

November 2, 1916.

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 43.

THURSDAY, NOVEMBER 9th, 1916.

No. 45.

This Week

Christian Year

"Spectator"

Sermon

Rev. W. T. Hallam, D.D.

Christianity and the War

Rev. Dr. Gould

Church Unity (Continued)

Rev. Dr. Symonds

The Bible Lesson

Rev. Dr. Howard

Next Week

Sermon

Rt. Rev. E. J. Bidwell

Address at General Convention

Rev. Dr. Tucker

Hamilton Church Organ Works

New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

WANTED—Organist and Choirmaster for

Christ Church, Niagara Falls, Ontario. Good with boys. Mixed Choir. Salary \$800 per year. Apply, B. L. Northcott, Warden, Queen Street.

Degrees of Mus. Bac. and Mus. Doc.

Theory work may be done by correspondence and Degrees obtained by University Extension plan at very low cost. Address—California College, 1232 Alice St., Oakland, Cal.

CHURCH EMBROIDERY

of all kinds done by Miss Going, 198 University Ave., Kingston, Ont.

DR. ARNOTT,

DENTIST

COR. KING AND YONGE STS.

Entrance—6 King Street West

Phone Main 4624

Christmas Anthems

Morning and Evening Services, Communion Services, Organ Voluntarys, for Pipe or Reed Organ, and

General Musical Supplies

Music sent on Approval to Clergy or Choir Leaders.

Anglo-Canadian Music Co.

144 Victoria Street, Toronto.



IT SERVES YOU RIGHT
Use Rogers' Coal and see

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

The Surest Way To Save Money

Is by the Life Insurance Route—and who don't want to save it, in these times especially? Ninety-seven per cent. of the world's population attain advanced age with nothing to live upon, and the greatest financiers and money-makers admit that life insurance is the most dependable and satisfactory of all investments. They are usually the largest policyholders.

Wouldn't you like to systematically, as you can afford, save for yourself a definite sum to be used in your later years, and at the same time provide absolutely for your family's support in case of death? At a cost of only \$20 a month in round numbers at age 34 or 35 you may provide a sure income of \$50 a month for your dependents at your death, payable for twenty years, or as long as your widow shall live.

For complete information regarding these and other up-to-date forms of policies see one of our trained, well-informed staff of agents, or write our Head Office for particulars by mail.

THE CONTINENTAL LIFE INSURANCE COMPANY

Continental Life Building

Toronto, Ont.

GEORGE E. WOODS,
President

CHARLES H. FULLER,
Secretary

"THE COAL OF QUALITY"

Milnes Coal

ORDER NOW—LOWEST PRICE

The MILNES COAL CO. Limited

88 KING ST. E. — PHONE M. 5597

Church Chime Bells
Memorial Bells a Specialty.
Meneely Bell Foundry Co., Baltimore, Md., U.S.A.

MENEELY BELL CO
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY
BELLS



CASSOCKS

FOR CLERGY AND CHOIRS

Write for prices

HARCOURT & SON

103 King St. West, Toronto

THE HOME BANK OF CANADA

Branches and Connections throughout Canada

Eight Branches in Toronto

Xmas Presents

The Canadian Churchman sent to a friend will prove a most acceptable present for the coming year. It will be a weekly reminder of your goodwill.

RECENT BOOKS

He Restoreth My Soul

By A. H. W. (Canada). A fresh treatment of a great theme marked by knowledge and insight. Price net, \$1.35.

If Ye Fulfil the Royal Law

By Author of "He Restoreth My Soul." Price net, \$1.35.

Which Temple Ye Are

By Author of "He Restoreth My Soul" and "If Ye Fulfil The Royal Law." Price net, \$1.35.

Our Place in Christendom

Preface by Right Rev. Lord Bishop of London. Price net, \$1.25.

The Twelve

Studies in Apostolic Temperament by J. Ernest Rattenbury. Price net, \$1.25.

A Student in Arms

Anonymous. Introduction by J. St. Loe Strachey. Price net, \$1.50.

The Deeper Causes of the War

By Emile Hovelague. Translated by the Author. With an introduction by Sir Walter Raleigh. Price net, 90c.

Upper Canada Tract Society

JAMES M. ROBERTSON, Depository
2 Richmond St., East. Toronto

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

ONES & WILLIS

astical Art Workers

Wood Carving, Stone, Textile, Fab-

ed Glass Mosaics, Embroideries,

L. WINDOWS and TABLETS,

als, Marble, Mosaics, etc.

Russell St., London, Eng.

Birmingham and Liverpool.

MORIAL WINDOWS

AM PAPE
St. LEEDS, ENGLAND.

WHITNEY

ey, Staffs., England

, SURPLICE, STOLE AND

CLOTHING MANUFACTURER

announce that owing to

requirements, together with

ost of production, all Price

ancelled, but special quota-

amples will be gladly sent

ion.

olicited, and Comparison of

Value Invited.

astical Art

ICH EMBROIDERY

AND BRASSWORK

DWORK TEXTILES

AR MEMORIALS

rk from our own or other

gns executed at strictly mo-

is. Illus. Catalogue free.

AL TAILORING

CASSOCKS

NTS SURPLICES

AINS' OUTFITS

lf-Measurement Forms Free

WBRAY & CO. Ltd.

ret St., London, Eng.

High St., Oxford.

ian Church
alendar

C.C. Calendar for

ow being prepared,

ie ready for sale in

ive cents per copy,

ents per copy in

of twenty-five and

ge prepaid.

shing to localize the

in secure particulars

ion to the

C. OFFICE

ation Life Building

ORONTO

ED GLASS

LYON

GLASS CO.

CHURCH ST. TORONTO ONT.

Personal & General

The second son of the late Rev. A. C. Miles, of the diocese of Toronto, has been severely wounded at the front.

We extend our deep sympathy to the Ven. Archdeacon Warren, Toronto, in his bereavement through the death of his wife, who passed away on Wednesday, October 25th.

The Rt. Rev. C. H. Brent, Bishop of the Philippine Islands, preached the University Sermon in Convocation Hall, Toronto, on Sunday last. He preached in St. Paul's Church in the evening.

The wedding of Captain Jack Meredith, of the Canadian Scottish, and Miss Mollie Bidwell, daughter of the Bishop of Kingston and Mrs. Bidwell, is to take place in England during this month.

Mr. Francis Brading of the Scripture Gift Mission reached Toronto, Canada, on Friday, November 3rd. Those wishing to communicate with him may address him care of the "Canadian Churchman."

We regret an error in the Cambridge University Press advertisement on this page in last week's "Churchman." The price of the C. 636X edition of the new Book of Common Prayer is \$3.00 in place of \$3.50.

The Rev. W. A. R. Ball, formerly of the diocese of Edmonton, who was severely wounded by shrapnel on the battlefield whilst serving as a Chaplain at the front, has been presented to the living of Billingsford, Norfolk, in the diocese of Norwich, England.

In memory of Prince Maurice of Battenburg and those members of the Royal House of England who have fallen in the war, a handsome State pall has been presented to St. George's Chapel, Windsor Castle, which is to be used at funerals.

The Rev. A. G. Wilken, of Sunnyvale, Alberta, who has been serving as a Chaplain at the front, and who was recently reported killed, is alive. He was taken prisoner by the Germans and he is now acting as Chaplain in the officers' quarters at the prison camp in Westphalia.

The Bishop of Calgary recently received the sad news from England that Captain the Rev. W. H. F. Harris, formerly of Calgary, who is in the Empire Hospital, Vincent Sq., Westminster, London, is suffering from a severed spine. His lower limbs are paralysed and there is no hope of his recovery.

Miss Georgie Newnham, eldest daughter of the Bishop of Saskatchewan, is now serving in France as a nursing sister. She went to England in August with the sixty called for by the St. John's Ambulance Society, and was one of those chosen to serve with the Canadian Army Medical Corps "somewhere in France."

The King has given his approval of the appointment of the Rev. Lord William Gascoyne Cecil, Rector of Bishops Hatfield, to be Bishop of Exeter. The Bishop-designate is a son of the late Marquis of Salisbury. He is specially interested in the future of China and has twice visited that country. His book, "Changing China," is recognized as a most able and most informing volume on the

problems of education and Christianity in the Far East. The Bishop-designate has had three sons, one of whom has been killed in action and the other two have been wounded.

The Revs. Hugh Latimer Burleson and F. H. Touret have been elected Missionary Bishop of South Dakota and Missionary Bishop of Western Colorado respectively. The former clergyman was for some time editor of "The Spirit of Missions," and has since 1907 been one of the secretaries of the General Board of Missions of the Protestant Episcopal Church. The Rev. F. H. Touret has been the Rector of Christ Church, Colorado Springs, Colorado, since 1910. Dr. Burleson is one of five sons of the Rev. S. S. Burleson, all of whom have entered the ministry. His consecration will take place in St. John's Cathedral, New York, on December 14th.

The following figures give some idea of the havoc wrought by the war on the Armenian Christians:—Armenian population of Turkey, Persia and Syria before the war, 2,000,000; massacred or died of wounds, disease or exhaustion, about 750,000; survivors, about 1,200,000. Destitute and starving Armenians, Nestorians and other native Christians in Turkey, Persia, Syria and Palestine, 1,000,000. Amount of money estimated as needed to rehabilitate the destitute and starving, \$5,000,000. The American Committee for Armenian and Syrian relief with headquarters in New York has collected over \$2,000,000. The Canadian Committee has its headquarters in Toronto. The secretary is Mr. A. D. Parker, 508 Lumsden Bldg., Toronto, and the honorary treasurer is Mr. Donald A. Cameron, Toronto Branch Canadian Bank of Commerce.

THE SILENT NAVY.

The silence of the Navy is a most impressive thing. It has been silent in many seas and on many occasions. The biographer of John Hay, once American Ambassador to England, has now, after many years, broken that silence by relating how the suggestion that the British Fleet was at the disposal of the United States prevented a European coalition against that nation when the Spanish War was imminent. Again, it was the silent hint conveyed by the position of Sir Edward Chester's flagship in Manila Bay that caused the German Admiral to retire. It was in silence, too, that the British Fleet disappeared from view on the 26th June, 1914, and made it unsafe for the German Emperor to despatch his squadrons, then quartered in Norwegian fiords, by way of the Atlantic, to destroy the French fleet in the Mediterranean. But the silence that is almost uncanny is that which, broken only once off Jutland, has veiled the Battle Squadrons of Great Britain from the gaze of the world since the war began.

And yet, protected by those great unseen ships, the commerce of the world has gone on; troops from every Dominion and British possession have sailed over thousands of miles; millions of British soldiers have gone to France, Greece, Egypt, East and West Africa, Mesopotamia and China, and the Entente Allies have been supplied with coal, steel, oil, shells and guns, and all the other necessities of war, as well as everything required for their sustenance. In short the Silent Navy has made possible the resounding blows delivered by the Army wherever the enemy is at bay in his long and attenuated battle lines.

Canada is asked to supply a few men for the new superdreadnaughts. There ought to be an instant response, for it is no small honour that is done to us by the request.

You be the judge

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

The Standard Fuel Co. of Toronto

Limited

Tel. M. 4103.

Low-Priced Life Insurance

Some people do not yet know that from a Canadian Company—with all its funds invested in Canada and making for the country's development they may obtain Life Insurance at lower cost than in any other Company.

Many, on the other hand, DO know, and that is the reason for the remarkable growth of

The Great-West Life Assurance Company

DEPARTMENT "C."

Head Office WINNIPEG

Ask for personal rates—stating age.

Announcing The New Canadian Prayer Book.

The Book of Common Prayer (CANADA)

The First Edition of the new Prayer Book will be on sale throughout Canada on Wednesday, November 15th. The volume is printed in beautiful clear type, on first grade paper and handsomely bound in the best style of the University Press. Size 5 3/4 x 3 3/4, and obtainable in the following styles of binding:—

Catalogue Numbers, Styles and Prices

.... C 631—Cloth, morocco-grained, blind bands on back, square corners, burnished red edges	50 cents	.. C 634R—Rutland, limp, round corners, red under gold edges, headband and two bookmarks	\$1.75
.... C 632A—French Morocco, limp, round corners, gilt edges, one bookmark	\$1 C 636 GX—Morocco, limp, round corners, red under gold edges, gold roll, headband and two bookmarks	\$2.50
.... C 632GX—French Morocco, limp, round corners, red under gold edges, gold roll, headband and one bookmark	\$1.50 C 636X—Small-grained Morocco, smooth leather lined, round corners, red under gold edges, gold line inside covers, headband and two bookmarks, best finish throughout	\$3.00

Order by number from your Bookseller

The Cambridge Bibles are noted for clearness of type, flexibility and strength of binding, and may be had in a great variety of styles and sizes. A complete Bible Catalogue may be obtained free from any bookseller or by writing to the Canadian Agents:—

Cambridge University Press, London.

Canadian Agents

McClelland, Goodchild & Stewart, Limited
266 & 268 King Street West Toronto

New-Duplex

NO PERFORATION

Some churches have been tempted by cheaper prices to try other makes, but they always come back the next year, saying that "New-Duplex" is worth much more than the difference in cost.

There are still churches, however, who have never tried the envelope system. Do you realize that the average cost is less than 1/4 of a cent per Sunday per contributor, and that it will increase your offerings from 50 to 100%?

This is a fact. Try "New-Duplex," and prove it for yourself.

ORDER EARLY.

The Church Envelope Company

109 Jarvis Street

M. 7128

Toronto, Ont.

Canadian Churchman

Toronto, November 9th, 1916

The Christian Year

The 22nd Sunday After Trinity, November 19.

Is ignorance a sin? It is instructive to notice, in considering this question, that Nature punishes ignorance with the most unrelenting severity. The best of men who ignorantly makes his body the medium for short-circuiting a strong electric current, pays the same penalty as the most abandoned criminal. Ignorance of sanitary laws results in epidemics which slay their thousands, good and bad, with no discrimination. The Power which orders the destiny of man's terrestrial life treats ignorance with a like unsparing impartiality. A young man may be of unblemished moral character, but if through ignorance of certain laws or principles of living, he makes a wrong choice of vocation or blunders into an ill-advised marriage, he pays a life-long penalty to which there is no reprieve.

These facts are well recognized in secular life. Such ignorance is, indeed, often regarded as more or less culpable, and the unfortunate sufferer wins scant sympathy in consequence. But in religion all is changed. In this sphere ignorance is almost universally condoned. Saintliness and stupidity are not considered incompatible. A man may be very good, so it is thought, and yet remain, quite consistently, narrow-minded, ill-informed, ignorant.

But is this view correct, or is ignorance in the religious sphere also, culpable and wrong? We will not stop to consider that Socrates attributed all sin to ignorance, thereby making ignorance the root of all evil; it is more to our point to remark with what earnestness and with what frequency St. Paul urges the duty of wisdom upon his converts or prays for them, as in our "Epistle," that their love "may abound yet more and more in knowledge." Note, further, that Our Lord Himself accepted as the sum of all duty the old and inclusive Commandment to "love the Lord thy God with all thy heart and . . . with all thy mind."

Ignorance, then, in the religious sphere, is a sin; and we may well ask ourselves what are some of the chief ways in which this sin is sinned in our day and generation among Christian people.

Mark briefly three modes of culpable ignorance. There is first the almost universal lack of any serious attempt to study Christianity. Novels are read; magazines are devoured; but books that shed light upon the Sacred Page, or that help to make Christ more real, or which tell the story of the agony and failure and triumph of the Church Militant here in earth, are largely left to those whose profession is supposed to give them a taste for such reading. These things ought not so to be.

