

Canadian Churchman

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Personal & General

Mrs. H. P. Plumpre has gone to the Pacific Coast.

* * * * *

The Rev. R. H. A. Haslam, who has been on furlough in Canada for the past 18 months, leaves Toronto this week on his return to India.

* * * * *

A union Thanksgiving service was held in the Wellington Street Methodist Church, Brantford, on October 8th. The Rev. C. E. Jeakins, Rector of St. Jude's, was the preacher.

* * * * *

The Bishop of Huron has arranged an exchange of parishes between the Rev. T. L. Armstrong and the Rev. H. J. Condell, Mr. Armstrong going to Sebringville and Mr. Condell to Delhi.

* * * * *

The Right Rev. C. D. Schofield, D.D., Bishop of Columbia, has returned to Victoria, B.C., after a two months' visit to his old home at Fredericton, N.B., and other places in Eastern Canada.

* * * * *

The Rev. E. D. L. Danson was consecrated in Lambeth Palace Chapel on September 21st as Bishop of Labuan and Sarawak. The Bishop has been working in Singapore, and the ship in which he travelled to England was torpedoed, but he fortunately escaped.

* * * * *

The sum of ninety dollars has been received already by Canon Snowdon, St. George's Church, Ottawa, in response to the request made at the close of Mr. G. B. Nicholson's address on a recent Sunday on Indian work in Moosonee. Fifty dollars was asked for.

* * * * *

Bishop Williams, of Detroit, says: "The world has suffered as much from blundering reformers as from intentional knaves. Short-haired women and long-haired men who are always trying to bring about a moral reconstruction, should learn that doing good demands intelligence for its proper guidance."

* * * * *

Rev. S. C. Noxon, Rector of Winona, Ont., has received word that his son, Lieut. F. C. Noxon, a student of Wycliffe College, is a prisoner in Germany. This news has brought great relief to Lieut. Noxon's many friends, as some weeks ago he was reported as wounded and missing.

* * * * *

In a list of Canadians whose "names have been brought to the notice of the Secretary of State for War for valuable services rendered in connection with the war" there appears the name of Lieut.-Colonel N. W. C. Hoyles, Canadian Infantry. Lieut.-Colonel Hoyles is the son of Dr. N. W. Hoyles, K.C., and Mrs. Hoyles, of Huron Street, Toronto.

* * * * *

Rev. Wm. Westell, Baptist minister of Sparta, Ont., who has been 9 years in the Baptist ministry in Canada, is now studying at Huron College, London, with a view of entering the Anglican ministry. He was educated at McMaster University, and later at Glasgow, and served at White Lake and Athens in Ontario before his last pastorate. He will be ordained in 1918.

* * * * *

Mr. and Mrs. T. J. Pettigrew, of Hamilton, celebrated their golden wedding on the 2nd October. There was a large family gathering at their

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house to celebrate the event. Mr. and Mrs. Pettigrew were married in Christ's Church Cathedral, Hamilton, on October 2nd, 1867. They have but two sons and one grandchild, all three of whom were present on this auspicious occasion.

* * * * *

Canon White, Rector and Sub-Dean of the Cathedral in St. John's, has been elected Bishop of Newfoundland. There were several candidates and fourteen ballots were taken before the election, which was then made unanimous. Canon White was born in Trinity, Newfoundland, 48 years ago, and is the first native of the colony to be chosen Bishop in the Anglican Church.

* * * * *

The many friends of Professor H. W. K. Mowll will be glad to know of his safe arrival in England. Professor Mowll, at the request of the authorities of Wycliffe College, will spend the coming winter in doing deputation work for the Colonial and Continental Church Society, to which organization the Church in the newer parts of our Dominion owes such a large debt of gratitude.

* * * * *

Major Peregrine Acland, M.C., of Ottawa, paid a flying visit to Toronto on Monday of this week. Major Acland is now on his way out west to take up the post of military instructor at one of the camps which has lately been formed at Pullman, Washington Territory. His many friends in Toronto and elsewhere will be pleased to hear that Major Acland is now very greatly improved in health.

* * * * *

Rev. W. L. S. Dallas, who has been serving with the Imperial forces at the Front, has died on active service. He began life as a stockbroker, and later on took Holy Orders, being licensed to a curacy at the Parish Church, Kensington. Subsequently he joined the Archbishops' Western Canada Mission and joined the Headquarters' Staff at Edmonton. He had been at the Front for two years. He was ordained in 1908.

* * * * *

The Rev. G. H. Cranswick has been appointed Bishop of Gippsland, Australia. He was at one time assistant to the Rev. Hubert Brooke, late Vicar of St. Margaret's, Brighton. Since 1909 three other workers at St. Margaret's have been appointed Bishops, namely, the Rev. Alfred Pearson, Bishop-Suffragan of Burnley; Ven. J. R. Lucas, Bishop of Mackenzie River, N.W. Canada; and the Rev. G. F. C. de Carteret, Bishop of Jamaica. A native of Sheffield, Mr. Cranswick has spent most of his life in Australia.

* * * * *

We regret to learn that Mr. C. W. Tinning, of Montreal, vice-president and managing director of the National Drug Company of Canada, has been called upon, again, to mourn the loss of a son killed in action in France. Captain George E. Tinning, of the East Lancshires, was killed in battle on the 4th October. Captain Tinning was an old R.M.C. boy, and was only twenty-two years of age. He went first to England three years ago, crossed to France, almost immediately, with his regiment, and was at that time badly wounded. On recovery he rejoined his regiment and went through many severe engagements with it. He was recommended for the Military Cross for his fine work at the battle of Vimy Ridge. It was at this battle that his brother, Lieutenant Burnaby Tinning, of the 42nd Highlanders, received wounds of which he died. The latter was a McGill College man, being an honour graduate in Arts, and in his third year in medicine. The two sons have made the supreme sacrifice within six months of each other. We extend to Mr and Mrs. Tinning our profound sympathy in their great sorrow.

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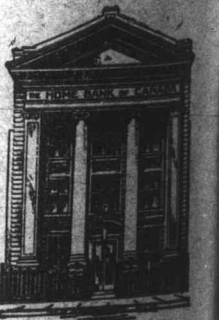
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Canadian Churchman

Toronto, October 18th, 1917.

The Christian Year

Editorial

PRAYERS FOR THE DEPARTED.

The 21st Sunday after Trinity, Oct. 28, 1917

There would seem to be a close connection between Collect, Epistle and Gospel for this Sunday.

1. Collect and Epistle. "Serve Thee with a quiet mind"—this is the picture brought before us in the Collect. "A quiet mind." What a boon! What strength is hinted at by these words! To be free from the weakening distractions which so often take possession of the mind! These are the strong servants of God, the people who "serve Thee with a quiet mind." And what is the secret of this? It is the possession, so the Collect tells us, of "pardon and peace," which they have because they are "cleansed from all their sins." And it is the same sort of picture we have in the Epistle—the fully-equipped, confident soldier, who stands firm and strong against his foes. Just as the people of the quiet mind in the Collect are secure in their sense of pardon and peace, so the soldier in the Epistle stands firm, because he has the whole armour of God. "Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth; and having on the breast-plate of righteousness." Indeed, I think "the breast-plate of righteousness" might be called the connecting link between the Collect and Epistle. "Pardon and peace" is the origin of the quiet mind; "the breast-plate of righteousness" is the source of the soldier's quiet confidence in which he stands secure.

2. Collect and Gospel. The Collect teaches that there is only One to Whom we can go for cleansing, without which there can be no pardon and peace, and, therefore, no quietness of mind. And so we pray, "Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins." And so the nobleman in the Gospel is an illustration of one going to that same merciful Lord for cleansing and healing for his son. "He went unto Him, and besought Him that He would come down and heal his son." "Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way."

3. Epistle and Gospel. The connection between the two would appear to lie chiefly in the words, "above all, taking the shield of faith." The nobleman believed that the Saviour could heal his son. He took His word when He said, "Thy son liveth." "To such minds faith in Christ is a shield, indeed, against the fiery darts of the wicked one; for their belief in Him enables Him to do signs and wonders of a spiritual nature, and establishes a power of co-operation between the weak servant and the Almighty Lord." He had the shield of faith, and well might he and all those who share his faith say with the Psalmist, as they rejoice before God for the great things which He has done in response to their faith, "The Lord is my Saviour, my God, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge."

In view of the action of the recent Synod of the Ecclesiastical Province of Canada, it is well that we examine briefly the position of the Church of England regarding this subject.

There is a natural desire on the part of the human being to continue the personal relationship with the soul of a dear one who has crossed the great divide. This desire led very early in the history of the Christian Church to the more or less common practice of praying for the dead, or, to use the more correct term, the departed. A distinction was made, however, between the faithful and the unconverted dead, as it was recognized that the period of probation was confined to life in this world. Regarding the faithful departed, the idea was developed that even the souls of such are subjected to a process of cleansing, hence the term *purgatory*, and the doctrine that prayers were "absolutely necessary to obtain for all Christians perfect pardon and peace." The doctrine of "justification through a living and working faith in Christ was thus obscured, and in place of it men were taught to trust in the prayers which should be offered for them after death." (See Evan Daniel, p. 359.)

In the Church of England the doctrine never reached the same limits that it did in the Church of Rome. In the first Prayer Book, that of 1549, we find the following in the prayer "for the whole state of Christ's Church": "We commend unto Thy mercy (O Lord) all other Thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy and everlasting peace," etc. This was altered in 1552 to the form as we have it now, "And we also bless Thy holy name for all Thy servants departed this life," etc.

We are not told why the Church of England made the above change, but it is fair to assume that it was in accordance with its determination that whatsoever is not read in Holy Scripture, "nor may be proved thereby, is not to be required of any man." It is true that certain texts have been quoted in support of such prayers, but in all fairness it can scarcely be said that these are clear enough to serve as a basis for such an important doctrine. The substance of the whole matter, so far as the Church of England is concerned, is that it has considered it not only safer, but more in accordance with the teaching of the Bible to limit any prayer on this subject to an expression of thanksgiving for the lives of the faithful departed and a request that the living may profit by their godly example.

The Church has said nothing regarding private prayers for the departed except in so far as its action referred to above can be taken as applying to all such prayers, whether by private persons or by the Church in its corporate capacity. We have failed to find anything in the teaching of Christ in support of such prayers; nothing, with the exception of two doubtful passages, in the rest of the Bible can be cited in justification of such; and even the Roman Church, as has been pointed out, does not teach that prayers for the unconverted dead can avail anything.

We realize the longing for comfort and assurance that exists at the present time, and

is giving rise to an increasing demand on all sides for such prayers. We fear, however, that the demand is not for prayers for the faithful departed so much as for those whose lives on earth have left room for doubt regarding their present well-being. The Church should be exceedingly careful in these matters not to base comfort and assurance on conjecture, or to use the longing of the human heart as a sufficient foundation for a general principle. There is, we believe, very real danger of this at the present time, and it would seem, therefore, the part of wisdom to delay consideration of such a vital question until men's minds are in a more normal state.

* * * * *

Lord Northcliffe has reminded Canadians that unless the food question is taken up as vigorously in Canada as it has been in Great Britain, there must be a cutting down of the rations of the soldiers at the front. This warning should be taken very seriously to heart by Canadians, as there has certainly been little curtailment as yet in the rations of those at home. We cannot afford to deprive our soldiers of any portion of their food.

* * * * *

There is an increasing demand for a change, or rather for greater freedom, in the character of the regular evening service. A form that was good enough for the Church two or three hundred years ago is not necessarily suitable to every phase of present-day conditions. There are too many persons outside the Church to-day, and if a more evangelistic service in the evening will win them it is surely more important to do this than to lose them for the sake of preserving the present form intact. Moreover, under reasonable restrictions, the clergy can be trusted to do what is best suited to the conditions they are faced with.

* * * * *

Readers of the "Canadian Churchman" can be of very great assistance in making it more valuable month by month. It is most difficult to keep in close touch with even the principal events in the life of the Church, to say nothing of the multitude of events of secondary importance. By remembering that the dissemination of Church news helps to develop and strengthen the corporate life of the Church, it is readily seen that by reporting events of general interest you are doing real service to the cause. One of the greatest needs in the Church at the present time is more knowledge of what it is doing. Send us the news items and we will guarantee to make good use of them.

* * * * *

A Union Government in Canada is to become a reality. Thousands of loyal Canadians have, we feel certain, been longing and praying that this might happen, and we cannot thank Sir Robert Borden enough for the persistent efforts he has made in this direction. Those of us on the outside will never know how sorely his patience has been tried, not only by his political opponents, but by members of his own party as well. He has kept clear before his mind the call of duty and has bent all his energies in one direction. The difficulties have not, however, all been surmounted, and the same gifts of patience, persistence, and tact will still be needed to guide the new Cabinet safely through the many rocks that surround it. Let us thank God for the success that has attended these efforts thus far and pray that this success may be continued.

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Thoughts for the Thoughtful

Truth is truth, and justifies itself by undreamed ways.

* * * *

When the light begins within himself a man's worth something.

* * * *

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

* * * *

Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

* * * *

Be what you wish to make others become. Let your life, not your words, be a sermon.—Selected.

* * * *

It must needs be that those who look much into His face will become like Him.—Charles H. Brent.

* * * *

"He that serves God with gladness in the morning will find in God his peace when the day is far spent."

* * * *

The greatest thing about prayer is not petition, aspiration or intercession. It is submission to the will of God.—Rev. M. F. Smith.

* * * *

Put out of your thought the past, whatever it may be; let go even the future with its golden dream and its high ideal; and concentrate your soul in this burning, present moment. For the man who is true to the present is true to his best; and the soul that wins the ground immediately before it, makes life a triumph.—Azrora Stearns Davis.

* * * *

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground; I had wandered out of Thy pasture.—Selected.

* * * *

Christianity has an uplifting and carrying power to aid suffering humanity. Compare the wailing words of Ovid in his *Tristia*, or Cicero's lamentations during his exile, with the heroic tones of a worn, weary and jailed Jew, feeble in frame, fame and friends, and a victim of perjury, who made no wail or lamentation, but sings, "Rejoice, and again I say rejoice!"—Rev. Harold Huntington, in *Cui Bono*.

* * * *

Man must work. That is as certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man, or he may work as a machine. He cannot always choose his work, but he can do it in a generous temper, and with an up-looking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it.—Henry Giles.

* * * *

There is much in the moral beauty of a consecrated life to lead men to think of the goodness of God and His claims upon the heart. God has so constituted man that he is peculiarly open to the appeal of goodness in the lives of others. It was for this reason that Jesus commanded His followers to let their light shine before men that they might see their good works and glorify our Father Who is in heaven.

A Flight Lieutenant of the Imperial Army and of the Living God

By E. M. KNOX

HAROLD WILKINSON first came into my life some years ago when I chanced to visit the upstairs study in which he and his brother transacted what stood to them, at any rate, for the real business of their school-boy life. I could not help contrasting the experience with that of a few weeks previously, when I had lighted upon an English schoolboy, in almost the same manner. The English boy, a scholar, was as keenly alive as his Canadian brother, but he was an idealist, a bookworm, "seeing visions and dreaming dreams," and interpreting his practical life according to those visions and those dreams. Harold, on the contrary, whilst equally "seeing visions and dreaming dreams," was bent upon translating and correcting those dreams according to the active experience of his everyday life. Each lad stood marked out for scholarship, so far as his classroom was concerned, but the English boy rounded out his active life in the study of the past, whilst the Canadian boy rejoiced in the leadership of his Boy Scouts and in the games and mechanical studies which occupied the remaining moments of his busy life.

