not be withdrawn, the Privy Councillors would proceed to make their Report to the King. If the measure proposed were to be dealt with by a Canon the Royal authorization needed for its promulgation would then be either granted or refused. But if the measure was deemed to require Parliamentary sanction both the measure and the Report should then be forthwith laid before the Houses of Parliament. The measure would lie upon the tables of both Houses of Parliament for forty days. If the Report of the Ecclesiastical Committee recommended that the King's Assent should be given to the measure, then at the end of the forty days the measure would be submitted for the Royal Assent, unless during the forty days a resolution should be carried in either House of Parliament directing that the measure should not be so submitted. If, on the other hand, the Report should have recommended that the measure should not be submitted for the Royal Assent, at the end of the forty days the measure would be removed from the tables of the two Houses and not further proceeded with, unless during the forty days a resolution should be carried in both Houses of Parliament directing that the measure should be submitted for the Royal Assent, when, in accordance with the direction of Parliament, it would be so submitted. When the Royal Assent had been given to a legislative measure that measure would acquire the form of an Act of Parliament."

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"The care of all the churches," he murmured, "nobody but a Bishop can fully understand what that load meant to St. Paul."

HYMN TO THE TRINITY.

"They rest not, day and night, saying, 'Holy! holy! holy!'"

Rev. H. A. Thomas, Port Lambton, Ont.

From yon far heights of glory,
 On music's silvery wing,
 Float down from angel voices
 Sweet praises to our King.
 The Church takes up the story
 And wafts it back on high
 In honour, praise and glory
 Of Triune Deity:—

Thou great Almighty Being,
 Whose Power did all create,
 All-present and All-seeing,
 Thy praise we celebrate;
 To Thee we lift our voices
 To seek defence from harm;
 In Thee each heart rejoices
 Each trusts Thy potent arm.

And Thou, O blest Redeemer,
 Whose life for ours was given,
 Oh, where could love suppler
 Be found in earth or heaven?
 Come Thou and dwell within us,
 Lord, take us for Thine own,
 From sin and shame now win us
 And make our hearts Thy throne.

Thou, too, O Sanctifier,
 Whose perfect gift is Peace,
 Lord, raise our thoughts still higher
 And cause our fears to cease;
 Breathe on us Thy rich blessing,
 Strong comfort, Lord, impart,
 That we, this grace possessing,
 May rest with tranquil heart.

O Father, Son and Spirit,
 Our faith in Thee increase;
 To us, all void of merit,
 Give Power and Love and Peace;
 Lord, tune our hearts for heaven
 That we Thy praise may sing
 Where sight for faith is given,
 To know, Thee, Triune King.

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Boys and Girls

THE HOUSE MADE FROM A FIDDLE

I KNOW of a Sunday-school that was started in the cellar of a tobacco barn in the mountains of North Carolina.

When it rained the children would have to raise their rude benches on large rocks to keep their feet out of the water. No rain ever kept them at home. Sunday after Sunday they trudged over the steep mountain paths to listen to the beautiful stories that "Miss Jennie" was sure to tell them, and to see the bright pictures on the chart.

She had told them of how God loved all little children, and that one way to work for him and please him was to help him take care of them, and had taught them the verse:—

"It is more blessed to give than to receive."

Not far from the tobacco barn stood a small orphanage, and Miss Jennie told the children that perhaps they could help to feed the fatherless, motherless little ones there, and a certain day was appointed for them to bring anything they could for the orphanage basket.

"Now, what verse did we have last Sunday?" the teacher had asked, and little Delia Ann had repeated slowly and shyly:—

"In—as—much as—you did it to—to one of my brothers—you did it to me."

"That was almost exactly right, Delia Ann. Now, who can tell us what it means?"

"I kin," said Joe. "It means when a feller gives somethin' to another, 'cause he belongs to God, why—er—why, God thinks as it's as good's if he had gin it to him, 'cause he loves both a lot."

"Well, then, we must remember that when we give our things to these children it is giving to God, and he will be glad to have even the least little thing you can bring."

The great Sunday afternoon came, bringing every child with a little bundle all ready for the big basket—"God's basket," they called it.

"I brung three cabbages," said Billy proudly. "What did you uns bring?"

"I've got half peck of I'sh taters," shouted Jim.

"They kin have enough corn for once," said Emma, as she displayed the contents of the basket on her arm.

One by one the children told what the curiously shaped packages and little baskets contained—all except little Delia Ann; the shabbiest one of them all.