But there are some who read. What, however, do they read? Too often only books that come from their own school of thought. They may even keep a sort of private "Index Expurgatorius" of dangerous books, fearing the effect on themselves of the vision of another point of view. Truth so easily disturbed is indeed in a precarious position. Hence, so often, narrow outlooks, prejudices, and minds shut up to a very tiny corner of the great God-given universe of knowledge.

But chiefly, surely, by "knowledge," the Apostle meant that knowledge of God and of

(Continued on page 712.)

Editorial Notes

The Moosonee Appeal.

At the recent meeting of the M.S.C.C. Board the statement was made that the total amount required by the diocese of Moosonee for rebuilding purposes had been secured. To make quite certain that this was correct we went to the trouble of writing the Bishop, and while the amount given to date will perhaps be sufficient for the immediate present, it is far from being enough even to replace the buildings destroyed. The estimate given by the Bishop, immediately following the fire, is much too small, as greater restrictions regarding the material used in the buildings are being enforced in several centres in order to guard against future fires, and it was, in any case, impossible for the Bishop to know, when this estimate was made, just what would be needed. The losses of our missionaries are, moreover, a serious matter, as those who read the news item in this issue regarding Archdeacon Woodall's experience will realize. We earnestly trust, therefore, that contributions to this fund will continue to be sent in, either to this office or direct to the Bishop at Cochrane.

* * * * *

All Saints' Cathedral, Halifax.

Those who were privileged to attend the Canadian Church Congress at Halifax a few years ago, and be present at the opening of All Saints' Cathedral in that city, will rejoice to learn that the latter has been cleared of debt. The building is, of course, as yet incomplete, but even that portion that has been erected is a noble looking pile. It will be connected for all time in the minds of Church people with the great man at the head of the Church in the oldest of our Canadian dioceses, who has laboured untiringly to bring about the present happy condition of affairs. The secret of his success has been his boundless faith and his world-wide vision so well illustrated by his missionary message at the evening service on October 29th. It has carried him over many difficulties and his success should be a great stimulus not only to his own diocese but to the whole Canadian Church.

* * * * *

Payment of Clergy.

The letter in the Correspondence Column in last week's Churchman on this subject, ought to set people thinking. The writer, himself a missionary of several years' standing in one of our Canadian dioceses, is in a position to speak from first-hand knowledge. We hear a very great deal these days about the increase in the cost of living. How many of our Church members have stopped to consider what this must mean to our clergy, whether in the mission fields or in parishes where only a paltry six or eight hundred dollars is paid? We are asking men to minister to our spiritual needs and are in many cases practically starving them. We expect them and their families to preserve a respectable appearance, to entertain strangers, to help every charitable object that comes along. They are, moreover, expected in many cases to own a travelling outfit, or at least to pay for the hire of such. These, together with fuel, clothing and food, are somehow or other to be provided, and yet it is said that clergy are not good financiers. There is one thing certain, there must be a good financier somewhere near at hand, and if it is not the clergyman it must be his noble, self-

sacrificing wife. The editor of this paper has had abundant opportunity during recent years to see something of the home life of our clergy and he does not hesitate to say that there is to be found nowhere a more self-sacrificing class than they and their wives. We are living today under particularly trying conditions. Let us see to it for our own sakes, if for nothing higher, that our clergy and their families are not made to endure unnecessary suffering and privation.

* * * * *

Armenian Relief.

One of the saddest of the many sad conditions created by the present war is that of Armenia. A simple, peace-loving, agricultural people have been driven from their homes, slaughtered by thousands, and the remnant left to serve as slaves to their Moslem rulers, or driven into exile. Lord Bryce, in a speech in the House of Lords, described their sufferings in language that must have touched the hearts of all his hearers, a speech full of facts gleaned from first-hand witnesses. The men and boys from fifteen to seventy years of age were deliberately slaughtered and the older men, women and children were deported. The latter were allowed to take little with them and were even prevented from having water for drinking or washing. One instance is given where out of a total population of 15,000, men, women and children, 6,000 men and boys were killed at once, and the remainder, after being ranged on the bank of a river, were shot and their bodies thrown into the river. In the midst of our peace and apparent safety in Canada let us remember that a thanksgiving that does not get beyond one's own selfish welfare is no thanksgiving whatever. Such people are like the publican of Bible story. True thanksgiving will lead us not only to be grateful for the blessings we enjoy but what is more important, to endeavour to extend those blessings to others. May God awaken in this country a keener sense of the opportunities placed within its reach of feeding the starving souls and bodies of those less fortunate in other parts of the world.

* * * * *

Church Union.

The Church of England no longer enjoys alone the distinction, or rather the misfortune, of having two fairly distinct elements within its fold. The cleavage in the Presbyterian Communion, as the result of the union movement, has become very pronounced, and threatens to become more so. It is not in the Scotch make-up to yield readily, and while the old Scotch characteristics have doubtless been modified somewhat through life in another land, still the determination manifested by those opposed to union with the Methodists and Congregationalists under the conditions laid down, is evidently not of the kind that can be easily overcome. A conference of the opposition leaders was held in the city of Toronto recently for the purpose of sizing up the situation and of making their plans for the future. Among these leaders were many strong men who must wield considerable influence, although time alone will tell the extent of this. We have already expressed regret that such a cleavage should have taken place, particularly at this time, and we sincerely trust that the breach may be healed. Dissension injures not only those immediately concerned but brings discredit to a greater or less degree upon all Christian bodies.

Priced Life Insurance

people do not yet that from a ian Company— l its funds invest- Canada and mak- r the country's pment they may Life Insurance er cost than in ner Company.

on the other DO know, and the reason for narkable growth

eat-West Life Insurance Company

RTMENT "C." WINNIPEG

onal rates—stating age.

Prayer Book.

Prayer

on sale throughout is printed in beauti- ind in the best style le in the following

es tland, limp, round under gold edges, id two bookmarks \$1.75

— Morocco, limp, s, red under gold roll, headband and ks..... \$2.50

all-grained Moroc- aather lined, round under gold edges, ide covers, head- o bookmarks, best out \$3.00

e, flexibility and of styles and sizes. any bookseller or

London.

, Limited Toronto

ther makes, but they rth much more than slope system. Do you contributor, and that r yourself.

ompany Toronto, Ont.

Meditations on the Lord's Supper

Rev. C. Cameron Waller, D.D., London, Ont.

N.B.—These meditations are intended to be non-controversial. They follow the account of the Lord's supper given in St. John 13-17. For the general idea the writer is indebted to his father, the Rev. C. H. Waller, D.D. He has given the greater part of them on different occasions in Church and found them helpful to himself. They are set forth here with the earnest prayer that they may be helpful to others, and encourage a fuller and more frequent use of the Holy Communion.

MEDITATION No. I.

INTRODUCTORY. GENERAL—ST. JOHN 13-17.

Our first thought is of the Lord Jesus Christ. He was the Host at the Lord's Supper. He appointed the place and the time. He led the conversation. He washed the Disciples' feet. He allowed their questions and answered them. He delivered the discourses on this occasion. He gave the Promises of the Comforter. He told them what He was going away to do. He promised to receive them to dwell with Him hereafter. He offered His great Intercession for them and us. He reminded them that He is the Vine and they the Branches. He told them that apart from Him we can do nothing. He, then, is the centre of all our meditations at the Lord's Supper. When we go to His Table we are going to meet Him. "Where two or three are gathered together in My Name there am I in the midst of them." Surely our first thought at the Holy Communion should be this. We are gathered round His Table to meet Him. He is here spiritually present. Absent from sight, but here alive for evermore to meet us and cleanse us and teach us and feed us, and to strengthen us with His Spirit. Let our thoughts be on Him, the Living Lord Jesus Christ on the Throne of the Universe, yet here in the midst.

Let us, as far as we may, get past the symbols of His Death, past the mechanical part of the service and put ourselves consciously in His Presence. We have come as His Guests at His bidding to meet Him. We hardly know our needs. Only we know we need Him. We know that He understands. That, just as at that first Supper, He knew each of His Disciples by name, each heart, each life, each branch of Himself the Vine, the place which He was going to prepare for each, the prayer He would offer for each one of them, so He knows each of us, our needs, our difficulties, our temptations, our weakness, our names.

Just as I am without one plea
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God I come.

The best proof of the truth of the Bible is its openness. It has nothing to hide. It stands out in the clear light. It challenges investigation. The effort to conceal it in any way is not warranted by its own demand that all men come and put it to a test. Come and see!

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature, but every man may find nature through God. If man begins with nature he can not climb from it to God; but if he begins with God, he may enter into the mystic region, wherein lies true appreciation of the glories and beauties of nature.—G. Campbell Morgan.

Spectator

Comment on Matters of Interest from Week to Week.

Colonel Maclean is reported to have recently stated publicly that he believed that the boys of our schools should receive military training now. With this "Spectator" heartily concurs. When the international horizon was serene and full of brotherly love the Cadet Movement was launched after a noisy conflict of words. It was pursued with success, and until war broke out it was growing in importance as a military feature of our country. Since the outbreak of war it has apparently vanished from the earth. It is only too true that all of us took military service in the halcyon days of peace far too lightly. Our military camps were summer outings, and our High School Cadets were only training to look smart and not to engage in anything so archaic as war. To-day, when war is rampant, when there is no visible end to the conflict, and when every year several thousand schoolboys are reaching the age of enlistment and rising to the requisite physical attainments of soldiers, we hear very little of the Cadet Movement. If ever the energizing of the Cadet strength of Canada were justifiable, it would seem to be imperative now. The boys of to-day who will take no part in this war will never live to participate in another. To stir the imagination and stimulate the heroic in youth in times of peace and then forsake them as unworthy of the great undertakings of their age in time of strife—that is to negate the whole idea of the Movement. It is true that a vast number of full-grown men in Canada should enlist before the boys now in school are expected to assume the King's uniform, but a military training that doesn't mean military service when the time comes is calculated to breed a lot of swanking cads. The writer heartily agrees with Colonel Maclean that now, of all times, is the time to push the training of Cadets, and to push it in no dilettante spirit. It should be carried on with the understanding that military training, sooner or later, is expected to mean business. It cannot be that Canada is in any straits for officers for such work, for if half the rumours we hear be true there is a small army of Canadian officers in England unfitted to fight as lieutenant-colonels and too proud to fight as captains, who could find an outlet for some of their patriotism in training the boys of Canada when their young hearts are so full of yearning for knightly deeds.

"Spectator" is pleased to see that the Sunday School Commission has at last cut the painter and finally parted company with the International Scheme of Lessons. It really should have been done long ago, or else we should have had influence enough upon the committee to lead it to a saner method of providing Scripture lessons of the Sunday School of many grades. The work of the International Committee was, and is, a very simple task. It requires no creative genius. It really calls for no exegetical lore. Its duty consisted simply in selecting the portions of Scripture that are to be studied each Sunday by the children of the schools that adopted the scheme. The gentlemen who sat upon that committee were not as such required to teach the lessons they had selected. They were not called upon to explain to those who

ventured to give instruction in the course laid down how that instruction could best be adapted to the varying capacity of children. They were like the Bible Society: they gave the Scriptures to the Sunday Schools without note or comment. It rested with other organizations and private enterprises to supply those aids that were manifestly necessary to the average teacher. It was only natural that a body of men, many of whom occupied positions of importance in the secular and religious world, should under such circumstances spend a good deal of their time in polishing up the corners of their scheme to give it wholeness and articulation. Had they devoted the same care to the consideration of the lessons from the children's point of view they would have been far more useful. It is to be hoped that the Sunday School Commission of the Anglican Church in Canada will aim at the utmost simplicity, both in its selection of Scripture and its recommended methods of teaching, in its new venture on an independent course. The great danger of leaders in a work like this is to fear the suspicion of not being learned enough. While one eye is on the children, another is on the professional or semi-professional Sunday School teachers, who talk learnedly about things. In the selection of the lessons the Commission will have to make up its mind as to its attitude towards certain stories in the Old Testament. The story of Jonah and the whale, of Balaam and the ass, Elijah and the ravens are simplicity itself to young children if taught literally. If, however, there is any gloss or modification of these stories it is surely better not to present them to children until the explanation is comprehensible. To give a tale to a child at one stage of life as a simple recital of fact, and later on to modify that statement, is to shake his confidence in his instructors and the subject of their instruction. Thus what seem to be the simplest passages of Scripture may become the most difficult to handle. The writer feels that the Commission need in no way feel faint-hearted because the "Sunday School Times" will not be available to the teachers. The proportion of leaders who ever saw that publication is very small.

THE CHRISTIAN YEAR.

(Continued from page 711.)

His Son, Jesus Christ, imparted to the human heart and mind by the gracious agency of the Holy Spirit. From Him, the Spirit of Wisdom, comes all true knowledge. From Him should we seek divine enlightenment that our minds may be purged from error and our feet guided into the way of peace—even the peace of Christ.

"Come, Holy Spirit, come,
Let Thy bright beams arise;
Dispel the darkness from our minds
And open all our eyes.
Dwell, therefore, in our hearts,
Our minds from bondage free;
Then we shall know, and praise, and love,
The Father, Son, and Thee."

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its eternal source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—Elizabeth Rundle Charles.

SURSUM CORDA

Thanksgiving Sermon by Rev. W. T. HALLAM, D.D.,
Wycliffe College, Toronto.

*Lift up your hearts,
We lift them up unto the Lord.*

THROUGH hundreds of years these words have voiced the aspiration and assurance of Christian believers. Cyprian, in the third century and Cyril, of Jerusalem, in the fourth, speak of the Church using this versicle and response in exactly the same form. To them it had been handed down from former generations. For our thanksgiving in the present distress nothing can better express our realized need of God and our confidence in His sure deliverance than these words hallowed by long use. We must lift up our hearts above the present turmoil. We must get a clear vision of things. Only that will give us the courage to meet and the mind to interpret the things which are about us. To God alone we can lift up our hearts. In Him and in the sureness of His mercy we find our steadfast strength. It seems strange to speak of giving thanks at this time, when the evidences of man's sin and hate are so plain. But in God we have our certain hope and abundant ground for thanksgiving. He is our strong rock of defence. This is the true note of thanksgiving.

Some of us remember a type of thanksgiving sermon in which we were told to thank God for the greatness of the land which He had given us. We were feasted in prodigal fashion upon statistics about the height of our mountains, the length of our rivers, and the extent of our railways. A nation that dwelt in so great a land must be great. This was what even our public orators never tired of telling us, whenever they took a rest from exhorting us to give thanks to their own political party for the same material advantages. But we have learned that nations, like men, are not judged by the size of their dwelling-places; some men of great soul live in small houses and some men of mean soul dwell in mansions. There is a nation with a land so large that it would make eighteen Germanys, but its official soul is so small that in going through the eye of a needle it would lose its way. Little Belgium has taught us once more that the greatness of a nation is not measured by its domain.

There is a possibility of the very extent of a land being a hindrance to the development of true citizenship. We have mountains of splendid aspect, boundless forests, inexhaustible fisheries and mines, and prairies, as wide as the open sea. But some men there are who from afar can gaze upon the snow-capped peaks, climbing on the shoulders of the foothills and never think of the sublime. Some can gaze on the swelling prairies and never think of the bountifulness of God. Some walk through the lofty aisles of a forest cathedral and think only of the number of feet of lumber in it. The very greatness of the land seems to starve some men's souls. "He gave them their hearts' desire but sent leanness withal into their souls." It is a sad thing when the biggest thing about a nation is the extent and richness of its territory. True citizens are those who live in sight of the spiritual meaning of it all.