The next time I really knew Harold Wilkinson was some two or three summers later, when we chanced to be spending the evening together, and the conversation, strangely enough, turned upon this same question of "effecting"; in other words, of translating ideals into practical life. As we watched the sunset glow in the West I never dreamt that the quiet, scholarly lad beside me, a lad whose every instinct turned towards helping his fellows, would, some two or three years later, be winging his flight like an eagle through those very clouds, dealing to the limit of his power, death and destruction to all around him. The point under discussion was as to whether he would be wise in stepping aside for two or three years into practical life before completing his university course. I only hesitated, because I feared that the cool, practical power of the boy might open a door, all too alluring, of material success in comparison with the ministry, to which, I believed, in the silence of his soul he had already dedicated his life.

His final decision largely turned upon what he deemed the failure, though I deemed it the success, of his first trip with a telephone construction gang. He had found his companions by no manner of means theological students, but he had held his peace till one day one of the men away out in the country fell heavily and injured his arm. Harold, summoning his courage and his Boy Scout experience, tackled the arm, and tackled it so effectively that the doctor, when he at length arrived, found his attendance practically unnecessary. From that day on Harold gained steadily in influence, but later lost heart again, because "the fellow I liked best and wrote to for three months broke down, and there was no pulling him up again. So I have pretty well determined to go down town for three years till I can stand upon my own feet and learn where I am."

Those three years had barely passed, and his name had only just been re-entered at the university when he found himself called upon to enter and to graduate in a far sterner university and a far sterner ministry than any

which he had anticipated—the university of suffering and daring.

In January, 1915, giving up his present hope of scholarship, he enlisted in the Eaton Machine Gun Battery. It was hard to relinquish his place in the home interests, hard to sever his close companionship with his father, hard to hand over his Sunday School class to his brother. His longing came out in the words: "There is no greater work than looking after those boys." But it would have been harder still had he realized how speedily that same brother would be called to volunteer in his steps, how speedily the crowd of restless, little Sunday School lads, so devoted to him, would have to be passed from the hands of the two brothers into those of another Teacher.

But it was one thing to enlist, another to reach the front. A few weeks only passed before the never-to-be-forgotten Sunday afternoon, when just as his little crowd of boys were gathering round the school, the tidings came that meningitis had broken out in the camp and claimed Harold as one of its first victims. Days and weeks passed in a fierce struggle between life and death, a struggle as fierce, if not fiercer, than any at the front. "I have seen suffering," said a physician who attended him, "but never like this. I have seen heroism, but never like this." But no matter what the suffering, Harold at last won out victorious, and just when all were reckoning and rejoicing that he had gained release, not only from death, but from the war, and could honourably be welcomed back to university life and work in Canada, we found that his determination remained unchanged, and that with health only half-restored, three weeks after leaving the hospital he is on his way overseas, and with his battery again.

His letters, telling of his experience in England, bring a ray of sunshine after the long nightmare of the hospital. Pages long tell of his appreciation of the beauty of some cathedral town, of the hospitality extended in some country house. But, however keen his enjoyment, the question of "effecting" is still the foremost motive of his life, and he longs for the front, and rejoices when called to serve, first with his machine gun in May, 1915, and then with the Flying Corps in October, 1916, where he soon is marked out for his daring and for his flights. One commander terms him "a great lad," distinguished by "courage and clean living." Another reckons him "one of the keenest observers of his squadron," "one of the best boys God ever made."

His letters dwell first upon his home, then upon his friends. As he flies he wonders whether he may be hovering over the brother who, a little later, wins the Military Medal, and longs that some dive may bring him into his company. But as he speaks of his thrilling experiences he remembers the burning impatience of the younger brother at home, and tells him the good work he is doing "counts for as much as what we are doing over here."

He is pleased when he comes out second in a race at the sports—"not bad for a non-smoker." But otherwise his letters dwell almost exclusively upon the exploits of his companions rather than upon himself.

And it is in this appreciation of his fellows that we find one of the first secrets of his success. "A terrific rain of fire took place for about five minutes. One machine received a good burst of fire and fell flop, over and over. Others dived past, but very few touched our machine, and in a few seconds they reached safety in the form of several fleecy clouds, and, climbing steadily, we crossed the line safely, horribly excited and delighted. But J. seemed just as quiet and cool as he had been away over on the other side, and

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Next to the question of appreciation comes the question of loss to the ministry, as we find the same vivid power of description in his letters which had already made him so entrancing to his boys and had given promise of his future success as a preacher. To take one example out of many: "J., after driving off six or seven Huns, was hit by a chance shot, and his machine burst into flames. Diving to earth to save his observer at least, he kept his machine under control from seven thousand to two hundred feet, till the badly burnt machine collapsed, and both were killed. His machine burst into a great glowing light, big enough for a kite balloon or Zeppelin. Down, down it dived, a trail of black smoke marking its path, sometimes less steeply, sometimes making more speed, till the glowing mass dropped almost straight. It was a most impressive sight to watch in silence, knowing that some of our boys were in that machine. Perhaps his action was an inspiration to the thousands watching him down below."

It is in telling of the valour of his own pilot that we get a vivid account of one of his own flights. "He was wounded by a nasty piece of shrapnel in the head, but played the man like a true Briton. I did what I could for him up above, and while hiking for our nearest aerodrome, helped him to keep steady. Though suffering horribly, he pulled himself together by sheer will power, and after making an almost perfect landing, collapsed. I speak in no bragging spirit when I say I did not have any fear away up there, when it seemed that my chances of getting home were somewhat remote. Something seemed to tell me that all would be right, and indeed, everything, to the smallest detail, turned out splendidly. Who else but God could have brought me here so safely? He has given me my life many times, and if He sees fit to bring me back, after this horrible conflict, to my dear ones and friends, I have realized that my life can only be devoted to serving Him in whatever work He wishes me to do." But that work was not yet finished. He writes: "I have been looking through my log book, and I find I have taken part in fourteen or fifteen scraps, have helped to bring down five Huns, and have been credited with bringing down three." "In front of me on my desk are two little strokes to remind me that before I go on leave, two Huns more have got to come down. When I see the second silvery shapely hawk go straight down, I shall shout for joy and enjoy my holiday with my mind at ease." "The danger is that those German aeroplanes come so craftily up behind, yet, if the German misses you, you sometimes have him at your mercy for eight or ten seconds." But the German, alas, was doomed to have Harold at his mercy, for his commander knowing not only his exceptional popularity, but the fact that he did not "know what fear is," and was "always ready to take on any job that was offered to him," gave him the taking of some very important photographs from an extremely low altitude, and whilst thus occupied, he was struck by an explosive bullet in his head. Although, as it proved, mortally wounded, he took yet one last photograph, one of a number which contributed in its own small way to the success of the Mes-sines attack in the Ypres salient.

But his immediate work was over. His busy schemes for inventing a new system of signalling, and an improvement in aerial photography, together with his actual flights, gave place to another fierce struggle with illness in France and in England, a struggle longer, if not as desperate as the first struggle with meningitis in Canada. By slow degrees life came back again, and with life the hope of love and home, and he writes, "my first trip will be across the sea." But Harold's first trip was across a river and not a sea, to the far-off land where there is no more sea, where in place of the 900 miles of flight already accredited to him in the Imperial Corps, a flight and a service as measureless as space itself, as measureless as the love and joy awaiting him, was to be entered into, in the more immediate presence of his Commander and King.

"They shall mount up with wings as eagles"—

And after all, is not that enough to have lived for, to have found out one true thing, and therefore one imperishable thing in one's life? If each one of us could but say, when he died, "This one thing I have found out, this one thing I have proved to be possible; this one eternal fact I have rescued from Hela, the realm of the formless and unknown,"—how rich one such generation might make the world forever.

Charles Kingsley.

Synod of Ecclesiastical Province of Canada

(Continued from last week)

At the opening of the morning session on the third day, October 4th, the Dean of Fredericton gave notice of a resolution, for a joint committee to negotiate with the Synod of Newfoundland with a view to union.

Judge Fitzgerald presented a motion that the Prolocutor name a committee to draft a resolution to the end that all the great strength of the Church should be thrown into the winning of the war.

On motion of the Bishop of Fredericton a closure rule was then adopted, limiting introducers of resolutions to ten, and the general speakers to five minutes. The rest of the morning was devoted to discussion of details of proposed changes in the liturgy of the Prayer Book, as revised.

Against Changing Name.

On the resumption in the afternoon the following message was received from the Upper House: "The Upper House has considered the advisability of changing the name of the ecclesiastical Province, and has consulted two of the diocesan chancellors. The power of granting divinity degrees and other work was conferred upon the Provincial Synod of Canada. The General Synod is taking steps to obtain power for the whole Canadian Church. In the meantime it is necessary that this Provincial Synod should be in a position to continue to do such work for the Church until the General Synod has obtained its legislation. An Act of Parliament would be required to be passed, and, therefore, the Upper House considers that any change at the present time would be inadvisable." This message was concurred in on motion of Archdeacon Armitage, seconded by Chancellor Campbell, of Quebec.

Athanasian Creed.

Rev. G. Abbot-Smith then introduced the matter of the Athanasian Creed. He urged that it was inadvisable to debate the matter until fuller action had been taken and submitted to them. He, therefore, moved, seconded by Chancellor Davidson, that this Synod could not accept the form in which the Athanasian Creed is printed in the draft book, nor the permission inserted in the rubric preceding, to omit at the discretion of the minister, certain clauses of the Creed. The motion was carried. It was moved by Dean Llywd that the motion of Judge Savary be received without action and referred to the General Synod. This was that the Creed of St. Athanasius be not said in the public service of the Church, but be inserted immediately before the introduction to the "Articles of Religion," and that wherever it has hitherto been appointed to be used the Nicene Creed be substituted, unless the latter is said in some other part of the same service. This resolution was adopted, but was succeeded by a number of notices regarding the Athanasian Creed, several of which were not concurred in by the Upper House.

Rev. Canon Vernon, of Nova Scotia, presented his motion that the Revision Committee be requested to include in the Revised Prayer Book a petition for miners and fishermen, to be inserted in the Litany; also a request to the House of Bishops that at an early date they take up consideration of the establishments of one or more additional dioceses in this Province. This resolution was agreed to, with a clause providing a special prayer of thanksgiving for the return of the fishermen.

Rev. H. M. Little, on a motion of Canon Vroom, brought up the matter of observation of saints' days with regard to red letter and black letter saints. He argued that the communion of saints was a reality that was being thought of more and more by people to-day. The saints were not mere Egyptian mummies, he argued, and a realization of the communion of saints would be of great help to the countless people who to-day were in bereavement. Archdeacon Armitage thought this should be left to the General Committee and not now pressed to a vote. The Bishop of Fredericton objected that this was straining their mandate and avoiding discussion. Archdeacon Armitage said that some of the black letter saints were very mystical personages. He would defy any person to tell him who St. Valentine was. For himself he would do away with all of them. Canon Vroom's resolution for the optional use of suitable collects, epistles and gospels on black letter days was then adopted.

Rev. Dr. V. E. Harris moved, seconded by Canon Vernon, that a memorial be sent to the General Synod asking the provision of a special collect, epistle and gospel in the Revised Prayer Book for use in the Communion service for newly married persons. In connection with this Rev. Dr. Harris said that fortunately some people still observed the religious character of marriage and desired to join in Holy Communion after the service instead of making it a sort of show. The resolution was at once adopted and concurred in by the Upper House.

Some discussion followed as to the use of an "anthem" for Good Friday; several delegates objected that it put Good Friday on the same plane as other great holy days, and thought that a special form of service should be arranged for that day. "This question as to 'anthem,'" humorously remarked the Archbishop of Nova Scotia, "might bring up the question as to whether anthems as sung in our churches to-day are things of joy."

Prayers for the Departed.

Archdeacon Paterson Smyth then moved, seconded by Canon Allnatt, a resolution providing for the adoption of the two following prayers for the adoption of the two following prayers from the Scottish Liturgy, which embodied the principle of prayers for the dead and recommending their insertion in the Revised Prayer Book to be used for special occasions:—

(1) Almighty God with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We praise and magnify Thy Holy Name for all Thy servants who have finished their course in Thy faith and fear; and we most humbly beseech Thee that, at the day of the general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come ye blessed children of My Father, inherit the Kingdom prepared for you from the foundation of the world. Grant this, O Merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. Amen.

(2) O Almighty God, the God of the spirits of all flesh, Who by a voice from heaven didst proclaim Blessed are the dead who die in the Lord: Multiply, we beseech Thee, to those who rest in Jesus the manifold blessings of Thy love, that the good work which Thou didst begin in them may be perfected unto the day of Jesus Christ. And of Thy mercy, O heavenly Father, vouchsafe that we, who now serve Thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same Thy Son, Jesus Christ, our Lord and Saviour. Amen.

Archdeacon Paterson Smyth, in presenting the subject said that the position had changed in the past four years, and no one would to-day say that a mother would be wrong to say: "God bless my boy," when he was dead. As to the danger of controversy, they had to think of the much graver danger of too much timidity cramping the aspiration of thousands of people who might feel that the Church was out of sympathy with their feelings. There was nothing in the doctrine of the Church to prevent in its worship that which it had always tacitly allowed in private, prayers for the departed. This, said the Archdeacon, had been recognized by the American Church and the Scottish Church, while in England instructions had been given to pray for those who had fallen in battle, and he did not wish to think that the Canadian Church should be behind in this. Further, this only proposed to make the use of the prayers optional, and the whole matter was proposed to be sent to the General Synod for judgment. Bishop Farthing said that these prayers had come before the Revision Committee, which had accepted the first prayer, but the second had been strongly objected to by some. "I make no secret," he said, "that I make use of prayers of commemoration in my Cathedral and diocese at services for those who have fallen in the war, and I have never heard any criticism of that action." He saw no reason why the Synod should not send a memorial asking the General Synod to improve these prayers. "What we do want," he said, "is that those who face the losses of those they love may have a prayer for those who have gone before." In view of this, Archdeacon Paterson Smyth changed his resolution to read that the General Synod be memorialized to allow of the issue of these two prayers by the Church. Archdeacon Armitage vigorously opposed the idea. He said that had the original motion carried, he thought the Synod would have done a dishonourable act, and he would never have sat in it again. Such a thing, he said, would have been a German act of

(Continued on page 672.)

NEW BOOKS

The Divinity of Christ in the Gospel of St. John.
By Prof. A. T. Robertson, D.D., Louisville, Ky.
Fleming A. Revell, New York. (173 pp.;
\$1.00 net.)

It is seldom that a book is produced which is of interest to the beginner and of stimulus to the advanced student. Dr. Robertson has performed this rare feat. The secret of it is his own exact knowledge of the New Testament, and his recondite scholarship coupled with a knowledge of human nature and a vivid and colloquial style. For thirty years he has been digging away at St. John's Gospel, and this little volume contains the results of his spade-work, good measure, pressed down and running over. First of all he has caught the message of the Book: "St. John can help us to see Jesus, and thus to see God, and it is just this vision of God in Christ which makes life worth while and rich." Then the reader is impressed with the reality of the Christ Who moves through the pages of this book. Prof. Robertson's "Epochs in the Life of Jesus" showed the same excellence. His chapters are on the Manifestation of the Messiah, the Growing Hatred of Jesus, the Secret of Jesus, the Scorn of Christ's Enemies, the Vindication. Dr. Robertson secures the reader's confidence in his presentation because he based his results on a minute study of the text (He has written a 1,400-page Greek grammar). The bottom of his pages have excellent grammatical notes. He does not think that the Christ of the first three Gospels is a different figure from that presented in the fourth, and he has not been captured by the "eschatological" school. He believes that St. John wrote the Gospel, and he states his conclusion with patience and consideration for the varying theories of composition. It is a splendid thing that such a scholarly writer has put his work in such shape as this to interest the casual reader, and has given us an invaluable book at a cheap price.