She stood apart from the others, looking on with great grey eyes filled with tears which finally overflowed while the hand which clasped her tiny bundle was hidden behind her.

"Now, Delia Ann, show yer hand quick," said Jim.

The tears fell faster, and the child made no reply until Miss Jennie turned to her with a smile.

"I—I ain't got nothin' but—but—but—one tater I saved yistiddy, Miss Jennie. Dad wouldn't give me nothin' but I didn't eat my tater so's I could give God that," she sobbed.

Miss Jennie's eyes were wet as she put her arms around the child.

"God thinks you have brought a great deal, Delia Ann, because you've given him what you wanted yourself. Now, let's put everything in the basket, and then we'll take it over to Mrs. Bailey for the children."

They were crowding eagerly around the basket when a familiar sound caused Miss Jennie to look up with a smile of welcome.

The newcomer dragged himself slowly along. He was a man of about thirty-five in years, but the face wore the expression of a child of twelve. He was partially paralyzed, and could use only one hand, with which he whittled small toys out of soft pine, and now he carried, under one arm, a small fiddle he had made—his most cherished possession.

He fixed his childlike eyes on the basket in the middle of the eager children.

"What's that for?" he asked.

"We're having such a nice time, Mr. Rafe," answered Miss Jennie. "We are going to help God take care of his children at the orphanage. We have all brought something for them to eat, and we're going to take the basket over soon."

"It's giving it to God, too; Miss Jennie said so," said Delia Ann, shyly.

"Are you, sure 'nough?"

"Yes, Mr. Rafe, God counts it all for him."

"Wisht I had somethin'," said the cripple, wistfully.

"Never mind. You can help next time," said the teacher, with her bright smile.

Mr. Rafe looked on quietly for a few minutes while the children filed the basket; then his eyes brightened.

"Miss Jennie," he said eagerly, "did you say as how God could do anything?"

"Yes, Mr. Rafe."

"Anything?"

"Yes, anything that he sees is best to do."

"Could he make a house out of a fiddle?"

"Yes, I think he could," answered Miss Jennie without hesitation.

"Well, then, I'm goin' to give him my fiddle, and I want him to make a house out of it for poor, cripple boys like me."

Limping slowly forward, he laid his fiddle on top of the pile of vegetables.

The heavy basket was proudly carried by the children in turn, and gladly received and heartily enjoyed by those at the little orphanage. But what became of the fiddle?

Miss Jennie gained possession of it the next day, and told its story to a minister in Asheville. He used it in a sermon, at the close of which three hundred dollars were collected for a home for crippled boys.

And after awhile a little house was built among the mountains—the house God made from a fiddle.

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care of all the churches," red, "nobody but a Bishop understand what that load St. Paul."

TO THE TRINITY.

st not, day and night, say— "Holy! holy! holy!"

A. Thomas, Port Lambton, Ont.

far heights of glory, ic's silvery wing, n from angel voices raises to our King. ch takes up the story fts it back on high ; praise and glory ne Deity:—

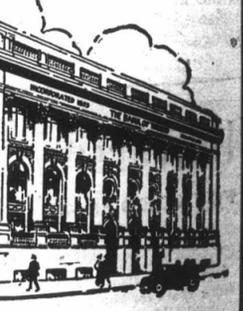
at Almighty Being, Power did all create, t and All-seeing, ise we celebrate; we lift our voices : defence from harm; each heart rejoices ists Thy potent arm.

u, O blest Redeemer, life for ours was given, e could love supremed in earth or heaven? ou and dwell within us, ake us for Thine own, and shame now win us ke our hearts Thy throne.

o, O Sanctifier, perfect gift is Peace, se our thoughts still higher use our fears to cease; on us Thy rich blessing, comfort, Lord, impart, this grace possessing, st with tranquil heart.

o, Son and Spirit, ith in Thee increase; ll void of merit, ower and Love and Peace; ie our hearts for heaven e Thy praise may sing ght for faith is given, w, Thee, Triune King.

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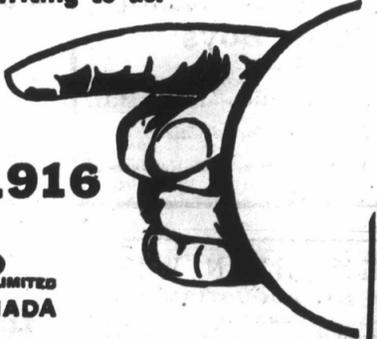
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