We are thankful for our land, not because it is great but because of what its greatness may enable us to do. We are not thinking of the possibility of personal wealth and ease for which some men would exploit the very vastness of the land. But we are thinking of the possibility of developing a citizenship here which by God's help shall come nearer to the ideals of love and liberty which the Master announced. Imagine what it would mean if on every side within three hundred miles from where we live there were the frowning frontiers of hostile powers looking with greed upon our small possessions! As it is we can journey day and night for a week and scarcely travel from shore to shore of our Dominion. Within this area we are free to build up a national life as we wish. With our resources it becomes not merely a possibility but a privilege and heavy responsibility to foster a nation which shall embody the best of British traditions.

THAT WE ARE BRITISH.

We ought to thank God for the best of British traditions. Never was I so proud of the name

British, as when recently I was listening to a military man recounting the experiences of a British soldier who had been with the Russians. He had seen what the Prussians had done on the eastern front. Their actions exposed the lie, made in Germany, for American consumption, that the men who did such unspeakable things in Belgium were the sweepings of the German gaols placed first in the assault to save better men. The first-line Prussian regiments on the Eastern front were as brutish in their treatment of women and children as the gaol sweepings in Belgium. From history we learn that this is not an isolated case. Forty years ago the Germans in France made their name abhorred. We do not forget the Kaiser's exhortation to his troops going to China, that they should make their name to be dreaded like the Huns of Attila. One hundred years ago when Prussian and English fighting side by side, defeated the Kaiser of the age. The Prussians looked forward to the sack of Paris. But Wellington declared that the English bayonets would be turned against the first Prussians attempting it.

Some tell us that the untoward conditions in the trenches, where life is in the rough, has ruined the moral stamina of our men, and when they get into German territory, to their disgrace will be placed crimes as despicable as those we abhor in our enemy. But many a man has found God out there in life in the rough. The British soldier is not perfect, but thank God no such disgrace is the record of the British. In this war the one fact which has made the greatest appeal is murdered Belgium. The motives of rescue and self-protection have made an irresistible combination. Men whose traditions are "Help the defenceless," and "Women and children first," will not lose their manhood at the sight of helplessness. Their letters home do not betray such a spirit. We cast the lie back into the teeth of those who so defame our fathers, our brothers, and our sons. The true spirit of our men we take it is expressed in those lines written 20 years ago, which were found in the Testament of a New Zealand soldier who had given his life in Gallipoli:—

Jesus, Whose lot with us was cast,
Who saw it out from first to last,
Would I could win and keep and feel
That heart of love, that spirit of steel!

Do Thou but keep me hope or none,
Cheery and staunch till all is done,
And, at the last gasp, quick to lend
One effort more to save a friend.

So for such traditions we thank God, not with the smug satisfaction of a hypocrite, but because we realize more deeply than others our failures in deed and disposition in the sight of the great Ideal. Nor do we say that we alone are striving to do God's will. But it would be worse than hypocrisy to pretend that we were not thankful and proud of being British.

THAT WE ARE CHRISTIAN.

We thank God, not only that we are British but, for a larger term, that we are Christian. The best in the term "British" is drawn from "Christian." Whatever is in "British" that is contrary to "Christian" is worthy only of the scorn of men. For what Jesus Christ means to us as Saviour, Friend and Master, we offer unfeigned thanks. And as in the journey of life we realize more and more the gift of sins forgiven, and the power of His guidance and inspiration in victorious living and increasing service, our gratitude grows deeper and stronger. To take from our life all that Christ means to us would leave us poor indeed. He has given to life its fulness. Without Him life has no meaning. Only as our nation is moulded by His spirit, will it have a greatness that is true and lasting.

"We thank thee, O God, for thy great glory." What has God's great glory to do with our little lives limited in scope and powers? His great glory is the very basis of our lives. The glorious perfections of His moral excellences are the foundations of our world. During the last two

years we have seen the violation of truth and honour among the powers of the world. We remember with what dumb amazement we looked upon Germany, not only breaking her pledges, but flaunting her broken pledges in the face of God Himself. We remember how we stood aghast at the black treachery of some of our own citizens who strove to make wealth at the expense of the very life of our soldiers. The foundations of the world seemed out of course. Everything which we had held sacred and inviolate had been violated. In the midst of it all He is the One who changeth not. "With Him is no variability of the turning of the shadow." God alone and His great glory is the sure foundation. When the heart cries out in the pain of its sudden grief, we cry to Him alone. When the message that we dread has come, "Wounded," "killed," or that cruel "Missing," the word on our lips is "God," "Father." To Him alone we can turn. He has never failed or deserted. We thank Him for His great glory.

We remember, also, the way in which He has led us these fifty years as a nation. We thank Him for all; for prosperity, in which He has blessed us; and for hardship in which He has rescued us from the torpor of satisfaction. As a nation we can thank Him for the dark days through which we are passing. We can see the outbreak of war two years ago as one of His messengers. For like a lightning flash it revealed the terrible chasm towards which the nations were going in an easy descent.

It is easy to speak in terms of a nation. It is so impersonal. It does not touch us. But can we thank God for the dark days which have come to us as individuals? Many a heart has been numbed by grief since the war broke out. Anxious hearts have poured out their prayers with trembling lips for loved ones. Thousands have been living on the edge of things and some have looked over the edge. We think this morning of one district where the autumn sunshine does not fall upon pleasant field and forest, touching with a new glory the scarlet-tinged woods. It falls on the ruins of homesteads and charred and blackened ground, with here and there the fresh earth of new graves showing like unhealed wounds. Could you thank God if home and loved ones had been swept away in those dreadful days? Does God expect men to thank Him for dark days?

FOR DARK DAYS.

Dark days will come. Gladness, hope and beauty have their place. We love the bursting flowers and sweet faces of children. We clutch at these things to hold them with clinging grasp. But we forget that nothing is written more plainly on the face of this world than that life to the fulness is found, not in continual indulgence, but in stint and hardship. The master powers in character building wear no smiling aspect. There is work and fight and trial. Without some part of these a man never comes to man's estate.

All about us is lying the shadowed realm of trouble. To men and women whose sky is without a cloud there comes the uneasy sighing in the tree tops, warning of the coming storm. In sympathy and love we walk with our friends in these shadows as far as we can, but the wine-press must be trodden alone. That shadowed realm is the region of great exploits. Self-control, patience and tenderness are learned in those shadows. We watch the man struck down with sudden calamity, forced to watch the shadow creeping on while life to him becomes a sad remembrance of lights gone out; that we see how he strives to keep his face toward the morning. We see women reduced from affluence to poverty and a new, unflagging energy surprises them and us. Most of the dwellers in the shadowed land have the unfailing smile to the coming friend. They would ease the burden which presses so heavily on those about them. In many a life after the urgency of the trouble has passed, there comes a new sympathy and gentleness. They remember those that are in trouble and speak softly to the sorrowing ones. But it is sad to see some learn nothing from their grief. They have an enduring drought of heart. When we, in our turn, pass through the shadowed realm, may we learn the lessons God would have us learn and come out deeper, stronger and kindlier.

But does God expect us to thank Him for these dark days? Yes, after they are long past. But for the present, "Thy will be done," a life's task taken up again with a new vision, a clearing of view, so that we have a sight of the things that matter most, God's eternities, these are the best thanksgiving. Some day, when at the last we know as we are known and see Him face to face, we shall thank Him for the dark days too.

NEW BOOKS

Church Music.

By Rev. F. G. Plummer, St. Augustine's Church, Toronto. The Musson Book Co. (Price, 50 cents.)

"To mark the occasion of the twenty-fifth anniversary of my ordination, a number of my friends, members of St. Augustine's and of other congregations, have made it possible for me to publish this collection of my Church Compositions. The music makes no pretensions to originality, but it is all simple, and some of it has been found useful. It is an interesting and happy reminder to me, of a long connection with a branch of Church work in which I have always been deeply interested."

To a wide circle of friends, the publication of this collection to which the above words are pre-faced, will give satisfaction and pleasure, for the volume is indeed a concrete testimony not merely of a deep interest in Church Music, but of a very wide and a very practical interest. The collection includes contributions to nearly all the Choral portions of the Church services—setting of the Canticles and of the Communion Service, Anthems, Introits, Offertory Sentences, and Carols—forty-six compositions in all. A perusal of the pages of this volume, even by one who might be unaware of what the personal influence of Canon Plummer has been in the cause of Church Music, would reveal the author as one whose work was actuated by a sincere love of music, as one who was most keenly alive to the great spiritual mission in Church, and further as one who has been willing to devote his considerable musical experience and his aptitude for vocal writing freely and earnestly to the enrichment of our Church services.

As stated above Canon Plummer's music is simple in character. The settings are all short and straightforward. Four-part writing prevails, though there is much unison singing called for, many contrasted passages for men and boys alternately, as well as occasional effective expansions of the four-part writing. The style is one that is admirably suited to small choirs, for with its simplicity is infused a devotional spirit, and a normal and dignified expression of feeling; and these qualities are presented through the medium of vocal part-writing which is easy and interesting to sing.

Regarding this music from the more technical standpoint of form or design, it is necessary to speak with more reserve. We are referring now to conformity to structural principles in musical composition—the formation of phrases to suit the contour and the natural rhythms of the words, the balance of phrases and sections, and the restatement and development of the material introduced. These principles are involved in Canon Plummer's longer settings of words—the Canticles and the Anthems. It may be noted here that in this respect the Canticles are, as a rule, the more successful of the two, and notably in two of the settings of the Magnificat and Nunc Dimittis (Nos. 2 and 3). In No. 3 in E flat, for example, an effective and consistent design prevails, economical use is made of the subject matter introduced, and the key contrasts are clear and well-balanced. By this means a feeling of unity and coherency is obtained. On the other hand, the setting of the Te Deum may be instanced as lacking in interest chiefly because these conditions do not obtain.

Four of the six Anthems included in this volume are settings of well-known hymns. These compositions form the most ambitious part of the collection, and seem to express more the personality of the composer. There is a freer play of sentiment, a wider scope of vocal effect, and more is attempted in the way of independent organ accompaniment. The workmanship, however, is not so finished as that exhibited in the Canticle and Communion setting, although the music is more alive. By the adoption of hymn tune metre in these Anthems, many of the false accentuations inevitable in hymn-singing are reproduced. (For example, in the first verse of "Abide with me," page 93). Again, the adherence to hymn tune metre has been frequently the cause of a failure to make musical and verbal phrases coterminous, violence being done thereby to the flow of the words. The remaining two Anthems, being settings of Scriptural texts are freer and more successful from the above standpoints.

We feel, however, that among the shorter compositions this volume contains much of musical worth; and we can readily believe that it has been found useful. The settings of the Kyrie and of the Sanctus, for instance, one can commend for their freshness and dignity, and their freedom from sentimentality—virtues which are all too rare among the simple music usually heard in our churches.

Church Unity

By Rev. H. SYMONDS, M.A., D.D., LL.D.,
Christ Church Cathedral, Montreal.
A Paper Prepared for the Alumni Meeting of
Wycliffe College, 1916.

(Continued from last week).

II.

WHAT now is the function of the Church in such a world as that in which we find ourselves to-day. You will, I am sure, agree with me that there is no kind of wrong which it is not the mission of the Church to oppose. The greatest problem before the world to-day is the problem of a better internationalism. And the ideal of that internationalism is the world as a family of nations, or to quote Tennyson's somewhat hackneyed lines: "A Parliament of Nations; the federation of the world." The Church's mission, and in my conception of the Church it always has been the Church's mission, though greatly neglected, is to present this ideal from the religious viewpoint, to seek to inspire men with its greatness and its glory, and to urge and to lead them along the pathway of its realization.

How can she do this?

My answer is negatively: She cannot possibly do it in her present divided state.

Positively: She can only do it under some form of unity.

Permit me to develop these two assertions.

1. Negatively. The Church cannot lead or even inspire the world to a better state of internationalism whilst she is in her present divided state.

Has it ever occurred to you that the churches have been for many years past in a similar relationship to that of the nations? Until recently the Greek Church has been so remote from us that it has not affected us in any way. Between the Roman Church and Protestantism there has been internecine conflict, mutual hatred, scorn, contempt. Between Protestant denominations, much jealousy, suspicion and the spirit of sectarianism. Now these latter have been the characteristics of the relations of the nations. They have been suspicious; they have been jealous; they have sought to build up themselves in a thorough spirit of what I would call national sectarianism.

The Christian Churches, then, are no better, in all seriousness, I should say they are worse, than the so-called Christian nations in this particular matter. The bad internationalism is paralleled by a bad inter-ecclesiasticism. And so as things are the Church cannot give a lead, cannot evoke enthusiasm, because she is herself behind, and she has no inspiration. The Churches can proclaim to soldiers the glory of self-sacrifice, but there is such a thing as corporate self-sacrifice, and of that the Churches know little. They can exhort the nation to stand shoulder to shoulder against German flesh and blood, but they cannot, with conviction, or with sincerity, exhort the nation to stand shoulder to shoulder against vice and for the common good. And so, I repeat, the Churches cannot give the world the spiritual lead it so greatly needs in the matter of Christian internationalism.

2. Positively. Some form of unity is needed.

We have just seen that the Churches are in the same evil condition as the nations in respect of their relationship to each other. May it not be then that the same medicine, in different forms, that is good for the one will be good for the other? What we need for the nations, we need for the Churches.

What then is it we need for the nations? A new ideal of international relations, and a new inspiration, a strong and general public opinion to lead to its realization.

And yet, after all, the ideal is not new. It is as old at least as Isaiah, who saw the nations coming to God and in consequence beating their swords into ploughshares and their spears into pruning forks. It is involved in the idea of the Kingdom of Heaven whose will is done on earth. Yes, and it floated quite clearly before the mind of Alexander the Great, and Greek and Roman history has always been regarded as a preparation for the Gospel. It was, too, the ideal of the Middle Ages, from which we can learn much if we will divest our minds of prejudice and remember that Protestantism, too, lay hid in its bosom to be born in due time.

No, it is not, after all, a new ideal, but it wants a fresh statement and it needs the driving force of inspiration, and that is what the Church ought to give but cannot yet.

That ideal is a federation of the nations for their common and mutual good. Now, I hope you will bear with me, but I want to illustrate this ideal from the writings of a German, at least of one who lived and learnt and taught in Germany, though not of German extraction. But he wrote a good many years ago, and was not at all of the Treitsche-Bernhardi school, whose modern state is a kind of anti-Christ:—

"The conception of the nation is not fixed and determinate in itself: it points with inner necessity to the higher unity of mankind of which the nations are only members. . . . National States have . . . only a relative truth and significance. The philosopher cannot find in them the fulfilment of the highest idea of the State." "The perfect State is, as it were, the visible body of humanity. The universal State or universal Empire is the ideal of human progress."

This philosophy of the State is essentially Christian. That of Treitsche, is essentially anti-Christian. The ideal of the nations then being that of a federation into some form of a world State or a world commonwealth, we naturally proceed to ask whether the ideal of the Church is not, *mutatis mutandis*, precisely the same.