The Mystery of Marriage.

By H. P. Denison, B.A., Prebendary of Wells.
Robert Scott, London. (122 pp.; 2/- net.)

Prebendary Denison says a number of good things in protest against the growth of divorce and marriage within prohibited degrees. He has attempted, not altogether happily, to combine with the practical an impractical treatment of the subject. Marriage, he considers to be the Divine Mystery which, par excellence, witnesses to Christ and His Church. His medieval viewpoint can be gathered from the saying that as the husband ceases to have power over his own body so "Christ has given His Church power over His Body in the Adorable Sacrament of the Altar," (p. 106.)

Imperial Projects and the Republic of Canada.

By John S. Ewart, K.C., LL.D. McClelland,
Goodchild & Stewart. (393 pp.)

This is Number 21 of the Kingdom Papers, and is in the main an answer to the books issued by certain Imperialists since the outbreak of the war, particularly Mr. Lionel Curtis, Sir John Willison, and Mr. Z. A. Lash. From beginning to end it is little else than a criticism of the views expressed by these men, and of the whole attitude of British statesmen towards Canada. It is hard for a loyal Britisher to read with patience much contained in it. He says that "as a colony we are compromised and embarrassed beyond recovery," and that "as a self-governing colony, we are wrecked beyond repair." Complete self-government and union through the same King, on an equal status with other sister-states is, he says, no longer possible, and that there remains for us only one thing, namely, to proclaim "The Republic of Canada." The author has certainly worked himself into a fine frenzy, and it is to be hoped that those who contemplate reading the book will fortify themselves well beforehand.

ACKNOWLEDGMENT.

Armenian and Assyrian Relief.

Mr. H. Waddington, Toronto..... \$4.00

Loving God is but letting God love us—giving welcome that is to God's love, knowing and believing the love that God hath unto us.—Horace Bushnell.

The Bible Lesson

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

Twenty-first Sunday after Trinity, October 28th, 1917.

Subject: Nehemiah rebuilds the Wall of Jerusalem
—Neh. 4; 7-21.

IN our last lesson (from Neh. 2), we found the answer to Nehemiah's prayer. Permission was given him to go to Jerusalem and to carry out his plans for rebuilding the walls of that city. Nehemiah must have been very happy when he started out upon his journey to Jerusalem. He had everything he needed for the success of his enterprise. He had passports from the King, orders for timber from the King's forests, a splendid escort to bring him with safety and dignity, as the King's representative, to Jerusalem of which city he was, apparently, made Governor.

1. **Difficulties came to Nehemiah** as soon as he was ready to begin his work. It is true that he met with much encouragement from the people when he told them of his plans (Neh. 2: 17-18). They enthusiastically supported him and the work of building was organized and begun. Then opposition which had been passive became active, at once. It seems to be the way of the world that the men who do things often meet with violent and unreasoning opposition.

2. **The personnel of the opposition.** There were three men who set themselves to frustrate Nehemiah's plans, Sanballat who was probably governor of Samaria, Tobiah an Ammonite, and Geshem an Arabian. The first of these was, evidently, moved by envy, because Samaria was a rival city which seemed to gain prestige by the failure or decadence of Jerusalem. Tobiah was chief of a little tribe of Ammonites. He was the humourist among Nehemiah's opponents. At first they laughed to scorn the whole undertaking, and Tobiah made the witty remark that "if a fox go up he shall even break down their stone wall," (vs. 3.) The third opponent was an Arabian Emir. An ancient inscription shows that Sargon brought an Arabian colony to Samaria. Geshem probably joined with the others because he scented prey.

3. **Nehemiah was not turned aside from his purpose.** He was too big a man to yield either to raillery or threats. When armed forces came against him he was ready to meet them. So ready was he that they, apparently, were not able to make any real attack, but they were constantly threatening while Nehemiah pursued his policy of active work and watchful waiting. There were four things which Nehemiah and his people did to guard against their work being destroyed by these enemies.

(1) **They gave themselves to prayer,** (vs. 9.) We are not surprised that this was the first element of Nehemiah's defence. We have very much in this book about prayer. The first and second chapters are mainly concerned with prayer. The prayerful spirit of the leader seems to have influenced those who were working with him, for he has recorded the fact in the words, "We made our prayer unto our God." This he states as the fundamental principle of their defence.

(2) **Watchfulness,** (v. 9, and v. 20.) It seems like an anticipation of our Lord's own teaching when we find here combined prayer and watching. We expressed it in a previous lesson that Nehemiah answered his own prayer. We have the same thing here. Nehemiah was not foolish enough to think that prayer can be a substitute for duty. He prayed for strength and Divine help, and did the common sense duty of watchfulness.

(3) **Nehemiah gave encouragement.** In this his gift of leadership is shown. These people had a hard task (vs. 10-12.) It was no wonder they felt like giving up. Nehemiah cautioned them against fear and reminded them of God's power (v. 14.) His enthusiasm and trust in God as well as his words, must have braced them to persevere.

(4) **He armed them.** It is true that he placed spiritual things first—prayer was his great power. Next he put their own spirit—he taught them to watch. It was a case when personal responsibility needed to be felt. Third, there was the gracious power of what we are fond of calling personality. He imparted to them something of his own enthusiasm and trustfulness. Then last of all he gave them weapons. It is very interesting to read how they worked and yet were always ready to fight if need arose.

The spiritual lessons are obvious. Our life is labour and warfare against spiritual foes. We need prayer, watchfulness, encouragement and the "panoply of God." (See Ephesians 6: 10-18.)

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

MANY important topics were discussed at the recent session of the Provincial Synod of Canada held in Montreal. Easily first among these subjects was the revision of the Prayer Book. The contention that has been put forth by "Spectator" that the Churchmen of Canada should have the fullest opportunity for considering and suggesting proposed changes is now being amply justified. A discussion such as referred to affords the desired opportunity to the representatives of the great body of people who use the Prayer Book to express their mind on its strength and weakness. The discussion should be carried into every Synod in the country, and the freest possible expression of opinion should be encouraged. The final responsibility, for the book shouldn't, however, be a divided responsibility. The one authority that must bear this burden is the General Synod. It is folly and madness to think of having it handed about from one Provincial synod to another for the seal of their approval. This will lead to emasculation, senseless compromise, the survival of the weakest and most fluid results. Every Synod, great and small, "should, of course, have the fairest and fullest opportunity to reveal themselves upon the subject of the common worship of the people but there their authority should stop. The men who represent the Church as a whole must in the last resort make the final decision and assume the final responsibility. Let the writer remind the Churchmen of Canada that their Prayer Book, the standard of their public worship, is being revised under their very eyes, and if they have nothing to say now they must hold their peace when revision is an accomplished fact. This is the time to speak and the revision committee has shown that it is not deaf to the appeals of the people. If the Church, and especially the lay members of the Church, would only express themselves on the subject of the Athanasian Creed it would be disposed of in a more satisfactory manner. It is much to be regretted that this subject was adroitly shelved, so far as the Provincial Synod of Canada was concerned, by one of those colourless and useless motions which said nothing and led nowhere. By accepting this motion the Synod cut itself off from all participation in the adjustment of a problem that is of the deepest significance to all its members.

In the discussion of such a subject as common prayer, "Spectator" would like to note a more fundamental consideration of the idea and ideal of worship. Behind the confession of sin is the idea that God is jealously guarding His laws and offended because proper respect is not shown towards Him by His creatures? Or is the confession of the creature an attempt to get into harmony with the perfect will of God and thus fulfill his highest destiny? What is the fundamental idea of prayer? Is it the enumeration and the reiteration of a list of requests, the granting of which would be in our apparent interests, or is it on the other hand the adjustment of ourselves to the divine will of God for us and all mankind? Without some clear vision as to the ideal of worship it cannot be possible to frame a satisfactory and comprehensive liturgy. We have too little discussion of the reason of things and too much of the historic setting, too much vague groping after an invisible and intangible Liturgical Law which can only be found in the hearts and the spiritual needs of the people. Take, for example, the consideration of the Litany as it was reported in the Montreal press. It seemed as though the point of view of the delegates was to incorporate into that already lengthy service a specific suffrage for every desire of mankind. Protection from "forest fires" was a sample of the idea of prayer existing in the minds of some Churchmen, that serves to illustrate the point the writer desires to make. The older suffrages are almost entirely confined to requests for spiritual help or protection from those dangers to body and property that are beyond man's control. To pray that we be protected from forest fires, damaging and destructive as they may be, does not in the judgment of the writer represent the true attitude of prayer. In no flippant spirit does "Spectator" assert that a far higher conception of devotion would be expressed by a petition to make us more careful in extinguishing camp fires, the use of matches, cigars and cigarettes while in the vicinity of inflammable matter. Phillips Brooks in one of his wonderful sermons discussing the subject of prayer points

TO WEEK

Topics of Interest

were discussed at the Provincial Synod of Montreal. Easily first the revision of the book that has been put in the hands of the Churchmen of Canada. Opportunity for proposed changes is now being discussed such as to give opportunity to the body of people who use their mind on its behalf. The discussion should be held in the country, and the opinion should be invited, for the book is a shared responsibility. It bears this burden of folly and madness to about from one Province to the seal of their emasculation, senseless of the weakest and the Synod, great and have the fairest and themselves upon the ship of the people but stop. The men who whole must in the last vision and assume the writer remind the their Prayer Book, the ship, is being revised if they have nothing their peace when react. This is the time committee has shown the people. If the lay members press themselves on the Creed it would be dictatorial manner. It is at this subject was the Provincial Synod of one of those colourless said nothing and led motion the Synod cut in the adjustment deepest significance to

a subject as common like to note a more of the idea and ideal confession of sin is the guarding His laws and respect is not shown to us? Or is the confession attempt to get into will of God and thus ny? What is the ? Is it the enumeration a list of requests, the ve in our apparent in hand the adjustment will of God for us and clear vision as to the possible to frame a sive liturgy. We have reason of things and ting, too much vague ible and intangible only be found in the needs of the people. sideration of the Litany e Montreal press. It it of view of the delo that already lengthy for every desire of "forest fires" was a r existing in the minds serves to illustrate the to make. The older ly confined to requests ion from those dangers are beyond man's con- protected from forest ictive as they may be, of the writer represent In no flippant spirit at a far higher con- e expressed by a peti- eful in extinguishing matches, cigars and icinity of inflammable one of his wonderful bject of prayer points

out two misconceptions of our relations to the deity. The one sets God aside and says I of my own power and genius will do this thing. The other says I will pray to God and standing aside I will watch God do it for me. He then points out that it is only when man obediently places himself at the disposal of God, doing a man's part, that God through man can do God's part. These are not the words of the great prelate, but they are the substance of the impression left upon a mind that was much stirred by the utterance. In the same way perhaps objection might be taken to the petition from "plague, pestilence, good Lord, deliver us." In days when we know that these are the result of unsanitary conditions which proper diligence may avoid, the petition should rather be for a quickening of our response to duty that our powers be conserved for the service of men and the glory of God.

* * * *

In the discussion referred to, a tendency was shown to specify all kinds of needs, or at least those needs that seem to impress themselves more distinctly upon the mind of the interested delegate. Those living on the sea coast observe the toil and danger of the fishermen. Those in the mountains are reminded daily of the hardships of the miners as they produce useful products for the comfort and convenience of men. But the lumber jacks, the river drivers, the factory hands, the bridge builders, the railway operators, aye, and the city scavengers are all engaged in more or less dangerous employment, all toiling for the comfort and safety of society and in their welfare and protection we are all interested. Would it be deemed edifying if for each and every class a separate suffrage be inserted? The new clause that has been inserted if slightly amplified ought to meet all such needs when mentally applied. "That it may please thee to bless and protect all who serve mankind by learning, labour and industry." The undue lengthening of the Litany already accomplished by the revisers, and the further additions proposed by others will certainly detract from its spiritual power. There is a point up to which devotions are edifying, but beyond which the spirit in man seems to refuse to act. In a most interesting reminiscence of her childhood a well-known lady of Toronto not long ago recalled her efforts in youth to establish a record in the number of times she could rehearse each suffrage while it was being said by the clergyman and congregation in the ordinary way. For a child the point of edifying devotion comes more quickly than to the adult, but no liturgical law should disregard the psychology of worship.

"Spectator."

* * *

THE ONE WHO NEVER FAILS US.

"I am with thee." Not merely near—within call—but actually with us. "A very present help in trouble." Not in time of trouble only, but in the very midst of the trouble. Were it not otherwise, we might indeed fear, for we have no strength nor goodness of our own; but with "the Lord of Hosts with us, the God of Jacob as our refuge," what have we to fear, when "greater is He who is for us than all that can be against us?" "I am thy God." He is our God, and we are His people. His infinite resources are at the disposal of the weakest of His saints. He will not stand by us and see us injured or overcome by our enemy. Our enemy is His enemy, and He has vanquished him in every conflict, and will yet give us to tread him under our feet.

"I will strengthen thee." The secret of strength for us is the consciousness of weakness; for "when I am weak, then am I strong." The weakest of God's people are they who win the greatest victories, by "the power of Christ resting upon them." "When my weakness leaneth on His might, all is right." Then lean hard.

"I will help thee." "I will help thine infirmities." The suggestion is that if the burden is too great for us, God will take hold of the other end and help us to carry it. And it often is too heavy for us, but, "Is anything too hard for the Lord?" He always bears the heavy end, and never lays anything upon us more than we are able by His grace to carry. "The Lord is my helper, I will not fear what man can do unto me."

"I will uphold thee with the right hand of My righteousness." What a promise! What more can we wish for? To be upheld by the Hand that formed and holds the world in its grasp—the Hand that is full of righteousness in its dispensing of rewards and punishments! Here is power beyond our utmost thought, and all at our disposal. "Underneath are the everlasting arms"—how can we sink—or fail—or fall?—"The Christian."

General Board of W.A.

Annual Meeting, Ottawa, Oct. 1-3

THE General Board of the Woman's Auxiliary met in Ottawa on October 1st, 2nd and 3rd.