In the Middle Ages the ideal not only was present to the minds of men, but was to a limited extent a fact. The Holy Roman Empire and the Holy Roman Church (and in that mediæval church we Protestants should claim an ancestry) were built up on that ideal and in part realized it. But the form which the ideal took then was that of uniformity. A uniform rule, a uniform worship and a uniform Creed. That form of uniformity still fascinates many a powerful mind. But I venture to assert that it is impossible and undesirable even if it were possible. Variety in unity is nature's lesson. Variety in unity is the political ideal. Variety in unity must be the religious ideal. Let us get our minds perfectly clear and decided upon this point. It is the condition of progress. There can never again, because men are educated and free, be uniform Church government, or worship, nor even Creed, unless, indeed, it be expressed in extremely simple forms.

The great lesson we have to learn is that the fellowship and common effort of men of goodwill does not depend upon agreement in externals. What all the world needs is not High Mass as the principal service of the day, not compulsory confession, not universal episcopacy, nor universal congregationalism, not elaborate ritual nor the abolition of all forms, but it needs the fellowship and co-operation of all men of sincerity and goodwill. It is no question of reduced Christianity. I have never sought for what Broad Churchmen are supposed to be in search of, the *irreducible minimum* of dogma. My plea is for a unity of fellowship that shall transcend ecclesiastical forms. Such is my reading of the text, "the letter killeth, but the spirit giveth life."

And I see no way in which this can be accomplished save through some form of federation. Federation is, I believe, the keyword of our generation and probably of many generations to come. Through federation you combine liberty with unity. Only through federation can Canada remain one and the United States remain one. Tennyson's line, quoted already, is the prophetic sentence which lights up the path before us. That is why I avoid the expression reunion of Christendom. It is not reunion we should seek, if by that word we mean a going back to any form of unity that has ever existed. The new wine of our age must be put into new wine skins. Our age is really new. We are no longer living in the Reformation period. No, not behind us, but before, lies our Promised Land, our spiritual Commonwealth, our city of God.

But I have no dream of the passing of the Church of England or of an Anglican Communion. I see that Communion doing its bit, to the very best of its ability—with moderation, with quiet devotion, with beauty in worship, with its precious Liturgy, revised if you will, but not abandoned, with its learning, making rich contributions to the spiritual Commonwealth, but not making boastful claims to be the Catholic Church of America, or anywhere else, claims whose falsehood is obvious. I see what are now called the Free Churches, bone of our bone and flesh of our flesh, pursuing their way making their contribution, supplying in various ways needs that we cannot. I see the Greek Church exchanging gifts with our English-speaking Christianity, imbibing

(Continued on page 716.)

Christianity after the War

From the Report of the Rev. CANON GOULD,
General Secretary of M.S.C.C., to the Board
of Management at its Meeting in Montreal

THE Church of England in all its branches after the war, what will be the general situation? When the war began we feared, or were told, all sorts of things—that the war meant discrediting of the credential of the Faith; that its effect upon non-Christian nations would ruin the work and prospects of Christian Missions; that the activities of missionary societies would be brought to naught through the crippling of their funds. In this, its third year, we find, to the surprise of some, the confusion of others, and the strengthening of the faith of many, that none of these things has happened.

AFTER THE WAR, WHAT THEN?

Our opinions may vary concerning the probable volume of immigration. Our faith may not enable us to anticipate a growth equal to that of the sister Church over the border, which in the last half century, increased from 33 to 68 dioceses, from 7 to 32 missionary districts, from 42 to 122 Bishops, from 152,000 to 1,060,000 communicants, from \$150,000 to \$1,500,000 offerings for general Missions. Our vision may not allow us to see as far as Lord Curzon when, according to the public press, he said the other day at a farewell luncheon to our new Governor-General, "that if any one among the Dominions established for itself the right to rank among the great nations of the earth, it was Canada. If there was any part of the British Empire that was assured of a dazzling and almost illimitable expansion in future, it was the Dominion of Canada."

Our natural modesty, or other infirmities as Canadians, may, I repeat, prevent us from complete agreement on these points. Of this, however, we may be quite certain: that sooner or later, the streams of immigration will flow in increased volume along the old channels; that the Dominion is destined to produce and sustain one of the strongest and most virile races of the human family; and that the part of the Church of England is to play in the care of the new arrivals, in the development of the country, in the moral and spiritual well-being of its inhabitants, depends very largely upon the wisdom with which we, to-day, lay down our lives, upon the faith, courage and vision with which we discharge present obligations, shoulder new responsibilities, and further to the utmost of our power every good cause committed to our care and keeping.

Fundamental changes in social and international conceptions and relationships are now, perhaps in the turmoil of war unnoticed, moving on to the stage of humanity. Great and vast impulses will mould and modify both the world and the Church. What should be our attitude of spirit and of conduct? I am well aware that great issues of polity are involved. The decision of these falls neither within the province of this report nor of this Board.

Nevertheless, we cannot, in the wide range of our missionary interests, be insensible of their presence or indifferent to their course and results.

The choice of two pathways lies before us. The first is the **consensus of minimums**, the second is the **ministry of maximums**.

The first of these is easy and attractive but illusive and dangerous. Its adoption means too often the evacuation of the virile and distinctive features of each in order that all may come together, in outward form, upon a monotonous and emasculated basis of agreed minimums. A basis of agreed minimums which is, sometimes at least, indicative of decadence of faith in distinctive and fundamental Christian doctrines. That this danger is no bogey of my imagination is shown by the fact that the Bishop of Mid-Japan at a Mission Conference found it necessary, recently, to serve upon the Federated Missions of Japan a notice of withdrawal unless there was included in its basis of federation, "the doctrine of the Deity of our Lord."

The same tendency was noted by the Official Deputation. In their report the causes are discussed of the serious leakage in the numbers of those baptized in Japan, and on page 51 appears these words: "Above all, the charge which seems to be justly laid at the door of one powerful Mission" that its missionaries give an uncertain sound with regard to such fundamental Christ-

ian conceptions as the Incarnation and Divinity of Jesus Christ." The consensus of minimums is illusive and dangerous; it is also important; it never did and it never will save the world.

The ministry of maximums is what the world needs and the only ministry which will save it. In this point it is that the Commission of Faith and Order of the Protestant Episcopal Church in the United States differs from every other organized out-reaching after that unity which our Lord declared to be His Will. It seeks to bring the severed parts together on the basis of maximums. What can you give? not what can you give up? is the key to the ultimate solution. For the Church of England, in the Mission field or anywhere else, to diminish aught of her contribution in teaching or worship, would be harmful to the point of disaster. Differences in polity are not the worst calamities that may overtake the Christian faith.

WHAT THEN DO I ADVOCATE?

A policy of aloofness and disassociation? By no means! The ministry of maximums, if it is to make its contribution, must do so by sympathetic and practical contact. What I do advocate and urge is that holding fast by the historic verities of the ancient creeds, and walking in "that most excellent gift of charity, the very bond of peace and of all virtues, without which who-soever liveth is counted dead," the Church of England in Canada shall know the day of visitation and advance, in the fulness of the Gospel of Christ, to give its maximum of worship, of service and of means. We can commit no error if we resolve that Canada's ideal in the present struggle, of the maximum of service, shall be the ideal of the Missionary Society of the Church of England in Canada in the great "Day of the Lord," which is upon us. A Day of the Lord, a day of opportunity and glory, compared with which the flame of war is but as the reddening of the horizon for the dawn after a night of darkness and tempest. By so doing the Church will be the means of ministering rich gifts and graces of knowledge and salvation to the world; be enlarged, strengthened, and purified in her own borders; be led by a Divine and unerring hand along a pathway where finally, but certainly, all the precious things she possesses true, lovely, and of good report, her crown and guerdon, will represent her maximum ministry and contribution to the fulness of that Body of Christ which is "the blessed company of all faithful people."

Recently, with two others, I was asked by an International Committee to indicate **some aspects of the present crisis** which should be emphasized in the presentation of Christian Missions. I anticipate the publication of the pamphlet under preparation, by repeating here five of the aspects indicated:—

The fundamental truth—that "God hath made of one blood all nations of men"—requires continuous assertion and insistence. The wounds of war present a curious analogy to those of surgery. Some leave behind pockets of malignant germs which prevent healing and result in obstinate conditions of infection the only cure for which is reopening and radical measures. Others, and they are many, are clean-cut, as it were aseptically, and heal immediately by "first intention." That the awful surgery of the present war shall not stop until that evil thing which is its cause has been eradicated; that the fearful wound in the body of humanity shall be explored to its depths; that no deep-seated root of malignancy shall be left behind to break forth and afflict coming generations; is the unshakable resolve and determination of the allied nations. This done it is of vital importance that healing by "first intention" shall follow. Thus only may the essential unities of the race exert their beneficent power; thus only can Galilee finally conquer Corsica, and thus only can the way be prepared for the ascendancy of the Prince of Peace as King of all kings and Lord of all lords.

The supporter of foreign Missions must insist that the purpose of God Who "will have all men to be saved and to come to the knowledge of the truth," is the one certain and abiding element in history. The life of Moses contains two incidents of great suggestiveness. In the incident of the burning bush he was taught that this element of Divine purpose is superior to ordinary phenomena, and indestructible by the operation of what men are pleased to describe as natural laws. In the incident of the giving of the law written on tables of stone, the worship of the golden calf, the destruction in anger of the gift, and the second bestowal of the same, he was

(Continued on page 722.)

Tenth Annual Conference

Archdeaconry of Simcoe
(Diocese of Toronto).

THE Tenth Annual Conference of this Archdeaconry was held at Orillia, Ont., from October 23rd to 25th. Evening service was held in St. James' Church on Monday evening, and the sermon was preached by Rev. Prof. Mowll, of Wycliffe College. The gist of the sermon was, That this is a time of testing. And we must be prepared to embrace the opportunities that God was setting before us.

Tuesday, October 24th, Holy Communion was celebrated at 7.30 a.m. At 9.30 the Quiet Hours were conducted by Prof. Mowll, after Morning Prayer had been said by the Archdeacon. The first address pointed out the spiritual truths to be gathered from the imagery of the Temple described by Ezekiel (chap. 44), laying stress on the fact that there is an outer and an inner court. Those who enter the inner court hold communion with God. "A Litany of Remembrance," compiled for quiet days by Bishop Ridding (1st Bishop of Southwell) was said, after meditation. The second address had for its subject, "Our Motive," and was based on Phil. 3: 10, "That I may know Him." At noon the mid-day prayers were said.

At 2 p.m. business was discussed, the Rev. H. D. Raymond being re-elected secretary. The Archdeacon gave his address. He told of the number of visits paid to the different parishes in the archdeaconry, many of the vacant parishes being visited several times. The Archdeacon is ever ready to respond to a call to help out over Sunday, as many of the clergymen can testify. Greetings were sent to Rev. R. Macnamara now on duty at the front as a Chaplain. And a resolution of sympathy with the Rev. E. B. Taylor and his family in their bereavement, in the death of his son, Pte. Fred. Taylor, on September 15th.

At 3 p.m. a conference took place on "The Work of Reconstruction after the War." (a) "Its Spiritual Basis." A paper was read by the Rev. Henry Earle. The reader pointed out that reconstruction was needed. The world had crept into the Church. There was a desire to compete with the world in making the Church a secular institution. An estrangement had taken place. The Church stands for Christ. And 2 Cor. 6: 7 must be taken to heart. Where He trod she must tread. She must be a spiritual home. Many have been awakened at the front. They will not want popular services when they come back so much as spiritual. There will be a demand for reality. There is great need for religious instruction. There is lack of discipline in our homes and religious instruction in our schools. What is our end? The formation of spiritual character. Remember that religion is the greatest upbuilding force in the nation. In the absence of the appointed speaker the Rev. N. A. F. Bourne led the discussion.

(b) "Home Life." Paper by Rev. J. R. S. Boyd. The home and its influence is the workshop where character is made. The word "home" is a product of Christianity. No such word is among the heathen. Children must be taught to obey. Discipline is an idea that stands out in this war. If the child is not taught obedience the parent is "offending against him." He must be taught responsibility and truth. Then there must be devotion in the home-life. This is to be brought about by family prayer, a knowledge of the Bible and a proper regard for the Lord's Day. Rev. C. E. Clarke led the discussion. There is a spirit of unrest in Christian homes. The father goes one way, to his lodge, etc., and the mother goes another, to her card parties, etc. And the children are going *their way*. Unhappiness is produced.

(c) "Church Life." Rev. E. B. Taylor. People will look to the Church for a leading. She must have a clear message. The world will be either better or worse after the war. God is giving us the opportunity of our lives. Men at the front are thinking, learning to pray, turning to God. Men have learned to sacrifice self; what will be done with this spirit after the war? There surely must be a purpose in this war, as Sir David Beatty has said. God is calling on the whole world for repentance. Repentance is needed in the Church. Are we satisfied with the Church? Her work is to seek and to save that which is

(Continued on page 721.)

THE FIERY TOTEM

A Tale of Adventure in the Canadian North-West, For Boys

By ARGYLL SAXBY, M.A., F.R.G.S.

CHAPTER II.

Deer-Stalking.

THE boys did not find that time hung heavily on their hands when left to their own devices. The two tents that marked the camp at Crane Creek were pitched on a grassy slope that led down to the Athabasca's dancing waters. This had been their camp-ground for several days after a desultory hunting pilgrimage from Loon Portage—the last town where they had left railways and civilization. Having penetrated northwards into a region that was apparently remote from attacks of the plough and beyond the sound of the rancher's whoop, it was determined to make this a headquarters for a couple of months or so. Sport in much variety had already been found. Moose-tracks had been seen in the vicinity, and it had been with the hope of practically substantiating the discovery that the two elders had started off that morning.

The boys' first consideration was that of dinner.

"Let's go into the woods and see what we can find!" Bob Arnold suggested to his chum, after they had watched the canoe disappear round a bend of the river. "There's only the carcass of a prairie chicken left in the larder. That won't be much to satisfy our pates when they come back."

"And we'll want to tackle a small morsel ourselves," added Holden. "I've never had such an appetite in my life until I came West. There's something inside me that is always calling out: 'Grub! Grub! Give me grub!'" And the boy sniffed the pine-scented air with relish, as a hungry street gamin sniffs the fragrance of a cook-shop.

Bob laughed as he strolled back to the tents and stuck a tin dipper into a wooden pail near by for a draught of cold water that had lately been taken from a moss-bordered spring.

"You're a freak of Nature; that's what you are, Alf. Two months ago you were as thin and white as a sheet of paper, and even Saturday's school resurrection-pie failed to tempt you. Now you are the colour of a redskin, and nothing is safe from your teeth!"

"I'll not deny that I'm sometimes a bit peckish," returned the younger boy, entering one of the tents and filling a cartridge belt, which he proceeded to buckle round his waist. Then he remarked with twinkling eyes: "Say! Mustn't the fellows at St. Wenford's be green with envy if they think of themselves swotting away in class while we're having the time of our lives in the backwoods? They'll all be back by this time, for the school was only to be closed for seven weeks, the doctor said. Lucky thing fever is—in some ways."

"In some ways—perhaps," repeated Bob in an undertone that had much seriousness in it, as he followed his friend's example in preparing for the hunt. "But it didn't seem very lucky—to me—when—when your dad was sent for, post-haste, that night. It didn't seem the best of luck then—to me, I mean."

"Nor to me," added Alf with equal seriousness. Both boys sighed at the memory, and then the younger resumed light-heartedly: "I tell you what it was, Bob, I was thoroughly

riled with that fever. We always meant to be chums for the rest of our lives, just like our dads; and it put my back up to find the fever trying to upset our plans. That's what did it. Once I got the spirit of fight into me, I knocked the stuffing out of the old fever!"

"That you did!" laughed Arnold. "The doctors said they never saw anything like your recovery, once you set to work. Well, I'm fixed up for shooting. Are you all right? Better take hunting knives. They come in handy."

"And a repeating rifle, in case of big game. One will be enough; we can take turns in carrying it."

"All aboard. I'll just see that the camp-fire is properly stamped out, and then we'll set off."

In a short time all preparations were completed, and the two boys were ready to enjoy a morning's adventure in any form that it chose to offer.

Having hopes that something bigger than duck or chicken might reward their efforts, the chums immediately struck inwards through the bush, following an old trail from a buffalo wallow that was the ancient path of those bovines when they sought water to drink or mud to wallow in when the mosquitoes were troublesome.

Beyond chipmunks, gophers, and a single jack-rabbit (the latter falling to Bob's gun), nothing was met to tempt powder for some time. Then they reached a large "slough" that in early spring would be a small lake, though now it was filled with long blue grass and wild lavender. Here the boys paused as they examined the clearing.

"It's a likely-looking place for rattlesnakes," Bob remarked. "It hardly seems probable that—What's that?—Over there in the centre?" The speaker's voice had suddenly dropped to an excited undertone as he pointed to a couple of small dark marks that peeped above long grass and might have been the ends of a broken branch.

Alf stared keenly for a few moments.

"I thought I saw them move—"

"So did I. Wait a minute and we'll make sure."

Keeping as still as statues, the boys waited in silence with both pairs of eyes steadily fixed upon the dark objects, and the pulses of each gave a sudden jump, for then the points moved and sank among the long grass.

"Antelope! Those are horns!" decided Alf, to which Bob returned, with a sly dig at his chum's ribs— "Horns?" Antlers, you old duffer! We're not hunting cows!"

"Same thing," was the retort. "Horns or antlers both mean deer in these parts." Next the boy gave a slight start. "Say! I thought I heard the branches moving above my head!"

The young hunters turned to look upwards among the dense leaves of a gigantic maple tree whose lower branches were matted with twining convolvulus and other wild creepers.

"A bird or a chipmunk," was Bob's decision. "In any case, whatever it is, this antelope comes first. We are both at windward, though I guess he hasn't scented us yet on account of the long grass. But I think it would be better if we got round to the leeward and waited for him to rise."

"How would it be if I were to stay here, in case he comes this way?" Alf suggested. "You could take the rifle—"

"A good idea. No, you keep the rifle," amended Bob, falling in with the suggestion. "If I get to lee, I'll be near enough to do damage with the breech-loader. If I fail, you'll have the longer sight with the rifle."

"All right," said Holden. "I'll wait just where I am behind this red

willow. I'll not fire until I'm certain that your gun is out of it."

"Good. I'm off," responded Bob, and immediately he started a cautious creeping journey in the shelter of the bush, in hopes of reaching the leeward side of the slough without attracting the attention of the animal that was apparently resting in innocent bliss among the cool blue grass.

During his silent guard Alf a second time thought that he heard a rustling above his head. But, following former experience, he thought that the sound was due to nothing more than a flying squirrel at the most, and he did not allow his eyes to be diverted from the spot where the signs of the antelope had last been seen.

By and by he at last caught sight of his chum. Bob had reached the farther end of the oval slough, and had risen to show himself. He waved his arm to announce his position before creeping down to the grass. Holden answered the signal, and rose to be ready for emergencies. But, as he moved his right foot, he stepped upon something soft, whereupon he was startled by a cry like that of a kitten. He gave a swift glance downwards, and saw that he had inadvertently trodden on something small and furry which was now expressing pain by means of shrill infantile wails.

But his attention was immediately diverted by the sight of a dark body starting up from the long grass in the slough. At the same instant he heard the sharp crack of Arnold's gun. Alf darted the butt of his rifle to his shoulder, to be in readiness for an emergency shot; but, before the position was attained, something launched down upon him from the trees—bearing him forwards into the willow bush, while the forest echoed with the snarls of an infuriated wild beast.

(To be continued.)

CHURCH UNITY.

(Continued from page 714.)

something of our higher ethical ideals, and imparting to us something of their reverential and mystical spirit. I do not see, but I wish I could see, the Roman, with his sense of the value of obedience, in many ways, as I can testify, meeting spiritual needs, uniting with Protestant, Orthodox and Anglican types. That, I fear, none of us will ever see, and I think we must pursue our path without regard to theirs, yet not without hope that in some far distant time a larger spirit may descend even upon Rome.

And then I see these independent types of Christianity united through representative conferences or congresses, some of which may be national, and others universal, wherein the interests of the common Gospel, and the promotion of the spiritual and ethical ideals of mankind may be discussed. I see this truly Catholic body working harmoniously with the international federation of the world. I see such a Christianity as this carrying all before it by the irresistible force of love, and humanity marching forward victoriously to its predestined goal, the measure of the stature of the fullness of Christ.

The vision is far ahead of us yet you say. True, but it is the ideal that should guide our actions here and now. Let me then conclude by urging all to act, so far as possible, as though this ideal were realized. I mean, to take advantage of every opportunity, and they are many, of promoting fellowship with men of the common Gospel though under a different form. In every little village, as well as every town, there is a truly noble work to be done, and the Anglican minister is, I hope it is not boasting to say so, the natural focus of all common effort. I think there are times when we should join with them

Progress of the War

October 31st.—Tuesday—Storms on Western front. Roumanians still hold enemy back.

November 1st.—Wednesday—Roumanians defeat enemy near the Vulcan Pass. Russians advance in Volhynia.

November 2nd.—Thursday—British in Macedonia capture several villages. Enemy makes progress southward into Roumania by the Predeal Pass.

November 3rd.—Friday—Italians gain considerable ground east of Goritz capturing nearly 5,000 prisoners. Fort Vaux evacuated by Germans. Fierce fighting on Russian front.

November 4th.—Saturday—Enemy makes slow progress in North-Western Roumania. Italians capture over 3,000 more prisoners.

November 6th.—Monday—Advances made everywhere except at the Predeal Pass in Roumania. Italians penetrate Austrian front and French retake Vaux village and Damloup. British capture higher ground on 1,000-yard front.

in worship and on certain occasions encourage our people to do so. To me it is one of the most pathetic things to hear a man say, obviously expecting your warm commendation, that he has never been in a Dissenting Church in his life. I should be heartily ashamed to say anything of the sort. When your Presbyterian or Methodist brother has in his little church some great light to visit him, a President Falconer, or a Dr. Bruce Taylor, why not tell your people to go in the evening. I feel that I must say it plainly, that in my judgment, the attitude of the Anglican Church to others in our small towns and villages is deplorable. Why, in my own experience, a Roman Catholic priest altered the hour of his service in order that he (and his flock if they liked) might attend a lecture I was giving in an English church.

A few months ago a Bishop of the Greek Orthodox Church preached in a Nonconformist church in London. When he mounted the pulpit he said he had been urged not to accept the invitation. I think I can guess where those urgings came from. But he said, "I asked myself, Would Christ appear? and I could not doubt as to the answer and here I am." My brothers, consider and settle for yourselves, but consider whether most, if not all, the regulations that hinder our fellowship with fellow Christians, be not of the nature of traditions of the elders, quite similar to those which our Lord said made the Word of God of none effect.

We are living in great times. Vast changes must come. Great and glorious opportunities for good will soon be opening up. The time of destruction will soon be over, and the time of construction, the building up of the waste places of our civilization and repairing of the breaches in our organized Christianity will have come. And we build for eternity. And the builders of the waste places, and the repairers of the breaches, and they that make the rough places smooth, and they that make the desert blossom like the rose, they shall be called the blessed of the Lord.

The Council of St. Aidan's College, Birkenhead, have appointed the Rev. E. C. Dewick, the Vice-Principal of the College, to be Principal in the place of Dr. Guy Warman.

ss of the War

st.—Tuesday—Storms on rn front. Roumanians old enemy back. 1st.—Wednesday—Rouns defeat enemy near the 1 Pass. Russians advance hynia. 2d.—Thursday—British in onia capture several vil- Enemy makes progress ward into Roumania by the l Pass. 3d.—Friday—Italians gain erable ground east of capturing nearly 5,000 ers. Fort Vaux evacuated rmans. Fierce fighting ssian front. 4th.—Saturday—Enemy slow progress in North- n Roumania. Italians s over 3,000 more ers. 5th.—Monday—Advances everywhere except at the l Pass in Roumania. s penetrate Austrian front ench retake Vaux village amloup. British capture ground on 1,000-yard

Canadian Churchman (Established 1871.)

Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. President THOMAS MORTIMER, Esq. Vice-President J. M. McWHINNEY, Esq. Treasurer MARK BREDDIN, Esq. D. CREIGHTON, Esq.

Subscription: \$1.50 a year, in advance Single Copies 5 cents.

- 1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred. 2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent. 3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses. 4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received. 5. Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD., 613 Continental Life Building, Toronto. CORNER OF BAY AND RICHMOND STS. R. W. ALLIN, M.A., Managing Editor. Phone: Main 5239.

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

Twenty-First Sunday after Trinity. Holy Communion: 233, 242, 244, 397. Processional: 349, 550, 598, 658. Children: 508, 553, 562, 686. Offertory: 392, 397, 543, 564. General: 30, 507, 556, 565.

Twenty-Second Sunday after Trinity. Holy Communion: 232, 234, 237, 263. Processional: 343, 384, 391, 599. Children: 687, 689, 692, 710. Offertory: 225, 324, 616, 657. General: 503, 678, 679, 766.

The Bible Lesson

By Rev. Dr. Howard, Montreal

22nd Sunday after Trinity, November 19th.

Subject: "St. Paul reaches Rome. Acts xxviii: 11-31.

INTRODUCTION.

TODAY'S lesson completes the story of St. Paul's life as outlined in the Book of the Acts. In a word, the lesson gives an account of the Apostle's entry into the city of Rome and briefly describes his occupation and mode of life there during his two years' imprisonment. The writer of Acts gives no account of the Apostle's trial. Before entering upon a study of the lesson it may be of interest and value to know something about (1) the Church in Rome, (2) the result of St. Paul's trial, and (3) his subsequent life. The statement made here on these points is the very barest possible outline.

(1) The Church in Rome.—We know nothing of the origin of Roman Christianity. Probably the Gospel was brought there at a very early date by some who had been converted on the Day of Pentecost. The Christian Church in Rome consisted of both Jews and Gentiles, of whom the latter were probably the more numerous. St. Paul wrote to the Roman Christians in the latter part of the year 56 or the early part of 57. He knew many of them personally—perhaps they were his own converts made in the East—and some of them were his kinsmen. (See Romans 16, carefully.) Thus it is clear that St. Paul was not the founder of the Church in Rome (nor was St. Peter). But both of them may have had much to do with its consolidation.

(2) The Result of St. Paul's Trial.—The Apostle was undoubtedly ac-

quitted. We do not know anything about the trial. In all probability the Roman authority judged that there was no case against him. This acquittal seems to have taken place about the end of the year 61 (Prof. Ramsay). About this time he wrote to the Philippians, "I trust that I shall come to you shortly."

(3) St. Paul's Subsequent Life.—This question does not concern today's lesson. It is only touched upon here because it is a matter of deep interest to all who have studied the Apostle's career. From Rome he may have gone to Spain. This had long been his desire (Rom. 15:24). From the Pastoral Epistles it appears that he again visited the East—Greece, Crete, Ephesus, Macedonia were among the places in which he spent some time. In the year 64 he was again a prisoner in Rome. He seems to have had two trials upon this second imprisonment. At the first trial he may have been accused of being an accomplice in the great fire of Rome (July 10th, 64). Again he was acquitted—"delivered out of the lion's mouth."

But a second trial awaited him. It is conjectured that he was charged with treason, pronounced guilty, and beheaded outside the walls of the city, 67 A.D. Some would put his death earlier—the winter of 64-65 A.D. The former date is accepted by Prof. Ramsay; the latter seems, on the whole, more probable.

ANALYSIS OF THE LESSON.

Upon being shipwrecked it was found that the island, upon which they had been cast, was called Melita, the modern Malta. Here they had been hospitably received by the people and remained there during the winter months. St. Paul was busy during this period, teaching and healing, as may be seen from the narrative. At the end of three months (February, 60) they were able to resume their journey, which had been so disastrously interrupted.

I.—The Sea Journey to Puteoli (vv. 11-14).

1. At Malta was a ship of the Alexandrine fleet of grain-carriers which brought food to Rome. She had wintered at Malta and was now ready to put to sea again. She was called the "Dioscuri"—that is, the "Twin Brothers." These Twin Brothers were Castor and Pollux, the patron gods of sailors. An image of these was on the vessel's prow.

2. The sea passage was not eventful. They touched at Syracuse (remaining there three days). Then, as the wind was not very favourable, they had to tack (fetched a compass A.V.) to reach Rhegium. Now they were blessed with a favourable wind from the south, and running before it they reached Puteoli "on the second day," that is, the next day. (This course should be followed on the map.)

3. Puteoli was an important place. It was 140 miles from Rome. Here the passengers were put off and the ship would proceed with its freight to Ostia, on the Tiber. At Puteoli they found some Christian brethren, who urged them to stay there for seven days—which they evidently did.

4. The writer then adds, "And so we came to Rome." It seems strange that this expression should be used here when as yet the travellers were 140 miles from the city. The probable meaning is that at Puteoli they had reached what was known as the Roman territory. They were now upon the border of the Roman domain or state—a fact which would be told them at Puteoli.

II.—The Land Journey to Rome (vv. 15, 16).

1. The travellers must now proceed by land, on well-built Roman roads and in Imperial conveyances. As they proceeded they met two com-

panies of Christians coming out from Rome to bid welcome to the distinguished prisoner and his companions. These had heard by "mail" of his coming and came forth to do him honour. The first of these companies met them at The Market of Appius, and the second at The Three Taverns (see map). Their warm welcome cheered St. Paul. He was probably wondering how he would be received by the Roman Christians. Their hearty greetings removed all anxiety from his mind. He was among friends; "he thanked God and took courage."

2. So they journeyed forward—in friendly intercourse, talking over the affairs of the Church. In due time they entered into the Imperial City. The little company of three (Paul, Luke, Aristarchus) had at last reached the end of their perilous journey. The centurion would at once hand the prisoners over to the proper authorities. Paul was not kept in close confinement. He was allowed to rent a house and live in it comfortably. The only restriction upon his complete liberty was that he was still chained to a guarding soldier. The fact that he rented this house and lived there for two years would seem to confirm the opinion that the Apostle had become a man of some private means.

III.—St. Paul's First Meeting with the Jews of Rome (vv. 16-22).

1. St. Paul felt that a great opportunity awaited him in Rome. In the capital of the Empire—a place of incalculable influence—he at once began to make himself heard and felt. He called together the chief of the Jews in order that he might consult with them, and thus form his plan of action.