On the opening day the Holy Communion was celebrated at Christ Church at 10 a.m. by his Lordship Bishop Roper, assisted by several of the city clergy, the Bishop afterwards preaching from the text: "The love of God is spread abroad in your hearts," adding words of kind welcome to the delegates and telling them that, although the work was pressing and sometimes almost overwhelming in outlook, they were to remember that it was His work not ours, and when the individual best was done the results could be safely left with Him. The United Thankoffering was presented at this service. All the dioceses, from the Atlantic to the Pacific, having a share in the \$24,532.55 gathered in. The delegates and members after the service assembled in the Lauder Memorial Hall for business, the president, Mrs. Patterson Hall, in the chair. Mrs. Holden, of Montreal, was chosen vice-president for Ontario and Quebec, Mrs. Hamilton having resigned. The roll was called by the recording secretary. It was decided to drop the Year Book for the present and to give in the December "Leaflet" reports of the various officers and items of interest. Mrs. Tilton, hon. president, was present, and greeted the members. The recording secretary reported a membership of 6,449 girls and 28,916 women; 38 Bible women and native workers are being supported by this society; 29 children of missionaries are being educated. Mrs. Vale, of Hay River in the diocese of Mackenzie River, and Miss Sutherland, a former worker at Chapeau School in the diocese of Mooseonee, were welcomed to the meeting. The president gave her address for the year telling of the growth of the Auxiliary in spite of the pressing claims of war work and the deep sorrow and anxiety brought by the war into the lives of many members, she herself having been obliged to cross to England during the year to be with a wounded son. While in England she was able to confer with the leaders of the missionary societies there and to tell them something of our work here, with which they were not very much in touch. The corresponding secretary's report was most interesting with a short account of each missionary and her sphere of work. There are 17 missionaries supported by this Board in the North-West and 22 in the Foreign Field. Hay River school building has been finished and the work among the Eskimos is very promising, but unfortunately, the boat named the "Atkoon," taken to the far north by Bishop Lucas, has been burnt. In the Foreign Field, at Honan, the school has been removed to the former hospital building, but the new hospital has not yet been begun. Miss Masters and Miss Peters have left for this diocese, and the Board has also engaged Dr. Katherine Travers for work in Honan. The workers in Japan are getting on well with their language study, but a woman's residence is badly needed for Miss Lennox and Miss Spencer; also a kindergarten building at Nūgata. Miss Cook, our hon. missionary, is at present in Canada on furlough. Miss Archer has returned to her work at Gifu. In Kangra there have been some changes, Miss Roberts having returned through ill-health and Miss Martin, a trained nurse, who has also had a year at the Hartford School of Missions, expects to leave this month with Mr. Haslam for work in this district. Dr. Ruth Weston is in charge of the hospital in Palampur, and Miss Hague is at present in Canada on furlough. Miss Matheson is making good progress with language study. In Korea good reports of the two Bible women supported in this district have been received. Treasurer reported \$63,064.90, with a balance carried on from last year of \$21,343.29, making a total of \$84,407.19. Expenditure, \$67,650.06; balances in hand, \$16,757.13. The treasurer recommended that the Triennial Thank-offering be in future gathered up and presented annually instead of every third year as formerly; 30 missionaries are paying into the pension fund; the United Thankoffering is, roughly speaking, expended annually as follows: \$3,000 for the training of candidates, \$2,000 for the pension fund and the balance of the year's allotment is used for salaries. Mr. Trivett, a missionary on furlough from Honan, addressed the meeting on the hopeful outlook of the work in that diocese, where the workers are already beginning to see the fruits of their labour. The missionary diocese which

(Continued on page 668.)

Wycliffe College Alumni Association

Commission on the Returned Soldier

THE annual meeting of the Wycliffe College Alumni was held in Wycliffe College, Toronto, October 1 to 4. The attendance was the largest in the history of the Association. The commission plan, which was adopted this year for the first time, met with very general and hearty approval. Each of the three days of the Conference was devoted to the report of a commission, followed by discussion. In the light of the presentation and subsequent discussion, a Finding's Committee brought in at the close a report on the various commissions. It is intended that the Finding's report shall afford in outline the guiding principles and main lines of action in order to suggest a working programme for the year to graduates and others interested. The findings of the three commissions are appended to this article. Another feature of the Alumni meetings was the presence, by invitation, of a large number of the wives of the graduates. These attended the sessions of the conference, shared in the social functions, and later took formal action in organizing themselves into an association to cooperate in furthering the common interests of the work.

Commission One—The Returned Soldier.

The first commission, led by Archdeacon Cody and Rev. Dr. Hallam, dealt with the question of "The Returned Soldier." For several months previous, correspondence had been carried on with Chaplains at the front, returned Chaplains and Chaplains in charge of work for returned soldiers now in Canada. A questionnaire was submitted and on the basis of replies to this the commission made its very informing and interesting report.

The first question dealt with the attitude of the man on active service to the Church. One point emphasized by various Chaplains was the value placed on the Holy Communion by those men who had been trained to appreciate it. Several expressed the need of more positive teaching of the evangelical view of the Holy Communion. The short liturgy employed in services with the soldiers at the front has put the Anglican services in a favourable light to thousands of men. The liberal gifts of the Church in Canada have helped soldiers to see the Church as a living, beneficent institution. Others regard the Church as a class institution, subserving the wishes of the well-to-do. They acknowledge the charitable work of the Church, but hold that if the Church would do its duty, living conditions would so improve that there would be a minimum demand for charity. On the other hand one Chaplain writes: "There seems to be a growing feeling that the Church of England as she is represented out here, is good enough for all and any."

The second question related to the soldier's general attitude to the Creeds of the Church. One Chaplain writes: "Creeds are taboo. The men, nevertheless, have a creed of their own, though it is for the most part unformulated. They believe in two things—God and themselves. On the other hand men frequently ask for definite Christian teaching and in some cases they have shown particular interest in the doctrines of the Atonement and Resurrection. One soldier declared that he liked to be within earshot of the Padre when he read the burial service, to hear him say: "in sure and certain hope of the resurrection to eternal life."

Question three dealt with the soldiers' use of the Bible. An interesting testimony was that the nearer a man gets to the firing line the lighter he travels, but the New Testament is kept to the very end. The devotional Psalms, the Sermon on the Mount, the Lord's Prayer and the Gospel of St. John seem most highly prized among the soldiers at the front. Another writes: "There is a genuine regard for the Book. I heard no criticisms of it from the men. In some cases a superstitious regard for it obtains." One of our senior Chaplains writes: "It is really read by very few. Occasionally at the front when there is nothing much to do and shells are fairly near, men will find this the only book they have and start to read it, and not infrequently, if one is seen to do this, others will ask him to read it out."

Question four made investigations with regard to religious meetings other than regular Church services. Voluntary meetings were being well attended, and in most cases the highest value was placed on these meetings. The features welcomed by the men were the large place given to familiar hymns, and the shortened form of services. One Chaplain writes: "I am afraid that

the after effect of the conditions the men have passed through will be to make them impatient to the disciplinary nature of the regular full Church service."

"The relation of the men to the Person of Christ" was discussed in question five. The general consensus was that men were in an attitude of feeling after God more than having a personal knowledge of Christ. Many referred to a remarkable readiness of the soldier at the front to talk on personal questions. The nearer the line of danger the more real was the anxiety about their spiritual welfare, and their relation to God and Christ. The danger was pointed out of overestimating the influence of the war on men's souls. The men were such splendid heroes, that it is easy to forget that the soldier, like other men, needs Christ as his Saviour. Any faithful presentation of Christ compels attention. Christ as the Enabler, the Heroic Christ, the "White Comrade," and similar aspects appeal to the men. Another Chaplain writes: "The only message that I have seen grip the men is the simple story of Jesus Christ." Confession is the necessity for Christians at the front. Says one: "I think of one Chaplain who was sleeping in the men's room, who explained to me why he did not say his prayers before he got into bed. In contrast I heard of a staff sergeant who knelt in the mud at a bivouac at Salisbury Plain; and of one who was chairman of the Sports Committee on the ship coming over, who carried himself so that in two days everybody knew where he stood."

The use of prayer at the front was the subject of question six. By many prayer is considered as a sort of talisman. No great wave of prayer is taking hold of the men. The religion that is permeating the ranks is the religion of fatalism. Yet for many prayer is a reality. The attitude of the soldier is simpler. Men ask and expect answers. Their asking is definite. There is genuine prayer for those at home as any one who has been on duty censoring letters can testify. Some men say they never knew what prayer was until they got to the front. To some God and Christ seemed much nearer than when at home.

The problem of the Church at home in relation to the returned soldier was also discussed. In dealing with this one Chaplain writes: "The Church must have high ideals." Family and home life are the greatest things in the world. The returned soldier will be starting life afresh. Here is the Church's opportunity. Welcome him, not only with feasts and speeches but with genuine practical friendship. Seek him out in his home with his family. Make use of him. War experience has taught him the meaning of service and sacrifice. The Church's opportunity is to interpret God to him as the ruler and guide of life. The Church must purge itself of the spirit of exclusiveness. One writes: "The parson must go, and the prophet and big brother must take his place." The Church must become more human and more homelike and emphasize the spirit of comradeship. The men must be made a part of the system which would help them. The old Church is good enough if it will adapt itself with the right spirit to the new situation. One Chaplain at the front writes: "Old methods with new vitality are better than new methods with old slackness."

The general discussion which followed served to emphasize the growing feeling that there is a danger of thinking too much in terms of the "returned soldier." The average man at the front is anxious to return to civil life and to be "on his own" as soon as possible. All he asks is to be able to return to his work and his home. The soldier knows he is the same as other men. The worst thing we can do is to treat him as different.

One writes: "The returned soldier is an ordinary man who has gone through an extraordinary experience."

The returned soldier is more the country's asset and the Church's opportunity than a problem. The fundamental and pressing problem remains with the Church. A Chaplain writes: "If the boys were to come back to-morrow, the Church is not ready for them."

(To be continued.)

GENERAL BOARD OF W.A.

(Continued from page 667.)

the Chinese Church has started is contributed to by each Chinese Christian at the rate of 20 cents a year. Mr. Trivett told of the summer school when 25 women came every day for three weeks for study classes conducted by his wife, who was Miss Benbow, our former missionary. At the close of the afternoon session of October 2nd the Bishop and Mrs. Roper kindly entertained the delegates to tea at the See House. On Wednesday, October 3rd, the meeting reopened at 10 with hymn, prayers and roll call, after which the report of the Candidates Committee was read by the corresponding secretary telling of the great success of the candidates in training at the various examinations, they had passed the University, Hospital, or Deaconess House. It is thought that parochial training is a very necessary part of the equipment of a missionary going out to the field. The report of the United Thankoffering was given by the Convener, Miss Cartwright, who spoke of the several workers and their success, and also that we must expect to have some failures, also of the loneliness and isolation of the workers in the North-West who, even if they have any time to spare, have no where to go or no amusement or recreation to help them and recommended that salaries should be increased and a holiday taken more often, and also that branches should remember to send papers and cheering letters to the workers, and to form services of prayer for the needs of special missions. The Convener recommended the forming of a Candidates Committee in each diocese to look out for possible workers, and also spoke of the great usefulness of summer schools, by means of which possible candidates could be brought in touch with those who were best able to advise and help them. The war has brought home to the girls of our Church as well as to the men who have gone to fight, the spirit of sacrifice which will react for the good of the Church in many ways, as well as to the mission field. The older generation must learn, too, to take their part in the general spirit of self-sacrifice in parting with those near and dear to them. There are now 12 candidates in training by means of the Thankoffering. The estimates for the coming year were then considered by the Board in response to the treasurer's information of the needs. An increase of \$5,000 for foreign work, and \$370 for the North-West was decided on. Special appeals for the Canadian field were adopted to the amount of \$8,555, and for the foreign, \$2,800. The Canadian pledges amounted to \$17,170 and the foreign \$33,877. The meeting was addressed by Mr. Nicholson, of the Diocese of Moosonee, who told how at one time the Anglican Church was the only one at work in that big-district bordered by James Bay, but she was now being squeezed out by other denominations, taking a third or fourth place, where she had once been first. He appealed for the building and furnishing of a hospital to be called Vincent, after the well-known missionary, for which a Christian doctor and nurses would be needed. The up-keep of this institution could be counted on, as the Government grant a sum of \$1.50 per day per head, and the

Province of Ontario 36 cents. The speaker told of the returned soldiers already beginning to settle in this part of our country and nothing being done by the Church to meet their spiritual needs, although as many as forty families had already taken up land and more are to follow. Miss Shaw, of Japan, on her way back to her field of work, spoke to the meeting for a few minutes of the wonderful answer to prayer reported from that diocese. How the German influence in theology had been so prevalent, but that all was changing and a strong revival of spiritual longing for the Christian religion was filling the land, largely through the influence of devout Japanese preachers who were holding meetings in large theatres crowded by inquirers, and already over 11,000 names have been handed in of those who wish to know more of the life and teaching of the Lord Jesus Christ.

At the close of the afternoon session the delegates and members were entertained to tea at Christ Church Rectory through the kindness of the Rector and his wife. The session of October 4th was as usual opened by prayer and intercession. The meeting agreed to provide a salary of \$600 a year for Miss Oakley, a candidate in training for work among the Jews, and also to raise the outfit allowance of missionaries to the North-West from \$75 to \$100. Miss Bogert, the corresponding secretary of the General Board, was then presented with a Life Membership as a mark of love and esteem by the members. This came as a great surprise to the recipient. The treasurer moved that owing to lack of support the Church Building Fund would be discontinued, and the balance in hand, \$57, be voted to the Diocese of Caledonia. Miss Florence Martin, who is shortly to leave for work in Kangra was introduced to the meeting and said a few words, especially desiring prayers for herself and the work she has undertaken. The Dorcas secretary-treasurer then gave a long and interesting report which took the members all over the mission fields of our Church. 1,410 bales have been sent out, the total value being \$32,977. \$8,400.13 had been received from the various dioceses, and had been expended in church, hospital, school, and parsonage furnishings, bringing cheer and comfort to all the different sides of the work. The Juniors have gone forward in missionary study and membership; 520 branches, 12,822 members. There are now 9,758 babies in their branch, and they have raised \$3,658! Surely the children are alive to their missionary responsibilities. The Secretary-treasurer of Literature feels there is a growing interest and demand for her work, largely owing to summer schools and institutes, and feels that the members are growing in head as well as hand work. The editor of the "Leaflet" is to be congratulated on a circulation of 19,238 copies each month, and a balance over all expenses of \$500 sent to the General Treasurer. The Convener of the Educational Committee reported 29 children of missionaries being educated. It was announced and received with regret that Miss Roberts, of Kangra, and Miss Thompson, of Lesser Slave Lake, missionaries of this Board, had resigned through ill-health. Miss Hague, on furlough from Kangra, spoke for a short time and told of the difficulties of working when surrounded by such powers of evil and asked very earnestly for the support of prayer. The report of the Convener of Indian Affairs was very long and interesting, and the Board decided to have it printed for sale to the branches as it contains so much valuable information which it is hoped the branches will make use of. The Acting Convener of work among non-Christians told of work being done in various dioceses, and how the women greatly appreciate advice and help in illness. The work in Mr. Kennedy's Mission at the coast is most encouraging, with

night and day schools, mothers meetings and Sunday services. Miss Bancroft, of Montreal, has kindly consented to arrange a link of prayer between missionaries and branches which is felt will greatly help both. During the meetings short devotional addresses were given by Rev. Lenox I. Smith and Rev. T. J. Stiles, and with many resolutions of thanks for all the help and kindness received, the meeting closed with the General Thanksgiving and "God Save the King," to meet again (D.V.) in 1918 in Winnipeg. At the close a short meeting for life members of the General Board was held to arrange for the support of native workers through the life members' pledge.