2. Upon their coming to him he explained how it was that he had come to Rome. He had not offended against Jewish law or customs. But the Jews of Jerusalem had persecuted him so bitterly and unjustly that for safety's sake he had been compelled to appeal to the judgment of Cæsar. He clearly declared that he had not come as an accuser of his nation—simply as a defender of his own rights and liberties against the unjust anger of the Jews of Jerusalem. For the "hope of Israel" was he a prisoner. By this expression the Apostle, no doubt, meant that he had preached "Jesus and the Resurrection." Jesus as the Messiah was to St. Paul the "hope of Israel." With this fact went naturally the corresponding fact of the Resurrection of the dead.

3. But the Jews of Rome had heard nothing of St. Paul's case. Neither by letters nor by messengers had any report come to them. This must have surprised the Apostle. Why had no message been sent? Perhaps the Apostle's persecutors had abandoned the case, realizing that they were unable to work their revenge now that an appeal had been made to Cæsar, or possibly their letters and messengers of accusation had been delayed by storms even longer than the prisoner had been.

4. However, the Roman Jews were ready to hear St. Paul. They knew that "this sect" of the Christians was "everywhere spoken against" in Jewish circles, and they would like to know what this able leader of such a sect had to say—what defence he could make. This attitude seemed promising and hopeful to St. Paul.

IV.—St. Paul turns from the Jews to the Gentiles (vv. 23-29).

1. On an appointed day the Jewish leaders of the city gathered "in great number" about St. Paul in "his own hired dwelling" or "lodging." He embraced this opportunity with zeal. He "expounded the matter," that is, he clearly gave them an historical account of Christianity. He "testified the Kingdom of God," clearly show-

ing that at the head of God's Kingdom is the Messiah, and that this Messiah is JESUS. To prove all this he used the Old Testament—Moses and the Prophets. As the Prophets had foretold Messiah's coming, so Paul would argue that the facts connected with Jesus thoroughly warranted an acceptance of Him as Messiah. This argument was prolonged "from morning till evening."

2. There was a division among them—some believed and others disbelieved. On the whole, their attitude was very unsatisfactory to Paul. He applied to them the condemnatory words of the prophet Isaiah (vv. 26, 27; Is. 6:9, 10).

3. He then made known to them his great determination—a determination which he had previously made in other places: "Be it known unto you that this salvation of God is sent unto the Gentiles; they will also hear." Thus Paul turned from his obdurate countrymen to give his attention chiefly to the Gentiles of the city.

V.—The Apostle's Work in Rome (vv. 30, 31).

For "two whole years" he remained in Rome in his own hired dwelling. All that went to him were received. He was allowed the completest freedom of speech. How gladly would he welcome this wonderful opportunity! He preached "the Kingdom of God." He taught "the things concerning the Lord Jesus Christ with all boldness." The Apostle had had long periods of residence in other strategic cities of the Empire—Antioch (in Syria), Corinth, Ephesus, Cæsarea—but he must have felt that in Rome he had opportunities of influence that were unique. At last, as we have seen in the introduction, he was acquitted. Why should he leave the Imperial City, with all the splendid opportunities it offered as a centre for missionary work? Perhaps his leaving was not voluntary. The Roman Emperor may have acquitted him and at the same time ordered him to depart from Rome for fear that his teachings would stir up discord in the city.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—Wherever we may be placed in life there will be opportunities of using our influence for good. Chained to a Roman soldier as a prisoner with his trial long delayed, might not St. Paul have despaired of doing any good? And yet how useful and influential must these years have been! It is always so. No circumstances of life ever take us completely out of touch with humanity, and whenever we come into contact with our fellowmen there is a God-given opportunity to do some good. We need to plan carefully in order to use such opportunity well. But let us never say, I can do no good here. The very fact that a Christian is where he is carries with it the assurance that God has work for him to do there.

II.—God never fails to fulfil His promises. Paul had desired to "see Rome." In a vision he had been assured that this desire should be granted (Acts 23:11). Now, after many labours, dangers and sufferings, that promise is fulfilled. What numerous and valuable promises have been made to believing people by God in Christ! These promises will most assuredly be fulfilled.

III.—"If God be for us, who can be against us?" How powerful, determined and vengeful were Paul's enemies. But God was on his side, and eventually his enemies were defeated. It's an old saying that one and God make a majority. Be assured that you are living a life approved of God, and then have the confident fearlessness that as God is on your side you cannot fail.

of St. Aidan's College, ave appointed the Rev. the Vice-Principal of o be Principal in the Guy Warman.

The Churchwoman

Toronto W.A. Board Meeting.—A large number of W.A. members gathered in St. Thomas' Parish Hall on November 2nd, for the monthly Board meeting. Miss Cartwright presided. The next meeting will be held at St. Matthew's. Miss Summerhayes told of four new life-members, and one Branch which had been re-organized. The treasurer, Mrs. Rae, said that \$573.92 had been received during the month, and \$65.40 contributed towards rebuilding the burnt churches and parsonages in Moosonee diocese. Mrs. Cuttle, Dorcas secretary-treasurer, reported the receipt of \$18.80 in cash, and numerous articles of clothing received and passed on to needy Missions. Miss Dalton urged members to attend the missionary institute to be held in Toronto, and mentioned six new books bought by the literature department, and receipts of \$30.70. Very good reports were read of the Juniors' work and contributions. Both are most satisfactory. Mrs. Dykes regretfully announced that the P.M.C. only amounted to \$44.20, and spoke strongly of the urgent need of help. The "Leaflet" secretary-treasurer also reported a decrease, only 4,337 copies being taken, but her receipts were \$541.54. Those of the Babies' branch were \$188.48, and it rejoices in 39 new members. The \$340.09 of the E.C.D.F. was divided: \$100 being given towards the furnishing of Archdeacon Woodall's burnt parsonage in Moosonee, \$75 towards the procuring of some land and a church shed at Port Perry, and the remainder towards furnishings for the Jewish Mission House in Toronto. The noon-hour address, on the subject of "Sowing," was given by the Rev. Mr. Selwyn of the Church of the Messiah. Mrs. Cummings gave some extremely interesting statistics from the recent General Board meetings in Montreal, and Mrs. Gossage, some account of the speakers. Mrs. Atkinson, organizing secretary for the Mothers' Union in Western Canada, impressed her audience with the great value of her work and of such a society at the present time, when "there are hundreds of young mothers from 16 years and upward," with little realization of the privileges and responsibilities of motherhood. Dr. Taylor, formerly of Shanghai, gave a graphic sketch of the wonderful changes in China during the last four years, of the splendid Christian universities, supported by the Protestant Episcopal Church of America, of their incalculable influence on the future of the empire, and of some of the remarkable Chinese gentlemen who are leading the nation at this time of crisis.

Diocese of Ontario.—Leeds W.A. Deanery.—The annual conference of all the branches in Leeds Deanery of the W.A. to the M.S.C.C. was held in St. Peter's, Brockville, on Tuesday, the 24th ult., and with even more than the usual success. Proceedings began with the Holy Communion at 10 a.m. taken by the Rev. Canon Bedford-Jones, Rector of St. Peter's, assisted by Revs. Canon Woodcock, L. E. Davis, and W. E. Taylor, China. Immediately afterwards the business meetings began in the Parish Hall, presided over by Mrs. Arkinson, of St. Peter's, secretary of the Deanery, who was unanimously re-elected to the office, the members feeling that much of the success of the gatherings each year is due to her planning and management. Mrs. Bedford-Jones welcomed the visitors to the parish. Reports were presented by the branches, nearly every one being represented, and a splendid record of work was thus shown. There were over 125 members in all present. Leeds is now practically covered with branches

in every congregation. After the noon-day prayers luncheon was served to all present by the ladies of St. Peter's, and the business taken up immediately afterwards. Dr. W. E. Taylor gave a most interesting and illuminating address on the present state of the work in China more particularly among the students and officials with which he is specially in touch. His account of some of the meetings amongst thousands of students with Dr. John R. Mott, Mr. Sherwood Eddy and others, was listened to with the greatest interest and showed the wonderful opportunities for work at the present time. Mrs. Woodcock followed with an account of the first Deanery meeting of the Grenville branches held earlier this month at Oxford Mills. Short addresses were also given on various aspects of the Mission work in Ontario diocese and in the North-West among the Indian tribes, by the Rev. W. G. Swayne (Rural Dean), Canon Woodcock, Canon Bedford-Jones and Rev. L. E. Davis.

Church News

Preferments and Appointments.

Shatford, Rev. Allan P., M.A., Rector of St. James' the Apostle, Montreal, to be Canon of Christ Church Cathedral.

Willis, Rev. John James, B.A., B.D., Rector of St. Jude's, Montreal, to be Canon of Christ Church Cathedral.

Horsey, Rev. H. E., M.A., B.D., Rector of Bishop Carmichael Memorial Church, Montreal, to be Canon of Christ Church Cathedral.

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—The week beginning on Sunday, October 29th, marked a new era in the history of this Cathedral. A few

short years ago Archbishop Worrell, then Bishop, with a faithful band of helpers began the movement which ended in the erection and opening of the greater portion of the Cathedral in the year 1910. The occasion was made all the more memorable by the Church Congress held in Halifax, when Archbishops and Bishops, clergy and laity, from various parts of Canada, the United States and Great Britain were present. There remained, however, a debt, and a year ago, largely through the initiative of that loyal layman of the Church, Mr. J. W. Allison, coupled with the executive ability and forcefulness of Canon Vernon, a campaign was launched to wipe this off. Under war conditions it required strong faith and untiring labour, but it has been accomplished and the building was consecrated on All Saints' Day. On Sunday, October 29th, Bishop Courtney, former Bishop of this diocese, preached at the morning service, which was memorial to three communicants of All Saints' who had laid down their lives in Flanders. In the afternoon he gave the address at the annual service of the Church of England Institute. At the evening service the Archbishop preached from the old familiar text, "Go ye into all the world," etc., reminding his hearers that "None had a right to enjoy the beauty of cathedral or parish church, who were not sensible to the duty of flinging wide to the whole world the joys of the Gospel. Wednesday of the week following, All Saints' Day, the day of consecration, the services began with an early celebration, conducted by the Dean. At the 11 o'clock service, the Bishop of Quebec was the preacher, and in the evening the Bishop of Fredericton.

National Mission of Repentance and Hope.

—At a largely attended meeting held on October 25th in the Y.M.C.A. building, at which addresses were delivered by his Grace Archbishop Worrell, Professor J. N. Shaw, of the Presbyterian College, Pine Hill, and Rev. Hamilton Wigle, on the duty of the Church to prepare for changed conditions after the war, a significant step was taken. Archbishop Worrell told of the rise and progress in England of a movement looking to a "national mission of repentance and hope"—a movement which originated in the Church of England. Professor Shaw spoke of a similar movement in Scotland and of the action of the recent Synod of the Presbyterian Church, looking towards the quickening of the religious life of the churches and the improvement of the moral and spiritual life of the nation. After some discussion the following were appointed a committee to formulate plans designed to accomplish in Halifax the ends sought in these movements: Professor J. M. Shaw, Rev. Dr. Clark, Rev. H. Wigle, Rev. F. E. Barrett, Rev. G. F. Bolster, Dean Llwyd, Canon Vernon, Rev. E. E. Daley, and P. F. Moriarty, secretary. The meeting was marked by deep seriousness and earnestness of purpose. All seemed to feel that the time is ripe for a religious awakening.

Charlottetown.—St. Peter's Cathedral.

—Canon Simpson, of this Cathedral, has received the following letter from the O.C. of the 5th Mounted Rifles: "It is with the deepest regret that I have to inform you of the death of your son, Lieut. Stewart Basil, who was killed in action on October 1st in the Somme area. He was killed whilst leading his company to the assault of a German trench, urging his men to follow him to the last. The Battalion feels his loss very deeply as he had endeared himself to the officers and men by his personal bravery, and by his great gallantry and personality.—D. C. Draper, Lieut.-Colonel, O.C., 5th C.M.R. Battalion."

Lieut. Simpson was in the Canadian Bank of Commerce in Montreal and got a commission in the 55th Battalion in June, 1915. At the time of his death he was in command of his company as all the other officers had been wounded.

FREDERICTON.

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

St. John.—St. John's.—The Rev. A. L. Fleming, so well known in the Church in Canada in connection with work among the Eskimos, has been appointed acting Rector of this parish. The Rector, the Rev. G. A. Kuhring, is serving at the front as Chaplain.

St. Mary's.—The Rev. R. T. McKim, son of the Rev. R. P. McKim, Rector of St. Luke's parish in this city, has been unanimously elected as Rector in succession to Archdeacon Raymond, resigned. Mr. McKim has been in charge of St. Mary's during Archdeacon Raymond's absence through illness. He is a graduate of Wycliffe College and expected to take up work in China. When, however, the war broke out, he found the way closed and returned to his home city. We wish him every success in his important work.

Woodstock Deanery.—This Deanery met at the rectory of Trinity Church, Andover, on Tuesday afternoon, October 24th, the following clergy being present: Rev. J. E. Flewelling, Rural Dean (Canterbury), Revs. A. S. Hazel (Woodstock), N. Franchetti (Hartland), F. Howell (New Denmark), F. Brasier (Grand Falls), E. C. Budd (Southampton), R. M. Fenton (McAdam), and Rev. J. R. Hopkins (Andover). Rev. E. E. Lake, of St. Mary's, Deanery of Fredericton, was welcomed warmly by the brethren. The afternoon session dealt mainly with routine business. At 7.30 evening service was said in Trinity Church, and an address given by Rev. R. M. Fenton, subject: "The Sunday School as a factor in the life of the Church." On Wednesday morning at 9 o'clock Holy Communion was celebrated, followed by a conference conducted by Miss Ethel Jarvis, of St. John, on "The Child, his nature and how to meet his needs." The local W.A. furnished dinner for the clergy and visiting delegates at the Rectory. At 2.30 p.m. a second session of the conference was held, Rev. A. S. Hazel reading a paper on "How to prepare a lesson." Rev. E. E. Lake then gave an able paper on "Aids in teaching a lesson," which provoked a somewhat lively discussion as to how far it was possible to adapt the methods now in vogue in city parishes to the needs of the rural schools. Evensong at 7.30 was followed by a very instructive address by Rev. E. E. Lake on "How is our Sunday School Commission assisting in the training of our children?" The meetings were all most interesting and helpful. Over 50 were in attendance at the conference.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal, P.Q.

Montreal.—Christ Church Cathedral.—A devotional day for women was held on Friday, October 27th, in this Cathedral, in connection with which a series of four deeply spiritual addresses were given at morning and afternoon services, and an admirable sermon delivered in the evening by Rev. F. H. Cosgrave, of Trinity College, Toronto.

St. James the Apostle.—Capt. Rev. A. P. Shatford, Rector of this parish, who has returned home on leave, preached to a crowded congregation



Cabinets of Silver

A chest of Silver Spoons, Forks and Knives is one of the most valued gifts for the bride. It is useful, lasting and sensible. Prices run, in Sterling, from \$50.00 to \$500.00.

Write for Catalogue.

The
John Wanless Co.
Established 1840
243 Yonge Street, Toronto

son was in the Canadian
commerce in Montreal and
mission in the 55th Batta-
1915. At the time of
was in command of his
all the other officers had
d.

FREDERICTON.
Richardson, D.D.,
Fredericton, N.B.

St. John's.—The Rev. A.
so well known in the
made in connection with
the Eskimos, has been
ing Rector of this par-
tor, the Rev. G. A. Kuh-
ag at the front as Chap-

—The Rev. R. T. Mc-
the Rev. R. P. McKim,
Luke's parish in this
unanimously elected as
cession to Archdeacon
igned. Mr. McKim has
e of St. Mary's during
Raymond's absence
s. He is a graduate of
ge and expected to take
China. When, however,
out, he found the way
urned to his home city.
every success in his im-

Deanery.—This Deanery
tory of Trinity Church,
uesday afternoon, Octo-
following clergy being
J. E. Flewelling, Rural
ury), Revs. A. S. Hazel
N. Franchetti (Hart-
well (New Denmark),
and Falls), E. C. Budd
, R. M. Fenton (Mc-
ev. J. R. Hopkins (An-
E. E. Lake, of St.
ry of Fredericton, was
only by the brethren.
session dealt mainly
ness. At 7:30 even-
in Trinity Church, and
en by Rev. R. M. Fen-
The Sunday School as
life of the Church."
morning at 9 o'clock
on was celebrated, fol-
ference conducted by
vis, of St. John, on
is nature and how to
s." The local W.A.
r for the clergy and
es at the Rectory. At
nd session of the con-
ld, Rev. A. S. Hazel
on "How to prepare
v. E. E. Lake then
per on "Aids in teach-
hich provoked a some-
ussion as to how far
to adapt the methods
a city parishes to the
al schools. Evensong
lowed by a very in-
; by Rev. E. E. Lake
Sunday School Com-
g in the training of
The meetings were all
and helpful. Over
dance at the confer-

MONTREAL.
thing, D.D., Bishop,
real, P.Q.

Christ Church Gathe-
nal day for women
riday, October 27th,
l, in connection with
four deeply spiritual
iven at morning and
s, and an admirable
in the evening by
rave, of Trinity Col-

Apostle.—Capt. Rev.
ector of this parish,
d home on leave,
owed congregation

Union Bank of Canada
310 Branches in Canada
Total Assets - \$92,000,000
GEO. WILSON, Manager
Main Branch - Toronto

RYRIE BROS. LIMITED TORONTO
Announce the comple-
tion of their Nineteen-
Seventeen Catalogue,
illustrating an interest-
ing selection of Jewelry,
Silverware, and a host
of suggestions for
Christmas.
All goods are forwarded
postpaid to any address
in Canada.

There's Beauty that Always Stays Young



THE first delightful rapture when you view the change they have made in your rooms is enhanced with the assurance that they will lose none of their charm through years of pleasant usage.

PEDLAR'S PERFECT METAL CEILINGS AND WALLS

are as practical as they are beautiful and artistic. Will withstand the bumps and rubbings of furniture without the sign of dirt or scratch. Can be painted any shade or tint and always kept clean. You are sure to find just the most suitable scheme for any room in the 2,000 designs and Period styles to choose from. We would be glad to send you the new Ceiling Catalogue C.H. Shall we mail it to-day? Write!

THE PEDLAR PEOPLE LIMITED
(Established 1861)
Executive Offices and Factories:
OSHAWA, ONT.
Branches: Montreal, Ottawa,
Toronto, London, Winnipeg.

on Sunday morning, October 29th. In the course of his sermon he stated that the marvel of the war is the way in which the Cross is being recovered. It is blazoned on the hospitals and every work of mercy and is the only flag allowed at the front, while the cemeteries are the most pathetic sights of all with their forests of crosses, many of which the men insisted on making for their comrades. "I bring you back this message," he concluded, "from the boys in the trenches, that they are well cared for in the sacrifices they are making, and that they are looking to the people at home to keep them reinforced, not only with men and munitions, but by their sympathy, love and prayers. Further, their message was that they were doing their best, and would not quit until their work was accomplished. There is not the slightest desire to come back, give up or make compromises. We have reached the crest of the hill. We have only to keep up our forces and go on, and the end of the war would seem to be somewhere in sight. But no man can tell when, and we must still drive forward, and pour out unstintingly of our men and wealth in order that the old flag, with its symbolic crosses, may be kept flying over our heads."

ONTARIO.
William Lennox Mills, D.D., LL.D., Bishop, Kingston, Ont.
Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

Napanee.—Children's Day was observed in this parish on Sunday, October 29th, when the Rev. Ralph Mason, of the staff of the S.S. Commission, gave two strong addresses, one at the morning service, partly for the young and partly for the adults, and the other in the evening of a more general character. Mr. Mason also held a helpful conference with the teachers and did much to stir up interest in Sunday School work, and to explain the efforts being put forth by the S.S. Commission.

Bellefleur.—Christ Church.—At a meeting of the select vestry of this parish held on October 17th, the stipend of the Rector, Rev. R. C. Blagrove, D.D., was unanimously increased by \$100. May many other parishes follow this good example.

TORONTO.
James Fielding Sweeny, D.D., Bishop, Toronto, Ont.
William Day Reeve, D.D., Assistant.

Toronto.—The Bishop of the diocese consecrated the colours of the 108th Battalion on Wednesday of last week. The colours were donated by Messrs. George H. Gooderham, Mark Irish and W. E. Rundle. The Bishop was attended by Canon Dixon, Dr. E. C. Cayley and Capt. the Rev. H. L. Nicholson, Chaplain of the regiment.

Holy Trinity.—The 69th anniversary of this church was observed on Sunday, October 29, by special services. The preacher at the morning service was the Very Rev. D. T. Owen, Dean of Niagara, and at the evening service the Bishop of the diocese. There have been five Rectors since the opening of the church in 1847. It is expected that the vacancy caused by the death of the late Canon Powell will be filled shortly.

Down-Town Church Workers' Association.—The annual meeting of this association was held in St. George's Parish Hall on Friday the 3rd inst. There was a good attendance and the reports were most satisfactory. During the past year the central headquarters has been established in a new home at 28 St. Patrick

Street, and a home for girls, known as St. Faith's House, has been opened on Beverley Street. During the summer season, 264 mothers, little ones, girls under 12 years of age and grown-up girls were provided with an outing at Jackson's Point and some 1,200 others were taken on excursions to Island Park and other points. In St. Faith's, 16 girls have been received and given an opportunity to lead better lives. Too much cannot be said in support of this excellent, but difficult work, and it deserves the hearty support, financial and otherwise, of the whole diocese. The whole work is under the capable direction of Miss H. D. McCallum.

Wycliffe College.—The annual meeting of the Students' Missionary Society of Wycliffe College will be held in the Sheridan Memorial Hall, Thursday, November 16th, at 8 p.m. Rev. Canon Gould, M.D., will give an address and Mr. A. C. S. Trivett, M.A., will speak on behalf of the undergraduates at the front. Reports will be given of the various students' activities during the summer.

Cobourg.—St. Peter's.—On Sunday, October 29th, the Bishop of Toronto dedicated the following beautiful memorials which had been presented to this church: A pulpit, by Mr. J. E. Boswell, Toronto, in memory of his wife, Gertrude Ellen Osler; reading desks, given by Mr. Boswell, in memory of his son Ernest, who gave his life for his country at Langemark, on April 23rd, 1915; the choir stalls given by the members of the congregation in memory of their late Rector, Canon Albert W. Spragge; a Bishop's chair, given by Mrs. Roe Buck, in memory of her brother, Henry B. Cruso, and her sister, Mrs. A. R. Boswell. All the furniture is in very handsome quarter-cut oak and adds very much to the beauty of the church. On Sunday, October 15th, the 62nd anniversary of the opening of the present church was commemorated. In a short time the 100th anniversary of the beginning of the work of the church in this parish will be celebrated, and steps are being taken to have this event observed in an appropriate way. On Sunday, November 12th, a Mission will be commenced in the parish, the missionary being Rev. W. W. Craig, D.D., Rector of St. Martin's Church, Montreal.

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

Hamilton.—St. Luke's.—Efforts are being made by the women of this parish to send Christmas gifts to the 140 men from the parish at the front. A social for this object was held on October 30th.

"Take No Thought For The Morrow"
MANY brave men spend anxious hours dreading what may happen their helpless children should death make them orphans. The Mutual of Canada issues a policy protecting both the assured and his family. It is payable to the assured's dependents should he die before reaching a specified age, say 60, 65 or 70 years. But should he attain that age, by which time his family would be self-dependent, the proceeds of the policy are payable to the assured himself. This modern policy makes it possible to lay aside anxious thought both for one's self and for others. We will gladly furnish rates on application.

Mutual Life of Canada
Waterloo-Ontario 122

Port Dalhousie.—The sixth annual convention of the Deanery of Lincoln and Welland was held in this parish on Tuesday, October 24th. The attendance was large and the programme helpful. Papers were read on the following subjects: Graded Lessons, Mrs. Keyes; Prayer Book Revision, Archdeacon Davidson, Guelph; Some Experiences of a S.S. Superintendent, Mr. F. B. Waite. A round-table conference was led by Rev. Canon Broughall, St. Catharines, and a model lesson was taught by Mr. Gordon Hern, of Trinity College, Toronto. In the evening the Rev. A. C. Mackintosh, of Fort Erie, gave an interesting talk on his experiences as an army Chaplain. Mr. Mackintosh was with the troops in France for ten months and was wounded. This was followed by an address by Mr. J. W. Hamilton, of Welland, on "Preacher, Teacher and Child," in which the speaker most forcibly emphasized the part which each of these played in the effective working of the Sunday School.

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

St. Thomas.—The Chapter of the Rural Deanery of Elgin met in the Parish House of Trinity Church on the 23rd ult., the Rev. W. F. Brownlee presiding. The subject discussed at the morning session was

THE PRACTICAL
A CHURCH course written expressly for Anglican Sunday Schools

Used in 58 Dioceses

POSTPAID Samples on Request

12TH YEAR OF PUBLICATION

Write to THE PRACTICAL PUBLISHING CO. Box 2174, Montreal, Que.

Four-Year Lesson Course

To Eastern Investors in British Columbia Property

This Corporation's New Branch Office in Vancouver is prepared to take charge of investments of all descriptions in British Columbia, manage properties, make collections, sales, etc.

A strong advisory board of well-known business men, an experienced manager and a well-organized office assure promptness and efficiency in handling financial agencies.

THE TORONTO GENERAL TRUSTS CORPORATION

President..... Featherston Osler, K.C., D.C.L.
General Manager..... A. D. Langmuir
HEAD OFFICE, TORONTO
Vancouver Branch..... Bank of Ottawa Bldg., Vancouver

that of raising missionary money, and church extension in this area. It was decided to introduce the duplex system to be used by all the parishes throughout the Deanery of Elgin. It was also decided to support the Mission at Yarmouth Heights and include it in the extension of this deanery. An address was given in the morning by the Rev. W. E. Taylor, Ph.D., on "Work in China," and in the afternoon, the Rev. Chas. Miles, of Aylmer, addressed the meeting on the subject of the National Mission in England.

Wolseley.—This parish has few families, but under the able leadership of the Rev. C. L. Langford, they recently erected and paid for a substantial closed-in church shed, costing about \$500.

St. John's.—A memorial service for 12 members of this parish, who have lately fallen in battle, was held on October 29th.

Mitchell.—A successful Deanery meeting and S.S. Convention was held here on the 26th ult., when addresses were given by the Rev. W. H. Dunbar on "Parochial Visitation," Rev. F. C. Ryott on "Rural Sunday Schools," and Rev. Canon Gunne on "Sunday School Inspectors and their Work." Nearly 80 delegates were present.

Blenheim.—The Rev. E. C. Jennings was presented with a purse of gold by fellow members of the Masonic Lodge of Blenheim on leaving to assume charge of St. John's Church, Brantford.

Sarnia.—**St. John's.**—The Rev. Canon Howitt, of Hamilton, has just finished an eight-days' Mission in this parish. The attendance, though not as large as could be wished, was steady and the interest intense throughout. Real results were evidenced in the after meeting. The afternoon addresses for the deepening

of the spiritual life were much appreciated, and the Mission will be remembered long and gratefully by all who were privileged to attend.

Woodstock.—A meeting of the Chapter of the Deanery of Oxford was held in Old St. Paul's Church on October 2nd. The afternoon session was devoted to Sunday School work, when papers were read by Mrs. Robinson, Strathroy, Miss Johnson and Mr. F. Anderson, Woodstock, Rev. H. E. Bray, Thamesford, Rev. T. B. Howard, Tilsonburg, and addresses were given by Rev. K. Alexander, Woodstock, and Rev. T. G. Wallace, Toronto.

ALGOMA.

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

Sturgeon Falls.—The Archbishop of Algoma conducted a memorial service in this parish on the evening of All Saints' Day, for the late Lieut. Harold Piercy, son of the Rev. Canon Piercy, Rector of the parish. We extend our deepest sympathy to Canon Piercy and his family in their sorrow.

MOOSONEE.

John George Anderson, D.D., Bishop, Cochrane, Ont.

Porquis Junction.—The Ven. Archdeacon Woodall has returned to Porquis Junction from the far North. His journey of 10 days from Moose Factory was a race with winter. Far down the Moose River his canoe was frozen in, and for some distance his crew had to break the fresh ice to reach open water. A few days later they found the Frederick House frozen so firmly that they had to return and continue their journey up the Abitibi. They finally landed about 10 miles from Cochrane and had to "beat it" into town through 8 inches of snow. Although it was July 29th that N. Ontario was swept with fire, it was not until September 20th that the Archdeacon heard of the loss of his church and house and all his earthly possessions. On his arrival at Coch-

DO YOU NEED FURNITURE?

Write for our large photo illustrated Catalogue No. 20—it's free to you.
THE ADAMS FURNITURE CO., Limited
Toronto, Ontario

rane the Archdeacon was in the position of not knowing where to find his wife and family, as he had no news of them later than August 30th, when they were refugees at Timmins. Much was his surprise and joy to find that through the efforts of Mrs. Woodall and the Rev. J. D. Paterson, of Timmins, a new rectory has arisen out of the ashes of the old one at Porquis Junction.

RUPERT'S LAND.

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

Winnipeg.—**Obituary.**—Word has been received of the death of Rev. H. A. B. Harrison, former Rector of St. Stephen's Church, East Kildonan, at the home of his parents in Birmingham, England, October 23. Mr. Harrison had felt the call of service to his country and had accepted work in a military hospital in his home parish. He had been in England about three weeks when the end came. He had written to friends in East Kildonan after his arrival in England to say he had had a long and rough voyage and that he had been ill on board, but none of his friends here had any indication of the serious nature of his illness. Mr. Harrison graduated from Wycliffe College, Toronto, in 1911 and was ordained a Curate of Bishop Cronyn Memorial Church, London, Ont. He came to Winnipeg in 1912 to take charge of St. Matthew's Church during the absence of Rev. R. B. McElheran, and was later appointed by the Archbishop to take charge of the new parish of St. Stephen's, East Kildonan. The work of the Anglican Church in that district will stand as a tribute to his faithful and untiring energies. He had been married about three years.

St. John's College.—The Rev. J. A. Shirley, a graduate of Toronto University and of Wycliffe College, received the degree of Bachelor of Divinity from St. John's College, Winnipeg, on the 3rd inst.