Scripture Gift Mission

A young Christian soldier at a Yorkshire Camp, tells the story of definite blessing on his own efforts to win his comrades for Christ:—

"I received your parcel of Gospels with great pleasure and I am glad to say they have been the source of much blessing, and there was a great amount of exercise shown among the lads when I was using one as I read a few of the wonderful passages recorded therein, and they greatly desired that I should give them one and they would read them, so I gave each of them one. They are all on draft with me for overseas on July 2nd, so I hope the Lord will bless me with many happy times in seeing more of more comrades won for Christ. On Sunday night one lad after the short Gospel address came forward amidst all the crowd of soldiers and said he wanted to decide for Christ, and to show same by signing his little book at the back, and on Monday another did the same, so in prayer I just commended them to the Lord. All the lads on draft are very desirous of my little Gospel talk which I have every night before retiring, and they join gladly in the singing and in the prayers. So I trust we shall have much blessing, and the lads send their gratitude for the Gospels and they think a lot of them and carry them always, and they are thankful that our hut is the only one in the camp that has a Gospel Meeting at nights, and so instead of the ordinary and usual rowdy evenings, they who are wayward give perfect order for a quarter of an hour at least every night."

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 850 College Street, Toronto.

A.Y.P.A. CONVENTION.

The Anglican Young People's Association will hold a district convention at Forest, October 9th. There will be morning, afternoon and evening sessions. A good programme is promised.

NO A.Y.P.A. CONFERENCE.

Owing to so many members of the A.Y.P.A. being overseas it was decided at the Executive Committee meeting of the A.Y.P.A. Dominion Association held at Hamilton, Saturday, October 6th, not to hold a Dominion Conference this autumn. A local "Rally" will be held in each of the large centres, so that the work will in no way suffer. The official A.Y.P.A. paper will at once be published, and copies forwarded to all branches.

The Rev. A. V. Baillie, Vicar of St. Michael's Church, Coventry, and Sub-Dean, has been appointed Dean of Windsor and Domestic Chaplain to the King.

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Preferments, Appointments and Inductions.

Seager, Rev. C. A., D.D., Principal of St. Mark's College, Vancouver, to be Rector of St. Matthew's, Toronto. (Diocese of Toronto.)

The Churchwoman

Columbia W.A.

A large meeting greeted the president, Miss Turner, after the holidays at the September Board meeting. The wife of the Dean of Columbia, Mrs. Quainton, took her place as newly-elected vice-president, and read the prayers. A standing vote of sympathy was passed to Mrs. Phipps, late vice-president, in the loss of her eldest son at the front. The resolution was moved by Mrs. Luxton; and Mrs. Gilbert Cook moved a resolution of sympathy with Mrs. Blake, whose brother has given his life for his country, which was carried. The noon hour prayers were read by Rev. Baugh Allen, Rector of St. Paul's, Esquimaux, where the meeting was held. He gave an address on Psalm 57, in which he enjoined the need of courage and cheerfulness in these days, when all are passing through the tyranny of war. A short outline was given by Mrs. Colin Cummins of the addresses given by Dean Quainton at the services held in Christ Church Cathedral on the "Quiet Day," September 13th. The first address was on the "Women of Apostolic Times and the Secret of Their Devotion," which is to be found in 2 Cor. 8: 5. "They first gave their own selves to the Lord." The subsequent addresses were, "Women's Work in the Church To-day" and "The Ministry of Women After the War," both of which contained many inspiring lessons. Mrs. Schofield gave an interesting review of the book, "The Disintegration of Islam," with a view to bringing the subject concisely to the W.A. members. Mrs. Gilbert Cook reported on Non-Christian Work, which is making encouraging progress among the Chinese in Victoria. The Kindergarten School for Chinese reopened on July 27th with 18 children attending, and the evening school for older boys with an attendance of 25. A Mr. Lim and his five children were baptized during July, and have now returned to China to carry, it is hoped, the good seed with them to their own home land. A letter from a Hebrew Missioner in Montreal was read, in which he describes the sufferings of the Jews in Poland at the present time, and earnestly desired the prayers of the W.A. for the Lord's ancient people that they may be awakened to the knowledge of Jesus as their

Saviour and Messiah. The treasurer reported having received \$95 from the committee in charge of the Victoria Summer School, which was held during July. This surplus was given to Chinese mission work under the Columbia W.A. in recognition of the support given by the W.A. to the Summer School. The Dorcas secretary read grateful letters from the matron of the Alert Bay Indian School, thanking the Branches for gifts of clothing, furnishings and other needed articles for the schools. The Thankoffering secretary reported a total sent from Columbia W.A. to the Triennial thank-offering of \$1,137. The E.C.D. secretary has received \$27.72 during the past two months. This sum is kept in hand for emergency appeals. The next Board meeting will commence at 2 p.m. at St. Jude's Church, on Friday, October 19th.

Report of the Ottawa W.A.

It was our privilege to have the General Board meetings in Ottawa this year. All of us who attended gained a broader view of W.A. life. With knowledge comes interest, so there will be no difficulty in raising the additional \$200 asked by the general treasurer, thus making our pledges \$1,800. The united thank-offering of this diocese was \$1,546.31, a good increase, as it should be, being for the training of women missionaries. We welcome Mrs. Archer, of Christ Church Cathedral, as our new secretary-treasurer of the Babies' Branch. The Dorcas secretary asks that all donations for the Christmas bales be sent to Lauder Hall by November 17th. A most delightful and instructive evening was given by Mrs. Houlton, president of Calgary diocese, on the Indians of that diocese. The "Blood, Sarcees, and Piegans" will henceforth be of double interest. The service at the October Board meeting was taken by the Rev. Mr. Metcalfe, while at the September one we listened to the earnest words of the Rev. E. A. Anderson, just before he left this diocese for Brandon. The Lanark deanery meeting, held this year at Perth, was most successful. The day began with Holy Communion, celebrated by the Rector, Rev. D'Arcy Clayton. The afternoon session was well attended, representatives from nearly every branch in the deanery being present. The diocesan treasurer and Miss Hague, our missionary from India, gave excellent addresses. By special request, Mrs. Clayton read her paper on the "Ideal Deanery Secretary," and these, coupled with branch and deanery reports, made an unusually good programme, the Rector closing the conference with words of good cheer and hearty encouragement. Miss Ferguson, of Smith's Falls, was re-elected secretary of the deanery for the ensuing year.

Church News

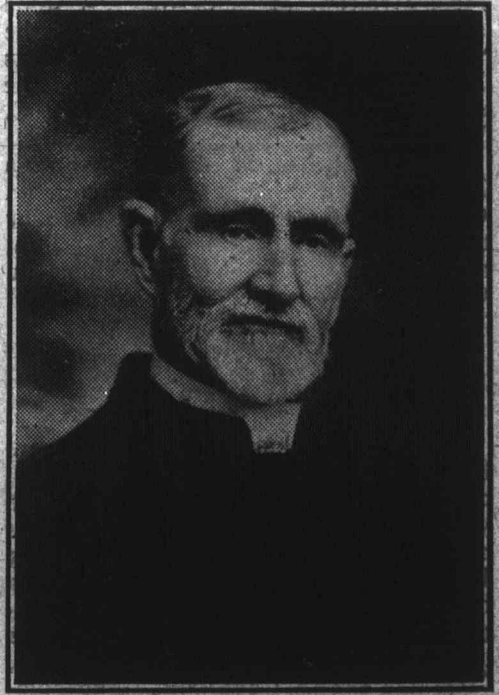
Vancouver Notes.

Rev. Oscar Nurse has been inducted as Rector of All Saints' Church, Vancouver, to succeed Rev. H. Lewis Hooper, who has been appointed Chaplain to the Seaman's Institute of this Port. The Vancouver Branch of the New Westminster Diocesan S.S. Association has this year outlined for the teachers a very comprehensive and helpful season's work. All the teachers of Greater Vancouver who so wish will prepare themselves for the S.S. Commission Teachers' Examinations. About one hundred teachers have enrolled in the classes and will meet weekly in school room of Christ Church. The first half-hour will be devoted to the study of the S.S. lesson

for the following Sunday, outlined by one of the clergy. Then the teachers will adjourn to the class-rooms where various clergy will lecture on the books and subjects of the respective years. The lecturers are as follows:—Hurlbut's Teachers' Course, Rev. A. H. Sovereign, M.A., B.D.; Daniel on the Catechism, Rev. H. G. King; Prayer Book (Dearmer), Rev. W. H. G. Battershill; Prayer Book (Moule), Rev. Principal Vance, M.A.; Missions, Rev. F. W. C. Kennedy, M.A., and Rev. N. L. Ward; Church History, Rev. G. H. Wilson, B.A.; Bible History (McLear), Rev. H. R. Truempour, M.A., B.D.; Weigle on Teacher Training, Rev. O. J. Nurse, M.A.

An Indian Missionary Laid to Rest.

In the death of the Rev. Henry Toller Bourne, which occurred on Saturday, September 29th, the Church of England in Canada lost one of its most faithful and revered servants. Rev. Mr. Bourne spent many years of his life labouring in the mission field amongst the Indians of the North-West, sharing the vicissitudes and privations incident to such a life in those early days. He was in the truest sense of the term a pioneer of the Gospel in those far-away territories, often travelling hundreds of miles on snowshoes in the course of



The Late Rev. Henry T. Bourne.

his ministrations. Not only did he deliver the message of peace and goodwill to the simple folk of those regions, but he frequently acted as doctor, carpenter, and in other capacities, tending the sick, building coffins for their dead, and other necessary work. His work was, indeed, a work of love. He was a devoted follower of the Master. The deceased clergyman was born at Dulwich, on the outskirts of London, England, in 1833, the son of Charles Bourne. He was, therefore, in his eighty-fifth year. He came to Canada with his parents when five years of age. They settled in Ancaster, where they lived for some years, afterwards moving to Florence, in Lambton county. Previous to entering the ministry he was engaged for a time in Government survey work on the north shore of Georgian Bay, Manitoulin, and the North-West. He then took up his studies for the Church of England ministry at Emmanuel College, Prince Albert, Sask., and in 1878 entered the mission field amongst the Sioux at Prince Albert. Five years later he went to Alberta, travelling from 400 to 500 miles across the prairie by horse-cart, and as there were no bridges in those days, he was obliged to ford the rivers. He continued his work in Alberta among the Blood Indians and Peigans of the Blackfoot tribe, near

Progress of the War

October 10th. — Wednesday — Serious mutiny on German warships. Germans are active in the Baltic Sea.

October 11th. — Thursday — Union Government formed in Canada.

October 12th. — Friday — British advance in spite of adverse weather conditions and capture some 800 prisoners. Russians retake trenches on Riga front.

October 13th. — Saturday — Germans capture Osel Island, one hundred miles north of Riga, in naval fight with Russians.

Fort McLeod. At the latter place he built the first Indian school and conducted the first services. These Indians did not join in the rebellion. In 1891 the deceased, with his family, came to Ontario and took up work amongst the settlers in the Haliburton district, remaining there about eleven years. He then retired from active work and went to Galt, Ont., in 1903, where he resided up to the time of his death. During his fourteen years' residence there he acted as honorary Priest of Trinity Church, and on his own initiative did much work amongst the people, irrespective of their religious proclivities. He is survived by his widow and two sons, Charles E. H., of Weyburn, Sask., and H. Stephen, of Galt, and one daughter, Miss Elsie, of Toronto. Another son, the late Lieut. Herbert H. Bourne, of the 4th C.M.R., was killed in action at the battle of Zillebeke in 1916. One sister, Mrs. Washington Boulbee, of Vancouver, and two brothers, Charles E., of Jarvis, and George, of Winnipeg, also survive. The funeral took place on Tuesday, October 2nd, the service being conducted by the Rev. W. H. Snelgrove, assisted by the Right Rev. W. D. Reeve, the Rev. H. A. Thomas and the Rev. J. Ross.

Union Service at Beaches, Toronto.

Last year, Monday, Thanksgiving Day, was observed at the Beaches, Toronto, by a union service held in St. Aidan's Church, under the auspices of the Beaches Ministerial Association. This year the service was held at Waverley Road Baptist Church. The pastor, Rev. H. A. Ellis, presided; the sermon was preached by Rev. M. A. MacLean, of Danforth Avenue Baptist Church. Kew Beach Presbyterian Church was represented by Rev. J. Bell. Rev. M. Addison, of Beech Avenue Methodist Church read the Lesson; while Rev. E. A. McIntyre, of St. Aidan's, conducted the prayers. The church was well-filled with a representative congregation, of whom a large proportion were Anglicans. At St. Aidan's Church, a celebration of Holy Communion at 8 o'clock preceded this general service.

Edmonton Archdeaconry Meeting.

The sixth meeting of the Edmonton Archdeaconry was held during the first week of October, at the Edmonton Mission House. The Quiet Day was conducted on Tuesday by the Rev. A. L. Harkness, M.A. The first session of the semi-annual meeting opened at 10 a.m., on Wednesday; the chief features of the morning being a paper on "The Heavenly Priesthood of Our Lord," by the Rev. R. H. Robinson, Head of the Edmonton Mission, and one on "Confirmation," by the Rev. C. W. Saunders, acting Rector of Holy Trinity Church. Both papers were excellent and were much enjoyed by all those present. In the afternoon, an

schools, mothers meet- y services. Miss Ban- al, has kindly consent- link of prayer between and branches which is help both. During the devotional addresses Rev. Lenox I. Smith and s, and with many reso- ks for all the help and ed, the meeting closed al Thanksgiving and King," to meet again in Winnipeg. At the eeting for life members Board was held to ar- support of native work- e life members' pledge.

Gift Mission

istian soldier at a York- lls the story of definite is own efforts to win or Christ:— your parcel of Gospels esure and I am glad to been the source of much there was a great rcise shown among the as using one as I read wonderful passages re- , and they greatly de- ould give them one and d them, so I gave each They are all on draft verseas on July 2nd, so ord will bless me with imes in seeing more of s won for Christ. On one lad after the short s came forward amidst of soldiers and said he ide for Christ, and to signing his little book and on Monday another so in prayer I just com- to the Lord. All the are very desirous of my talk which I have every retiring, and they join e singing and in the I trust we shall have g, and the lads send e for the Gospels and lot of them and carry and they are thankful is the only one in the s a Gospel Meeting at o instead of the ordi- l rowdy evenings, they ward give perfect order of an hour at least every

CONVENTION.

can Young People's As- hold a district conven- st, October 9th. There ing, afternoon and even- A good programme is

A. CONFERENCE.

so many members of the ng overseas it was de- e Executive Committee the A.Y.P.A. Dominion held at Hamilton, Satur- 6th, not to hold a Do- erence this autumn. A will be held in each entres, so that the work way suffer. The official per will at once be pub- copies forwarded to all

A. V. Baillie, Vicar of s Church, Coventry, and as been appointed Dean and Domestic Chaplain to

excellent address on "The Boy Problem" was given by the Rev. J. W. Storey, of the Y.M.C.A., who is spending a week in Edmonton. This was followed by an interesting talk on "Work Among the Boys" by the Rev. A. M. Dallas, Boys' Secretary of the Edmonton Y.M.C.A. The discussion of the afternoon, however, was chiefly directed to an address by the Ven. Archdeacon Webb, D.D., on "The Corporate Life of the Church with Special Reference to Diocesan Problems." A scheme for the superannuation of the clergy was discussed, and a resolution was passed which will be presented at the next Diocesan Synod. In the evening a reception for the clergy and their wives was given by the Diocesan W.A. Mrs. Melrose, the president of the W.A., proved to be an excellent "chairman," and a missionary contest provided both information and amusement. A social half-hour brought a well-spent day to a delightful close.

The Rev. H. J. King was the special preacher at All Saints' Cathedral at the Harvest Festival services on Sunday, October 7th.

The Rev. A. Taylor, Incumbent of St. Mary's Church, has resigned to take up work in Barbados. His successor will be the Rev. J. Matthews, of the diocese of Niagara.

The Rev. W. Leversedge has resigned the Rectorship of Holy Trinity Church, Tofield, to take up work in the diocese of Caledonia.

The Rev. F. E. Mercer, Incumbent of St. Michael and All Angels, was recently elected secretary of the Trades and Labour Council of Edmonton.

Diocese of Keewatin.

The harvest services of St. Mary's Church, Sioux Lookout, were held on Thursday, October 4th, and Sunday, October 7th, the former one being largely a musical service, with a special lesson and Psalms (sung). The organist, Mr. Farr, gave two voluntaries, very well rendered. On Sunday a celebration of Holy Communion began the day's services, which was well attended. At 3 p.m. a children's service was held and the Home Mission boxes were presented, the sum of \$6.25 being given. The Rector gave a short address on Home Missions and explained what the money was given for. Evensong was a hearty and congregational service, special psalms, lesson and well-known hymns being a feature of the service. The choir rendered two anthems, "Give Glory Unto the Lord" and "Seek Ye the Lord," and the organist a special voluntary. The church was very tastefully decorated with pot-plants, grain and vegetables, the altar being banked with purple asters and white everlasting flowers. The Rector, Rev. A. A. Adams was the preacher at all services, and the special offerings were in aid of Home Missions.

Presentation at Anyox, B.C.

On Wednesday, October 3rd, a social evening was held at Christ Church, when a large number of the members and friends of the church met to say "Good-bye" and "God-speed" to the late Incumbent, Rev. F. G. Shepherd on the occasion of his departure for England, and to welcome his successor, Rev. W. Leversedge, from the Diocese of Edmonton. Mr. W. Bowes made an excellent chairman. Mr. Shepherd, in the course of an address, outlined the history of the parish, and thanked the members of the various organizations of the church for their loyal assistance during his incumbency. Mr. J. Jones spoke on behalf of the choir, and Mr. W. E. Yard spoke on behalf of the church committee. Both expressed their regret at Mr. Shepherd's departure and pledged themselves to

support his successor, Mr. W. F. Eve (the Incumbent's warden) on behalf of the congregation, presented Mr. Shepherd with a substantial purse of money. During the course of his speech Mr. Eve said: "Whilst with us Mr. Shepherd has proved himself a good pastor, a good man, and a good friend. He has always been ready to give his help to any scheme having for its object the betterment of local conditions. He was the leading spirit in the formation of our Women's War organization, our Boy Scout troop and our tennis club. As our Rector, Mr. Shepherd has endeared himself to us all. His help and guidance have done much to brighten our lives. He will be greatly missed." Rev. W. Leversedge was introduced to the meeting, and made a pleasing speech in reply. During the evening solos were rendered and refreshments served. The proceedings ended by the singing of the "National Anthem and 'Auld Lang Syne.'"

Kootenay Notes.

A new set of oak choir stalls will shortly be placed in the church at Kelowna, being a memorial gift presented by a member of the congregation.

At a meeting of the ladies of the W.A. and Parochial Guild, Vernon, held on October 5th in All Saints' Parish Hall, an address was given by Mrs. Grelton, of Enderby. A good start was made to the work for the winter. The Harvest Festival was held on Thursday, October 4th, the special preacher being the Rev. H. E. Wright, M.A.

The next meeting of the Okanagan Deanery will be held in Penticton on October 23rd. Papers will be read by the Revs. M. F. West, J. R. Grelton, and others. The Ven. Archdeacon Greene will preside.

Holy Trinity, Aylmer.

Harvest Thanksgiving services were held in Holy Trinity Church, Aylmer, on Sunday, October 7th. The church was beautifully decorated for the occasion by the members of the Young Ladies' Guild. Special music of a high order was given by the surplined choir of twenty-two members under the leadership of the organist, Mrs. W. Glenn Campbell. The soloists, Miss Pearl Davenport and Miss Hilda Brown, delighted the large congregations with pleasing and well-rendered solos. The Rev. E. H. Croly, Rector of Trinity Church, Port Burwell, was the preacher for the day. His thoughtful and eloquent sermons were deeply appreciated by those present.

Successful Sunday School Convention.

A most interesting and helpful Sunday School Convention for the Deanery of Leeds (Diocese of Ontario) was held at Lyndhurst, on Wednesday, October 10th, Rural Dean Swayne presiding. St. Luke's Church was well filled by an enthusiastic and interested delegation from most of the parishes. Some delegates motored over fifty miles to be present. The morning session was taken up with the propounding and answering of many Sunday School problems of a practical character. After dinner, Dr. Carroll of Brockville, gave a most instructive blackboard address on class organization and work with boys of the teen age. Dr. Carroll is an expert on boys' work, and gave many helpful pointers. Another splendid address was given by Mr. Burchill, principal of the Athens High School, on "The Influence of the Sunday School on Child Life." It was an inspiration to have such addresses by laymen, who themselves

are leaders in Sunday School work. Rev. Canon Bedford Jones gave an excellent resumé of the last meeting of the Sunday School Commission, featuring some of the new schemes. The outstanding feature of the meeting was the large part taken in the discussions by the laity present, which, of course, includes the ladies. A strong body of officers were elected, consisting of Mr. Burchill, president; Miss Graham, Lyndhurst, secretary; Mrs. Fry, Delta, treasurer. Dr. Carroll, Mrs. Butler, Gananoque; Mr. McComb, Rev. H. H. Bedford Jones and Rev. Mr. Hall, Newboro', were appointed as secretaries of Class Organization, Infant Classes and Font Roll, Missions, Teacher Training and the Home Department, respectively. Arrangements were made for regular meetings of the executive and for the holding of a two days' conference next year at Athens.

Edmonton Notes.

The many friends of the Rev. G. Weston B. Jones, Rector of Camrose, will be pleased to hear of his marriage to Eva Gwendoline Crofts, daughter of Mr. and Mrs. Edward Crofts, of Thornton Heath, London, England. The ceremony was performed by the Right Rev. Henry Allen Gray, Bishop of Edmonton, in the presence of a large congregation. Rev. and Mrs. Jones have just returned from their wedding tour, which included a visit to Prince Rupert and Metlakatla.

Mr. Taplin at Havergal College.

Mr. V. E. Taplin, who is an expert on foot knowledge, gave a lecture in Havergal College, Toronto, on the 12th inst., his subject being "The Human Foot and its Relation to Health." The lecture, which was a most interesting one, was illustrated by a large number of lantern views, showing the human foot at various stages from the perfect foot of an infant to the rightly and wrongly developed foot of adult life.

Calgary Notes.

Wednesday, October 17th, was observed as a "Quiet Day" for the clergy of the city of Calgary. The Rev. R. H. Robinson, head of the Archbishops' Edmonton Mission, was in charge.

The Rev. A. V. Grant, who has been in charge of St. George's Church, Banff, since November, 1915, and Mrs. Grant have left for a milder climate, and the Rev. J. Linlott Taylor, of Nakusp, B.C., has been appointed to take his place.

Rev. M. W. Holdom, Rector of Mirror, Alta., and Rural Dean of Red Deer, held a special service for old timers of the district on Sunday, August 19th. One feature of the proceedings was a special commemoration of those whose bodies lie in the churchyard about the church and the placing of flowers on their graves.

Harvest Thanksgiving at St. Luke's, Kingston.

The Harvest Thanksgiving services of St. Luke's Church, Kingston, on Sunday last were of a most encouraging nature. The sacred edifice had been most profusely decorated, and cut flowers, fruits, grain and vegetables were everywhere in evidence. At 8 a.m. the Holy Eucharist was celebrated by the Rector, Rev. J. dePencier Wright, M.A., B.D., assisted by Rev. J. H. H. Coleman, M.A., of Napanee, when some sixty communicants received. Matins and a second celebration of the Holy Com-

munion took place at 11 o'clock, when Rev. J. H. Coleman was the special preacher. At 3 o'clock a special service of thanksgiving was held for the children of the Sunday School. Evensong was said at 7 p.m., when a most interesting and eloquent sermon was preached by the Vicar of Napanee on "Canada in the Hand of the Electors." The total number of communicants during the day was 113. The total offerings, \$248.50.

Dedication of Windows at Brockville.

The Right Rev. Dr. Bidwell, Bishop of Ontario, visited Brockville last week and preached on the 7th inst. at Trinity Church in the morning and at St. Peter's in the evening. At Trinity Church the Bishop unveiled and dedicated a stained glass window in memory of Amy Frances, wife of Robert Webster Copeland, and in the evening at St. Peter's another window, provided for by the will of the late Canon David Ford Bogert, in memory of himself, his wife, his father, James Bogert, barrister, Brockville, and his mother, Anastasia Bogert.

Harvest Thanksgiving Services.

Harvest Thanksgiving services were held at St. John's Church, Kitchener, Ont., on Sunday, September 23rd, morning and evening. The Rector was assisted by Rev. Dr. Cotton, of Wycliffe College, who preached inspiring sermons at both services. The church was beautifully decorated with fruits, grains and flowers. Mrs. W. T. Williams (as in former years) contributed two large loaves of bread. Largest Thanksgiving congregations for many years. In the evening St. Saviour's congregation, Waterloo, joined in the services. Rev. P. N. Harding and his choir assisted.

Doon Mission.

Doon Mission (Diocese of Huron) held Harvest Thanksgiving services on Friday evening, September 28th. A dozen autoists of Kitchener took out about fifty church people, including the Kitchener and Waterloo choirs. Rev. P. N. Harding, of Waterloo, preached an inspiring sermon, in which he adapted the whole idea and phraseology of the harvest to the deeper things of human life. Altogether, the service was exceedingly bright and helpful. After the service the Doon ladies served coffee and sandwiches to the visitors. Very great credit is due Mr. Roberts and Mr. Russ, of Preston, who have worked so unselfishly in organizing the Doon Mission, and who have themselves so acceptably conducted the services, Sunday by Sunday.

Farewell and Presentation.

On Friday evening, September 28th, the parishioners of Tecumseth met at the rectory, Bond Head, to bid farewell to their Rector and his wife before they leave for their new field of labour in the Diocese of Niagara. During the course of the evening Mrs. Ellison, on behalf of the W.A. branches, read an address of appreciation of Mrs. Lowe's faithful work among them during the past five years and presented her with a diocesan life membership of the W.A., Mrs. Bell pinning on her the gold badge, Miss Miller at the same time presenting Mrs. Heaney with a beautiful cut glass vase and bouquet of flowers. Mr. E. C. Bell, on behalf of the two congregations, then read an address to Rev. Mr. Lowe and presented him with a well-filled purse as a slight token of their love and appreciation.

ace at 11 o'clock, when leman was the special o'clock a special serving was held for the Sunday School. Even- at 7 p.m., when a most eloquent sermon was e Vicar of Napanee on e Hand of the Electors." ber of communicants was 113. The total 50.

Windows at Brockville.

ev. Dr. Bidwell, Bishop isited Brockville last ched on the 7th inst. urch in the morning r's in the evening. At the Bishop unveiled a stained glass window Amy Frances, wife of Copeland, and in the Peter's another win- for by the will of the avid Ford Bogert, in himself, his wife, his Bogert, barrister, Brock- s mother, Anastasia

Thanksgiving Services.

Thanksgiving services were in's Church, Kitchener, day, September 23rd, evening. The Rector y Rev. Dr. Cotton, of ge, who preached in-ns at both services. is beautifully decorated ains and flowers. Mrs. s (as in former years) o large loaves of bread. gsgiving congregations s. In the evening St. agregation, Waterloo, services. Rev. P. N. nis choir assisted.

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Old Dutch For Floors All Spick and Span



of his untiring work as their spiritual leader in the Church, Sunday School and community. A very pleasant evening of a social nature was spent and refreshments served by the ladies. Many were the words of regret at the loss they felt in the removal of their Rector and his family. On Saturday evening a representative committee of the community called at the rectory, and, on behalf of the citizens, presented Rev. T. N. Lowe and his energetic wife each with a life membership of the Canadian Red Cross Society as a token of the high esteem in which they were held by the citizens, and the deep appreciation of their whole-souled efforts for the general welfare, and of the "Soldiers of the King" in particular. Rev. T. N. Lowe has been Rural Dean of South Simcoe during the five years of his stay here, and during his administration of the deanery the Chapter has had many and profitable meetings. A Deanery Sunday School Association has been established, a Deanery Choir Festival organized to meet once a year, and a Deanery W.A. Conference inaugurated. Valuable and permanent improvement and repairs have been made to the Church fabric locally. He has been appointed by the Bishop of Niagara to the parish of Nassagaweya and Lowville, and will begin his new duties October 7th.

Port Arthur Notes.

Rev. F. W. and Mrs. Colloton, who have been at St. John's rectory, Port Arthur, for the past seventeen months, Mr. Colloton having filled the locum tenency of St. John's during that time, were tendered a farewell reception in St. John's Parish Hall on Friday evening, September 28th, by the Woman's Auxiliary and Senior Girls' Auxiliary of the parish. Advantage was taken of the occasion to present Mrs. Colloton with a life membership in the Woman's Auxiliary, the presentation of the framed certificate being made

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by Mrs. Harry Sellers, president, Miss Mabel Mansell, on behalf of the Senior Girls' Auxiliary, pinning on Mrs. Colloton the gold cross and shepherd's crook brooch. Mrs. Sellers made a short address of appreciation of the excellent work done by Mrs. Colloton among all the women's organizations, and of the assistance she had always given her husband in the duties which he had to perform. On behalf of the congregation, Colonel C. N. Laurie, M.D., added a few words of appreciation. Mrs. Colloton replied feelingly, being completely taken by surprise, and Mr. Colloton thanked all on her behalf, adding that he would always do all he could to further the interests of the parish. Nothing could have pleased him better, he said, than to have thus honoured Mrs. Colloton. The serving of light refreshments brought a pleasant evening to a close.

Rev. F. W. and Mrs. Colloton left Sunday night (September 30th) by C.P.R. boat for Sault Ste. Marie, where they will in future reside, Mr. Colloton having been appointed by the Archbishop as business officer for the diocese. His business training and long experience before taking Holy Orders will stand him in good stead in this position.

One of the most faithful workers in St. John's Church passed away on Wednesday, September 26th, in the person of Mrs. J. W. Crooks. For over twenty-five years Mrs. Crooks was a very valued member of St. John's choir, and was always interested in the work of the W.A., of which she had been one of the officers. Her husband is prominent in church affairs, and for two years was one of the churchwardens. The funeral was held Friday afternoon, September 28th, and the church was crowded to capacity with a large gathering of sympathizing friends. The choir attended in full force, and the hymns sung included "Jesu, Lover of My Soul" and "Unto the Hills this Day do I Lift up My Longing Eyes." At the conclusion of the service the "Dead March" in "Saul" was played. The floral offerings were magnificent, and showed in no uncertain way how deeply her death was regretted. The services on Sunday, September 30th, were of a memorial character.

Rev. John Leigh, Incumbent of Blind River, arrives in Port Arthur this week to take charge of the parish until the end of the year, by which time the Archbishop hopes to have a permanent Rector appointed.

Harvest festival services were held at St. John's, on Sunday, October 7th.

A bar to his Victoria Cross has been awarded to the late Captain Noel Champe, R.A.M.C., son of the Bishop of Liverpool. This is the first time that a V.C. has, as it were, been awarded twice over to one man in the present war. Few records of courage and devotion can outshine those deeds of valour which stand to his credit. Though wounded himself while carrying in a wounded soldier, he persistently refused to leave his post, and for two days, though weak and worn with fatigue and lack of food, he continued carrying in badly wounded men.

There are some 1,200 Indian Christians employed in Mesopotamia in connection with the war, and the Metropolitan of India sent an urgent request to the Punjab for an Indian clergyman to minister to them. On the invitation of the C.M.S. Central Mission Council the Rev. Waris-uddin has responded to the request. Before he became a Christian he was a Mohammedan sheikh, bitterly opposed to Christianity. He was partly educated in England and trained for a business life, but he joined the C.M.S. Mission when nearly thirty years of age.

Correspondence

BOOKS WANTED.

Four divinity students want the following books and cannot get them: Cheetham's Early Church History, Fisher's History of the Reformation, Clement's First Epistle to Corinthians (Greek), Overton's Church in England (two volumes), Dr. Plummer's Cambridge Greek Text of "St. John." Perhaps some of the readers of the "Canadian Churchman" have these books and can either sell or present them to these students.

"Canadian Churchman."

PRAYERS FOR THE DEAD.

Sir,—The newspapers say the Provincial Synod in Montreal sanctioned prayers for the dead a few days ago. The statement is quite misleading. What the Synod did do was to memorialize or petition the General Synod to include two prayers on the subject in the proposed new Prayer Book. If the Anglican Church in Canada is to have its own new Prayer Book, it is plain that it must be the work of the whole Church in General Synod, not the work of a fragment of the Church in Provincial Synod. The General Synod is yet future and the memorial is nothing more than a request to consider the subject. Many a memorial is never heard of again, and the fate of this one is quite unknown. The Synod in Montreal neither added, nor could it add, to the Prayer Book any prayers on this or any other subject.

T. G. A. Wright. London, Oct. 9th, 1917.

SCHOLARS' EXAMINATIONS.

The Annual Examinations on the Regular Course of Bible and Prayer Book Lessons and Memory Work for 1916-17 authorized by the Sunday School Commission of the General Synod will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, December 1st, 1917.

Incumbents of parishes or superintendents of Sunday Schools should make application for the question papers not later than November 4th to the Sunday School secretary of their diocese, stating the number of copies of each paper, Junior, Middle and Senior,* they will require.

Two examination papers will be set in each grade, one on the Scripture Lessons and Scripture Memory Work and one on the Prayer Book Lessons and Prayer Book Memory Work. Candidates are required to pass in both Scripture and Prayer Book papers in order to receive the certificate of the Commission.

In connection with these examinations three silver medals are open for general competition, viz.:

- 1. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Junior grade. (Offered by Grace Church, Toronto.)
2. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Middle grade. (Offered by a gentleman of the Diocese of Rupert's Land, and known as the Rupert's Land Medal.)
3. For the pupil in any part of the Dominion taking the highest standing in the examinations of the Senior grade. (Offered by St. Alban's Cathedral Sunday School, Toronto.)

At the conclusion of the examinations the written papers should be forwarded at once to your Diocesan Sunday School secretary, or to the person whose name is written below, together with a fee of 15 cents for each candidate.

R. A. Hiltz, General Secretary.

*All scholars under 12 years of age take the Junior examinations; all from 12 to 15 years take the Middle; and all 15 years and over take the Senior.

THE MATHESON APPEAL.

Sir,—In your issue of 19th April last an appeal was made for funds for the purpose of rebuilding our church at Matheson, which was burned in the forest fires of July, 1916.

There is no need for me to here refer to our losses, as they are set forth in the said appeal. The appeal asked for contributions to be sent to Rev. R. A. Robinson at Monteith, Ont. It should be understood that Monteith is 13 miles from Matheson, and that Mr. Robinson was temporarily in charge of our parish as well as his own. Many subscriptions were sent to Mr. Robinson, but we are unable to obtain a proper accounting from him. After much trouble, we obtained from him the sum of \$420. We were given to understand by Mr. Robinson that he received more money and that same would be handed over to our treasurer the beginning of June last, but said balance has not yet been received.

SCRIPTURE GIFT MISSION

AND NAVAL AND MILITARY BIBLE SOCIETY

These joint Societies exist for the purpose of carrying out our Blessed Lord's injunction:—

"Freely ye have Received, freely Give,"

and as the disciples went everywhere preaching the Word without cost to the hearers, so we seek in a Spiritual sense, through the PRINTED PAGE, "to give them to eat."

WILL YOU PLEASE HELP US TO DO IT?

Donations may be sent to the Office of The Canadian Churchman, or The Chairman, Rev. W. H. GRIFFITH THOMAS, D.D., } 350 College Street, The Secretary, MISS DICKSON } Toronto, Canada.

I append you herewith the only statement we have received from Mr. Robinson, dated 10th July, 1917:—

1	.....	\$ 3.00
2	.....	10.00
3	.....	11.41
4	.....	5.00
5	.....	10.00
6	.....	22.00
7	.....	42.00
8	.....	2.00
9	.....	50.00
10	.....	10.00
11	.....	10.00
12	.....	150.00
13	.....	1.00
14	.....	14.00
15	.....	31.25
16	.....	100.00
17	.....	10.00
18	.....	4.00
19	.....	6.34
20	.....	12.00
21	.....	16.00
22	.....	6.00

Total \$526.00
Received by Bishop 60.00

Total \$586.00

Contra Account.

Printing 500 circulars	.....	\$ 15.00
Press block	.....	6.00
Postage	.....	8.75
Stationery	.....	6.25

Balance in hand \$ 36.00
Expenses 106.00
30.00

Balance due treasurer \$ 70.00

Would it be too much to ask the brethren who have contributed to our fund, to please send particulars of their contributions to the Rev. Archdeacon Woodall, at Porquis Junction, Ont. We would like to have the names of our contributors, as it is our desire to have the list checked and published in the "Canadian Churchman." I deeply regret the necessity of having to publish such a letter in your paper, but as my name and my brother warden's name appear on the appeal, together with our secretary's, we wish to make the matter public, as we cannot agree with such methods of handling trust funds. Our church, which should have been built, at least in part, has not been started. We have used every effort and persuasion with Mr. Robinson to get these matters satisfactorily arranged, but without success. In the meantime, we would thank our brethren to send no further subscriptions to Mr. Robinson.

J. Atwell Hough,
Matheson, Ont. Rector's Warden.

PRAYER BOOK REVISION.

Sir,—I am sure that many Churchmen were much interested in the Provincial Synod recently held at the city of Montreal. I have had the opportunity of perusing the very full reports which were given in the Montreal "Gazette." Nearly all the time of the Synod was taken up with the question of the revision and enrichment of our Prayer Book. Much that was suggested was undoubtedly good, but not a little of the suggestions made are calculated to produce much party feeling, and if not wisely dealt with may create much friction and bad feeling in the Canadian Church. This we must avoid and lend our best efforts to prevent. It must be recollected that one of the main instructions upon which revision was based was in effect that no change or addition should be made which would change or alter the established doctrine taught by our present Prayer Book. This is a very difficult matter to define. One writer treats of "The Protestantism of the Prayer Book," another of "The

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Catholicity of the Prayer Book," different interpretations being given to the same words. At our last General Synod, with the exception of the matter of the Athanasian creed, there was very largely unanimity in their approval of the work to date of the Prayer Book Compilation Committee. With regard to the Montreal Synod, it strikes me that the viewpoint of the clergy rather than that of the laity was emphasized. There was little or nothing about additional simple evangelical services such as, I think, the exigencies of present conditions imperatively demand. Put one's self in the place of one of our Missionaries in Algoma or the North-West, where the average congregation may consist of a few Churchmen—many nominal Churchmen—and representatives of many other religious bodies. Do our present services meet the requirements? I think not. Then there is a general demand for an alternative evening service of a simpler character as an alternative to our present beautiful service but which is, in its structure, on the same lines as Morning Prayer. Then the time has arrived when the right to use other than the prayers of the Prayer Book at Matins and Evensong, including, if needed, extempore prayers must be authorized. At the present time we are using many helpful prayers and litanies in connection with the war, the use of the same being quite different in various congregations, and most of them supplying a present need. What the needs of the future may be, none of us can tell. Preserve our beautiful liturgy that we all love, but do not for all time prevent other prayers which are suitable and to edification. While I have the greatest respect for much that was accomplished at the Reformation, I am not one who believes that an estoppel was created at that time which would prevent our earnest attempt to meet new and changed conditions. The position and requirements of the Church at the time of the Reformation were quite different from present-day requirements, and, in my opinion, necessitate many additions. Might I, as a humble layman, but one who has been a regular attendant at our various Synods for many years, venture to make a few suggestions? Take the case of the two prayers advocated at the Montreal Synod, and taken from the Scottish Prayer Book, which deal with our dear departed. At the present time, when so many of us have loved and lost our dearest and best, why should we be denied the privilege if we wish to remember publicly, as I am sure most of us already do in our private devotions, those who have gone before? Why should not those who want them, and I venture to say the number is large, and will be larger, and by no means confined to any school of thought in the Church, be permitted to have them? Why not

incorporate these and similar prayers amongst the occasional prayers to be used at the option of the officiating clergyman? And so with other matters upon which we cannot see eye-to-eye at present. Force no one, but accord the privilege to others. This was done in the compilation of our Hymnal, and is working splendidly. We can never produce a Prayer Book that will suit every extremist, but let us be fair to any reasonable section of the Church.

Why should we not have the old, historic bidding prayer? Let us authorize extempore prayers. We can never compile a Prayer Book that will meet, or anywhere meet, all the demands of the present, not to speak of the future. For instance, we have no prayers that are suited to a service under the auspices, say, of the Orange society, the Freemasons, the Sons of England, etc.

Then as regards the Communion Office, apart from the proper prefaces, let us leave our present service just as it is. Then add as an alternative that which many consider a more primitive and more beautiful service, the Communion Office from the American Prayer Book. If our revisers were to enter upon the revision upon these lines, what a comprehensive and useful Prayer Book we would have! The great American Church, the Irish Church, the Scotch Church all have their own distinctive uses. Why not the Canadian Church? Those who have nothing better to offer than either to wait to see what the mother Church intends to do, or to wait till after the war, are not fair-minded, progressive Churchmen.

Above all things, let us have unity and fair play to all sections of our Church. Let our new Prayer Book not be a weak compromise to suit nobody, but let it be an inclusive Prayer Book, demanding of no one any necessary sacrifice of any real principle, but allowing certain privileges which many would feel helpful, but would not be enforced in its use upon those who do not see eye-to-eye. Then in years to come I venture to predict that we will then have a Prayer Book that the whole Church of the future will be delighted to use to the glory of God and the advancement of His Church.

A Lay Member of General Synod.

In the course of an appropriate Thanksgiving sermon preached in St. Peter's, Brockville, on October 7th, Right Rev. Dr. Bidwell, Bishop of Ontario, took occasion to denounce persons who profited through "corners" and in other ways, and stated that should they fail to be dealt with by human tribunals, they would assuredly receive justice in another world. The Bishop chose for his text the words of the Lord's Prayer; "Give us this day our daily bread."

SYNOD OF ECCLESIASTICAL PROVINCE OF ONTARIO.

(Continued from page 665.)

tearing up a "scrap of paper." He did not believe in prayers for the dead at all and thought it was a lower form of Christianity, if it was Christianity at all. There was not a word within the Bible that would give sanction for prayers for the departed, nor was there a word suggesting prayers for the dead. Nor did the Jews ever pray for the dead before the time of Christ. Further, he declared, the early Christians had never prayed for the departed until the custom had been brought in by converted Pagans. He argued that there was nothing that we could do for those who were with Christ in the Blessed Life to come. "There are thousands of people," he declared, "who will resist this idea to the uttermost, and I will resist it to the uttermost, and if necessary I will carry it to the foot of the King himself. (Laughter). You may laugh, but I am absolutely fearless in my view that once we have emancipated the Church from these errors we have done with them, and I pray you to consider this before you approach the General Synod. Thousands of people will be sad at heart to hear that this Synod is going back on the great principles of the Reformation." The Very Rev. Dean Evans also strongly supported the position taken by Archdeacon Armitage and declared that the second prayer which included a direct prayer for the dead would be a drastic departure for the Church. If it went out that this Synod had made a request for the ingrafting in the Prayer Book of prayers for the dead, he believed they could not estimate the harm it would do. Dean Evans stated that the Primate of Canada sitting as Chairman of the Committee of Revision at Toronto had stated in his hearing his belief that the endeavour to incorporate these prayers in the Prayer Book at the present time would wreck the work of revision. "So long as God gives me strength," said Dean Evans, "I shall not be a party to that which I believe will strike a deadly blow at the work of revision, and at the work of the Church. You can pray as you please in your private devotions, but I do not believe in the introduction of prayers for those who have departed this life." Canon Vernon said that there was a feeling amongst many Evangelical churches in this direction, and they were looking for a lead from the Anglican Church in the matter of prayers for their departed friends, and the Anglican Church should not fall in its leadership in such a matter. The Bishop of Fredericton supported the resolution as one in harmony with the doctrines of the Church of England, and in harmony with the God-planted human instincts, and he thought the General Synod was competent to take action in its own discretion. The Archbishop of Nova Scotia also spoke briefly in support of the resolution. "If we are called to pray for those here on earth," said His Grace, "and for things which God can at any time give us without prayer I do not see any reason why that cannot be done by the living Christ to those who have departed, and it is a satisfaction to intercede to the living Christ to make up for that which they, perhaps, have not had in this life." The resolution as amended, so as to call for a memorial by the Synod to the General Synod to authorize the use of these two prayers was then put, and carried by a majority of thirty-four to four.

Fourth Day.

Rapid progress was made with the work of revision on the last day, and the whole Book of Common Prayer was completed, the last act of the Synod being to remove the articles of

October 18, 1917.
ECCLESIASTICAL
OF ONTARIO.
d from page 665.)

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Of the 600 Organs built by this firm, those of the following churches are some of the largest:

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Maisonneuve Parish Church, Montreal	91 "
Eaton Memorial Church, Toronto	89 "
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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 "

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religion to the end of the Prayer Book and to promote the table of kindred and affinity to the page before the solemnization of holy matrimony, with a request to the revising committee to put some of the relationships into understandable language.

An attempt was made to get the words resurrection of the body substituted for resurrection of the flesh in the baptismal service, as it has been changed in other services, but after a strong fight the motion was lost. Two recommendations were, however, made to the Revising Committee to provide that parents should bring their children to baptism as soon as possible, and that some direction should be given the laity in case of the necessity of their performing baptism in exceptional urgency.

A suggestion which met with general approval was that the Revising Committee should consider the arrangement of the catechism made by the American Revision Committee, which made the study of it more suitable for children and set forth in sound educational principles.

When the service for the Visitation of the Sick came up for revision, Dean Llwyd remarked that: "Its theology is fundamentally uncatholic and it does not take into account the existence of the whole problem of sickness and health."

War Resolution.

Both the Upper House and the Lower House unanimously passed the following resolution relative to the war: "That this Synod of the Ecclesiastical Province of Canada desires to place on record its unswerving loyalty to the Throne and Empire and to express its high purpose and firm determination to throw all the forces of the Church into the great work of winning the war so that under God's blessing a just and permanent peace may be attained and to express its opinion that in the Union of all the spiritual, moral and political forces in our Canadian life will this purpose be best attained, and the full power, faith and service of our people be enlisted in the conflict of civilized humanity for human liberty."

The Church and Politics.

The report of the committee on the address by the Metropolitan, the Archbishop of Nova Scotia, which included a recommendation that it be printed and distributed in pamphlet form, especially the historical survey, was presented at the afternoon session. This was left for a subsequent substantive resolution on an amendment by Dean Llwyd asking that it be reprinted by the religious press. One paragraph referring to the fact that the Church's responsibilities did not change with political or social conditions, was objected to by Dr. Lansing Lewis, who pointed out that the Church's responsibilities were affected by both political and social conditions. As an instance he cited the fact that a change had just occurred at Ottawa with the start of the formation of a national government, with the result that the Bishop of Montreal had immediately felt warranted in offering his assistance to the Government. Another change made eliminated reference to the attitude of "the working-man, so called" to the Church. Dr. Lansing Lewis regarded this as a slur and the word "labour" was substituted. Another clause was inserted endorsing the agreement of the Church in Canada to raise \$15,000 to aid the work of the Chaplains overseas. The clauses were then dealt with by resolutions.

A resolution was passed asking that a committee on constitution and canons be instructed to prepare a short canon providing for the appointment of a provincial council or executive as recommended in the address of the Archbishop.

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Regarding the clause in the address recommending that provision should be made for meetings of the Synod in places other than Montreal, a recommendation from the Upper House was concurred in by the Lower House, it being decided that the constitution be amended to read that the Synod shall meet on the second Tuesday in October every three years in such place as the Metropolitan may decide upon unless in the judgment of the Metropolitan and the Prolocutor no meeting is required. A special meeting of the Synod may be called at the discretion of the Metropolitan or at the request of any two Bishops, or of the Bishop and half the delegates of any diocese.

The President of the Upper House reported that he had appointed the Metropolitan and the Bishop of Montreal on the joint committee on the constitution, rules, etc.

Organized Social Service.

Dr. Lansing Lewis then presented a motion on the report of the Social Service Committee. His resolution set forth that the time had come when the Church of England in this Ecclesiastical Province should enter actively into the field of social service, with the formation of a provincial organization to enlist the active co-operation of the Church. Rev. H. M. Little objected to this as overloading the Church with organizations and expense. Canon Vernon said that this matter was really much more important than any revision of the Prayer Book, because social service meant reaching young and old and reaching them in such manner as to do the best work. He remarked that any intelligent heathen coming to any of our great cities and seeing the conditions prevailing would probably consider that, if this was the result of centuries of Christianity, then Buddhism or Confucianism were just as good. Archdeacon Paterson Smyth thought it would not be wise to reject the matter as the social service was growing, and it would not be wise to turn

down the social service people. Chancellor Davidson said the General Synod had passed a canon on social service, and he could see no reason why a provincial canon should be passed that might clash with the canon of the Church at large. A resolution was carried receiving the report with warm sympathy and referring it to the various dioceses.

Religious Teaching.

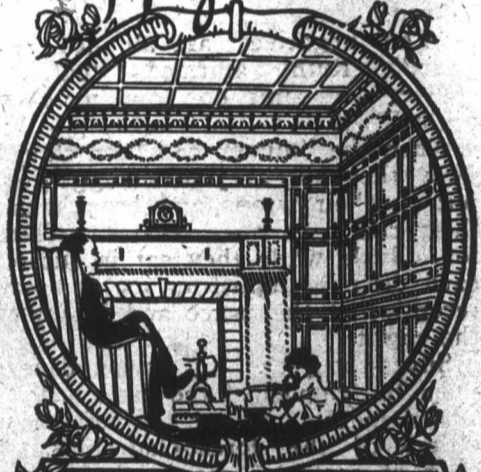
Archdeacon Paterson Smyth then moved, seconded by Rev. H. M. Little, that this Synod desires to record its serious apprehension at the general neglect of religious teaching in the public schools of the Dominion, and it is desired to attempt, in co-operation with other religious bodies, to ensure some adequate measures of religious teaching, and that a committee be appointed for this purpose. This was at once carried, and the following committee appointed: Dr. Rexford, Dean Shreve, Dr. Parrock, Dr. Lansing Lewis, Mr. John Hamilton and Dr. Palmer, Quebec.

The Prolocutor then suggested with regard to the appointment of a committee to be sent to deal with a Newfoundland Committee with regard to the hoped-for union of that Synod with the Province of Canada, that in view of the fact that it would likely be some time before this committee was required, and that would involve a long well for the Prolocutor to name the members. This was agreed to.

For the special committee on revision and consolidation the Upper House appointed the Metropolitan and the Bishop of Montreal, with the two secretaries.

A deputation from the Prison Reform Association waited upon the Synod to ask for encouragement in their work. In reply the Metropolitan spoke in commendation of the work the Association was doing, and assured the deputation of the Church's sympathy. This concluded the regular business, and after the customary routine and votes of thanks the Synod adjourned.

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ROSE ISLAND

By Lilian Leveridge

CHAPTER XIV. (Continued.)

Ruth laughed gaily as she entered the flower-bowered room and removed her hat. "June told me about Christie Castle and all its inmates," she explained, "and I think it is very beautiful nonsense. This does seem to me like a fairy island and an enchanted castle, and it is lovely enough to be the abode of royalty."

"Miss Sutherland, it was so good of you to ask me to come. This has been a particularly trying day at school. Sometimes it is like that, you know. The microbe of misrule seems to infect the very air we breathe. I always have a touch of homesickness after a day like this; but the magic of the Isle has cast a spell over me already, and I have dropped my burden in the bottom of the lake."

For the first time since her unpremeditated suggestion of this departure from the Rose Island routine Hilda drew an easy breath. This bright, young creature, as enthusi-

astic and full of the joy of life as June herself, and apparently possessed of the same magic glasses of rosy hue, was not going to be hard to entertain. She would let the young folks take their own way and follow in their lead.

"Miss Cameron," interrupted Brownie at this juncture, "do you know if these things has to be cooked?"

"Oh, a morel!" exclaimed Ruth. "Where did you find it, Brownie? Do you know where there are any more?"

"Lots more out there," replied Brownie, pointing out of the window.

"Oh, how nice!" she cried. "Did you ever eat them, Miss Sutherland?"

"No, and I don't fancy myself eatin' 'em, neither. I'd be afraid to." Ruth laughed. "They are perfectly delicious when they are fried in butter. I've been looking for them, but haven't found one this year. Do let us have some for tea, Miss Sutherland. I'll cook them, and then you won't be responsible if they disagree with us."

Hilda consented, wondering if it could be possible that her bill of fare was to contain something "perfectly delicious" after all. The boys were

off like a shot to gather the morels that Brownie had discovered under the elms, and Ruth jumped up, saying, "Let's get the frying-pan hot."

Hilda led the way to the kitchen and produced the frying-pan and a saucer of butter. Then she sat down and watched while the pretty little school teacher's deft fingers prepared and cooked the savoury dish. She had declared that she should on no account touch a bite of the horrid things, but when the appetizing aroma filled the air her resolution wavered.

Before long the little party were seated at the dainty, flower-decked table. For the past two hours Hilda had been dreading what her fancy had pictured as a stiff, uncomfortable ordeal; but now there was not the least vestige of restraint visible in anyone. The hostess did, indeed, have one moment of heart-sinking, but June happily saved the situation. Immediately after they sat down Ruth bowed her head with an unmistakable air of reverent expectancy. June was as swiftly conscious of this as was her aunt. "May I sav grace tonight, Aunt Hilda," she whispered.

Hilda flashed her one quick look of gratitude, and, sweetly and reverently, June repeated the little verse



she had used at their picnic dinner by the trout stream. Then, like a strain of merry music, without one jarring note, the meal progressed. The keen, young appetites accorded the new dish an unfeigned appreciation. Hilda was at last persuaded to try some, and was compelled to own that it was better than it looked. The pie and the cake, too, were thoroughly relished, quite to the satisfaction of the hostess.

As soon as the dishes had been washed and put away, preparations were made for the main business of the evening. Ruth, with one of Hilda's blue gingham aprons tied over her white dress, set to work mixing and fixing, explaining each process as she went along. It was quite a lengthy operation, though full of interest to them all; and when at last the strip of film was hung up to dry, the evening was well advanced.

"The negatives are all nice and clear," Ruth affirmed, "but, of course, we can't do any more tonight."

When the "muss" had been cleared away they all, at June's suggestion, put on their wraps and brought out their chairs to the veranda. There for a little while they sat in silence, each differing spirit in its own way receptive of the peace and beauty of the night.

Silver-shod, the full moon danced upon the ripples of the lake, and revealed in clear outline the soft undulations of the forest-clad hills. A tang of coolness was in the breeze which blew up delicious whiffs of fragrance from the gold-green balm-of-Gileads fringing the farther shore. Two whip-poor-wills called to each other from distant parts of the wood, and the thrillingly sweet note of a wood thrush rang through the white birch grove. Then suddenly, not breaking the dreamy calm, but blending with it, like a bird among the birds, June's flute-like voice burst out in song:—

"Sing on, ye little birds,
Sing till your glad, brief life is gone!
Sing of the glories of the Spring!
Of all its love and fullness sing.
Yet, though your song should last
out in song—
"Sing on, ye little birds,
Sing till your glad, brief life is gone!
Sing of the glories of the Spring!
Of all its love and fullness sing.
Yet, though your song should last
out in song—
Year upon year, by night and day,
Ye could not sing enough to tell
What beauty in God's earth doth
dwell."

Song seemed as easy as speech to June, and just as natural and spontaneous. Her voice was not particularly strong, but had a penetrating sweetness and purity of tone that seemed, as she sang over her simple, little tasks, to reach the remotest corner of Christie Castle. "Let us all sing," she suggested when she had come to the end of her little song—one learned at school in the faraway city, but never so appropriate as amid this rustic setting.

Ruth agreed, though she would rather have listened to June's voice alone, and for half an hour the three young folks sang together the songs they knew, closing with the children's good-night hymn. Hilda, immersed in the waves of music that ebbed and flowed around her, wondered what charm she had for so many years found in silence and solitude.



Pay Will Be The Same

Men selected under the Military Service Act will receive the same pay as those now on active service receive. Pay will start from the time a man reports for duty. Money from the Patriotic Fund and Separation Allowance will also be available for selected men.



Canadian soldiers are well paid. The fact that wages in Canada are generally higher than those paid in Europe is recognized in the system of remuneration for men on active service. Clothing and all equipment in addition to food is also supplied to the Canadian soldier, leaving him with no expense except personal incidentals.

The rate of pay for men in the Canadian Expeditionary Force, other than commissioned officers, is as follows:

	Pay	Field Allowance
Warrant Officers	\$2.00	30 cts.
Regimental Sergt.-Major, if not a Warrant Officer	1.85	20 "
Quartermaster-Sergeants	1.80	20 "
Orderly Room Clerks	1.50	20 "
Orderly Room Sergeants	1.50	20 "
Pay Sergeants	1.50	20 "
Squad., Batt., or Co. Sergt.-Major	1.60	20 "
Colour-Sergeant or Staff-Sergeant	1.60	20 "
Squad., Batt., or Co. Q.M.S.	1.50	20 "
Sergeants	1.35	15 "
Lance-Sergeants	1.15	15 "
Corporals	1.10	10 "
Lance-Corporals	1.05	10 "
Bombardiers, or Second Corporals	1.05	10 "
Trumpeters, Buglers, and Drummers	1.00	10 "
Privates, Gunners, Drivers	1.00	10 "
Sappers, Batmen, etc.	1.00	10 "

As in the case of those already gone overseas, Separation Allowances will be available for those dependent for livelihood upon selected men. The Separation Allowance is \$20.00 per month for the rank and file, \$25.00 for sergeants and staff-sergeants and \$30.00 for warrant officers. The experience is that many men can afford to assign half their pay to dependents, in addition.

A considerable number of men who have enlisted in the Canadian forces have found themselves better off under the army rate of pay, which is granted in addition to board, lodging, clothing, equipment, transportation, etc., than they were while in civilian positions. Their wants are provided for, and they receive a steady addition to the bank account each month.

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glad, brief life is gone!
glories of the Spring
e and fullness sing,
your song should last

ear, by night and day,
sing enough to tell
y in God's earth doth

ed as easy as speech to
ist as natural and spon-
r voice was not particu-
, but had a penetrating
id purity of tone that
he sang over her simple,
to reach the remotest
ristie Castle. "Let us all
uggested when she had
end of her little song-
at school in the faraway
er so appropriate as amid
etting.

ed, though she would
listened to June's voice
or half an hour the three
sang together the songs
losing with the children's
hymn. Hilda, immersed
of music that ebbed and
nd her, wondered what
had for so many years
ence and solitude.



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But the hour was growing late, and Ruth, declining an invitation to stay all night, departed under Robin's escort by the way that she had come. The echo of June's voice seemed to ring in her thoughts all the way back, and she went to sleep that night trying, unsuccessfully, to work out a scheme by which this little, human woodthrush might be given a chance to develop her undoubted musical ability.

The next morning Robin awoke in the first flush of the dawn. He arose at once, and, by a prearranged agreement, knocked at June's door before going downstairs. Together they examined the negatives, and placed the one of Aunt Hilda in the printing-frame ready to greet the first sunbeam. The picture was not, strictly

speaking, a beautiful one, but in their young enthusiasm they declared it to be just like her. Hilda herself was disgusted, and could never again be induced to sit for her portrait. The other five pictures were really good for an amateur's first attempt, and afforded the young photographers much delight.

"Robin," June suggested, as they bent together over the proofs, "wouldn't it be lovely if we could take pictures of all the flowers and put them together in a book?"

"It would be interesting," Robin agreed. "We can try it, anyway."

This proved to be the precursor of very many delightful hours spent with the kodak in the woods and fields.

(To be Continued.)

Boys and Girls

Dear Children,—This begins to feel like old times, for I have already had a few letters from old friends this week, and I am feeling very impatient for a few more. I expect and hope they will be coming along soon. Do tell me, when you send your answers, what you have been doing this summer. I'm most anxious to know. I was talking to the Editor a day or two ago. I felt I'd better explain why there was no letter last week. It was the fault of Thanksgiving Day; and we were comparing notes about our holidays. We compared and compared, and decided we had both enjoyed farming more than anything else. Indeed, we were so interested in it all that I almost believe we'd have been talking about it yet if his telephone hadn't rung, and I'd had to go away.

I had been thinking of running away yesterday and going off to see how the grapes looked, but it rained so dreadfully the day before that we decided the ground would be too muddy for our town shoes. You see, you have to look respectable when you come into a city, and we couldn't have come back plastered up to the knees in mud, as we were once or twice in wet weather on the farm. So I suppose I shan't see the grapes growing this year. It's very sad.

How are you getting on with the Boy Scout idea—you people who don't yet belong? I told you I was going to do something besides my ordinary work this winter, didn't I? Well, I've begun, and it really is most interesting, though there isn't very much time for it. I wish I could tell you what it is, but it's a dead secret. (As a matter of fact, it's very much alive sometimes, but you know what I mean.) Now, I expect I've started you guessing about it, and I didn't mean to.

With best wishes,

Your Affectionate Cousin,
Mike.

THE FOOLISH ROSE.

While I was walking in the garden one bright morning a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said: "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why?" when they are told to do anything.

The elder said: "If you don't they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself: "Oh, that's a beauty. I will keep that one."

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The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

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Mr. A. S. Mace, J.P., endorses the above statement, and says: "This is to certify that I am personally acquainted with Charles R. Tait, and believe his statement in every way to be true and correct."

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