Boissevain.—The Deanery of Turtle Mountain met at Boissevain on October 5th. At the morning session Ven. Archdeacon Thomas, G.M., addressed the Deanery on the needs of the H.M.F., and urged the necessity for a vigorous campaign. A consultation followed, which revealed the possibilities of the various parishes in regard to this fund. The Rev. W. A. Fyles, S.S. Field Secretary, also addressed the meeting in the interests of the S.S. Association. The afternoon session was addressed by the Rev. R. H. A. Haslam, B.A., M.S.-C.C., missionary from Kangra, India. Mr. Haslam spoke with convincing eloquence of the tremendous work that challenged the Church in India, and the wonderful opportunities of the present. In the evening a public service was held in St. Matthew's Church, at 8 o'clock. In spite of the busy season the church was well filled, a good proportion of the congregation being men. The Ven. Archdeacon Thomas read the service, and Mr. Haslam delivered an address. His subject was: "India in relation to the Empire in the present Crisis." It was an educative and inspiring address, and was followed throughout with close attention, although Mr. Haslam spoke for an hour and twenty minutes. "I put off an important engagement to attend the service," said

To Investors

THOSE WHO, FROM TIME TO TIME, HAVE FUNDS REQUIRING INVESTMENT, MAY PURCHASE AT PAR

DOMINION OF CANADA DEBENTURE STOCK

IN SUMS OF \$500 OR ANY MULTIPLE THEREOF.

Principal repayable 1st October, 1919.

Interest payable half-yearly, 1st April and 1st October by cheque (free of exchange at any chartered Bank in Canada) at the rate of five per cent per annum from the date of purchase.

Holder of this stock will have the privilege of surrendering at par and accrued interest, as the equivalent of cash, in payment of any allotment made under any future war loan issue in Canada other than an issue of Treasury Bills or other like short date security.

Proceeds of this stock are for war purposes only.

A commission of one-quarter of one per cent will be allowed to recognized bond and stock brokers on allotments made in respect of applications for this stock which bear their stamp.

For application forms apply to the Deputy Minister of Finance, Ottawa.

DEPARTMENT OF FINANCE, OTTAWA,
OCTOBER 7th, 1916.

DO YOU NEED FURNITURE?
 Our large photo-illustrated catalogue No. 20—it's free to you.
THE FURNITURE CO., Limited
 Toronto, Ontario

Archdeacon was in the position of knowing where to find his family, as he had no news other than August 30th, when refugees at Timmins. Much surprise and joy to find that the efforts of Mrs. Woodall, v. J. D. Paterson, of Timew rectory has arisen out of the old one at Porquis

PERT'S LAND.
 Matheson, D.D., D.C.L., bishop and Primate, Winnipeg, Man.

Obituary.—Word has been received of the death of Rev. H. Matheson, former Rector of St. Andrew's Church, East Kildonan, at the home of his parents in Birmingham, Ontario, October 23. Mr. Matheson felt the call of service to the church and had accepted work in the hospital in his home parish in England about three years before the end came. He had many friends in East Kildonan and in England to say the least. He had a long and rough voyage, but he had been ill on board. His friends here had any idea of the serious nature of his illness. Mr. Harrison graduated from the University of Toronto, in 1911, and was appointed Curate of Bishop's Memorial Church, London, Ontario, and came to Winnipeg in 1912. He was in charge of St. Matthew's Church in the absence of Rev. J. A. Paterson, and was later appointed by the Archbishop to take charge of the new parish of St. Andrew's in East Kildonan. The work of the Anglican Church in that district has been a tribute to his untiring energies. He has been married about three years.

College.—The Rev. J. A. Paterson, a graduate of Toronto University, of Wycliffe College, rector of St. John's College, Winnipeg, was 3rd inst.

The Deanery of Turtle Mountain at Boissevain on October 8th in the morning session Ven. Archdeacon Thomas, G.M., addressed the congregation on the needs of the campaign. A consultation was held in the evening at the various parishes in the Deanery. The Rev. W. A. Field, Secretary, also addressed the congregation in the interests of the campaign. The afternoon session was addressed by the Rev. A. Haslam, B.A., M.S., rector of St. John's College, In-Haslam spoke with confidence of the tremendous work of the church in the Deanery. In the evening a service was held in St. Matthew's at 8 o'clock. In spite of the season the church was well filled. A good proportion of the congregation was made up of the young men. The Ven. Archdeacon read the service, and delivered an address on the occasion. His address was: "India in relation to the present Crisis." It was a suggestive and inspiring address followed throughout attention, although Mr. Paterson for an hour and twenty minutes put off an important engagement to attend the service," said



RUPTURE
 For 50 years we have studied this painful affliction, and have tested and examined every known appliance for its relief.
 No wonder, backed by improvements of our own invention and manufacture, we have achieved a wonderful measure of success in fitting trusses.
 Our trusses are easy and comfortable to wear, and are, moreover, guaranteed to retain the rupture.
 Headquarters for crutches. 75-H
AUTHORS & COX
 Helps for the Afflicted
 135 Church St., Toronto

St. Augustine
 (REGISTERED)



J.S. HAMILTON & CO
 MANUFACTURERS
 AND PROPRIETORS St. Augustine
 BRANTFORD, CANADA.
 F.O.B. Brantford, Ont.
 Case 19 Qts. \$5.50
 " 24 Pts. 6.50
 Including War Stamps.

ACCIDENT SICKNESS INSURANCE
 — THE —
Dominion of Canada
 Guarantee and Accident Insurance Co.
 TORONTO

DO NOT FORGET
 OUR ADDRESS IS
62 Church St., Toronto
 COR. OF COURT STREET.
 OUR PHONE IS MAIN 7404
 We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.
The Monetary Times Printing Co. of Canada, Limited.

PROUD THOUGHT.
 "We have had enough of the swagger of kings with swords. We mean to see that the democracy which is fighting for its life never has to fight for its life again."—Daily News.

one man, "but I would not have missed it for the world." It is to be hoped that the M.S.C.C. will continue to use its missionaries, when possible, for the education of the Church at home.

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

Saskatoon.—St. John's.—One hundred and fifty members of this parish have enlisted since the war began, 14 of whom have been killed in action. Arrangements are being made to send Christmas presents to those at present at the front.

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

Calgary.—The day before he left for Montreal, the Bishop held a special Confirmation in the Pro-Cathedral, when seven men were confirmed, six being soldiers. Of the six, three were Indians from the Blood Reserve, who have been pupils of the Church of England Boarding School. Of the three, one, Joe Mountain Horse, has been made Corporal in the 191st, the battalion to which all belong, and he and his many friends are very proud of his promotion. All three are fine fellows, quite certain to give a good account of themselves.

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

Edmonton.—St. Mark's.—Harvest Thanksgiving was held in this church on October 8th. The enlarged church was tastefully decorated, the new pulpit being specially attractive. The Rev. H. Alderwood took as his theme "The certainty of the spiritual harvest."

Jasper Place.—St. John's.—A large congregation attended Harvest Thanksgiving service on October 15th. The special preacher was the Rev. J. W. Storey, of Toronto. Mr. Storey preached in St. Mark's in the evening, and returned to Calgary the following morning.

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


Terrace.—St. Matthew's.—This church was filled with an attentive congregation on Sunday afternoon, October 22nd, when Bishop DuVernet administered the rite of Confirmation to four lads presented by the Rev. T. J. Marsh. It is a matter of great rejoicing to Mr. Marsh's many friends that his health is much improved. The Sunday previous the Bishop and Mr. Marsh were endeavouring to reach Terrace for this Confirmation service, when the train was held up at Pacific for 24 hours on account of a mudslide. Mr. Marsh at once arranged for a service in a first-class railway coach, which, through the kindness of the G.T.P. officials, was put at his disposal. There were over 40 present and the singing was hearty, Mr. Marsh taking the service and the Bishop preaching. One man remarked at the close: "What was a mishap has turned out a blessing."

KOOTENAY.
 Alexander John Doull, D.D., Bishop, Vernon, B.C.

Kelowna.—A meeting of the clergy of the N. Okanagan Deanery was held on October 17th, at Kelowna. The

DO YOU NEED A LANTERN, SLIDES, OR RENTAL SETS?
 Write for Catalogue and New Rental List.
THE PRESBYTERIAN LANTERN SLIDE DEPARTMENT
 96 Queen Street East, Toronto.
 Saskatchewan, Alberta and British Columbia customers supplied from our Western Agency
D. A. CHALMERS, Manager.
 Westminster Review Publishing Office, 1317 Haro Street, Vancouver, B.C.

"Well, Mrs. Wallace! What in the world are you doing here? I least expected to see you." "Well, to tell you the truth, I am as much surprised myself."
 "You know that Walter has enlisted in the Aviation Corps and has just left for England. He had me go to Toronto, and spend a few days with him before he left. We stayed at the Walker House. I had a splendid visit with him, and they made it so comfortable and pleasant for us at the Hotel that I really had to forget the seriousness of my visit."
 "It just seemed as though they could understand my feeling, and the proprietor, Mr. Wright, who always has his eye on everyone and everything, makes doubly sure that all the lady guests are always comfortable. I have made up my mind to spend a week in Toronto a little later on and you can be sure that I will stay at the



WALKER HOUSE
 Toronto's Famous Hotel
TORONTO - CANADA
 GEO. WRIGHT & CO., Proprietors

Ven. Archdeacon Green, R.D., presided, and the clergy present were the Revs. Despard, of Oyama, Cleland, of Penticon, King, of Armstrong, Laycock, of Vernon, and Solly, of Summerland. On the Monday evening a lantern lecture on "The growth and development of Gothic Architecture" was given by the Rev. E. P. Laycock in the Parish Hall. On the Tuesday morning the conference opened with Holy Communion in the beautiful stone church at 8 a.m., and the morning session was held in the choir vestry at 10 a.m., when a paper on "The Criticism of the Old Testament," was read by the Rev. J. A. Cleland. The afternoon session was devoted to business. It was decided to hold the next conference at Vernon in February next. The special

preacher at the evening service was the Rev. H. A. Solly.

A beautiful new organ has been placed in Kelowna Church, and has been built by a local organ builder.

TENTH ANNUAL CONFERENCE, ARCHDEACONRY OF SIMCOE.

(Continued from page 715.)
 lost. Is she doing this? Is she being throttled by respectability? Then impurity is a danger. What are we doing to check this? Are the young being taught to be on their guard against it? "Have love one to another." Do we find this in the

Swollen Joints

If people who are crippled with swollen joints—wrists, ankles and knuckles—could only be made to realize that the root of their troubles is in the kidneys and the bladder, it would be easy to get them to send for the free sample of Gin Pills and put them on the way to recovery.

In Watertown, N.Y., lives Alexander La Due, aged 73. For years he suffered from kidney trouble, trying various remedies and doctor's medicine. Then he read an ad. of

Gin Pills FOR THE KIDNEYS

He writes as follows: " I sent for two boxes. They did me more good than all the medicine I had taken. After I used the first two I sent for two more boxes, and I am satisfied, and also know, that Gin Pills are the best kidney remedy made."
 All druggists sell Gin Pills. 50c. a box, 6 boxes for \$2.50. Sample free upon request to
National Drug & Chemical Co. of Canada, Limited, Toronto
 U. S. Address—Na-Dru-Co. Inc. 202 Main St., Buffalo, N.Y.





Old Dutch For Floors All Spick and Span



Church? There is a most decided lack of love one to another. Rev. C. W. Holdsworth opened the discussion. After the war we shall have (1) the problem of unemployment, (2) the care of the disabled, and (3) the setting at rest the war spirit. No doubt the unemployment problem will right itself after a while. But the displacing of those who have taken the places of those at the front

Telephone Main 2686

TORONTO CARPET CLEANING CO. Specialists in Carpet Cleaning 67 LOMBARD ST.

CHICKENS 21 cents a Lb.

We are paying the above price for crate-fed Chickens, bled and picked clean to the wing tips. WALLER'S 707 Spadina Ave., Toronto Write for our Weekly Price List on all kinds of Poultry.

EARN \$10.00 A WEEK AT HOME The Hosiery trade is booming Help to meet the huge demand Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial. Write for particulars, rates of pay, etc. Send 2 cents in stamps. Auto-Knitter Hosiery (Can.) Co., Ltd. Dept. 213E; 257 College St., Toronto

REED, SHAW & McNAUGHT INSURANCE Phone M. 6848 TORONTO

Municipal Debentures can now be obtained to yield the investor 5% to 7 1/2% with absolute safety. Write for particulars. BRENT, NOXON & COMPANY Dominion Bank Building, Toronto

Drink... Tripure Water. Distilled and Aerated Purest in the World No Germs or Other Impurities in it. Phone Adol. 420

will cause bad feelings. Church must pacify. All very well to talk of assignment to this and that work. Some will not be assigned. Care of disabled. Re-education will be needed. The Church has no equipment for this work. The Church must try to bring to the heart of man the need of God.

At 8 p.m. a public missionary meeting was held in St. James' Parish House, at which the Archdeacon presided. Mr. L. A. Hamilton spoke on the "Greater Chinese Question." Mr. Hamilton made a tour of the world some time ago principally to see for himself the work of the Church in the foreign lands in company with the General Secretary of the M.S.C.C. He told of the splendid work being done.

The Bishop of the diocese told of the work of the M.S.C.C., playfully prefacing that the audience might consider itself a mission-study class and he its teacher. He gave a brief history of the coming into being of this society—which is the Church in Canada doing its missionary work—and pointed out all its ramifications. Surely everyone went away from the meeting qualified to tell friends and inquirers just what the M.S.C.C. is.



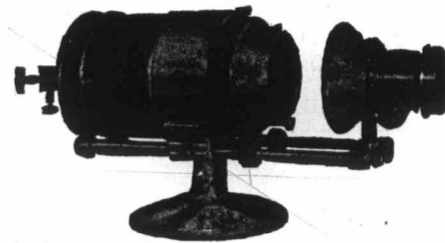
CHRISTIANITY AFTER THE WAR.

(Continued from page 715.)

taught the true significance, or, rather, insignificance, of human action. That the temporary aberration or apostasy of even the chosen people of God would not be permitted to bring to nought the carrying of the Divine purpose to perfection. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His." "Nationality," said Mazzini, "is sacred to me, because I see in it the instrument of labour for the good and progress of all men." The war has re-emphasized this mysterious yet powerful principle. The Gospel reveals its true function as the force which, under varying conditions and surroundings, develops through its several parts the capacities and gifts of the whole race. In Christ alone can the peculiar qualities of each find full expression and become the common property and inheritance of all. "In Him all things consist." He was sent "a Light to lighten the Gentile and the Glory of His people Israel." In the light of His city walk "the nations of them which are saved." The principal of nationality—history teaches—is an indestructible element in the constitution of humanity. The contribution of nationality, revelation insists, is an indispensable element in the fullness of Christ. The redemption and sanctification of the spirit of nationality is one of the great missions of the Christian faith. Upon the success of that mission depends both the safety of humanity and the perfection of that City, which hath foundations, whose Builder and Maker is God.

THE IMPLEMENTING VALUE OF FOREIGN MISSIONS.

By the war, capacities in danger of inundation by prosperity have been rescued; moral fibres attacked by the rust of indulgence have been retempered in the fire of a furnace heated seven times hotter than it is wont to be hated; splendid qualities of sacrifice and service have been aroused and exhibited on an unparalleled scale. All these gains, and others, must be sustained and perfected by some great implementing factor, whose root has no connection with human frailty or passion. Thus only may the world be saved from a



The Projection Lantern

will surely help you in your Sunday School and Church work. All over the land this is being recognized by the foremost workers in religious organizations. together, the picture and the word, will create interest and banish empty seats. The Sunday School, the week evening meeting and even the Church services will feel the influence of the Lantern, if some thought be given to planning for its effective use. Potter's is a clearing house for lanterns—the best makes are on display. A dark room for demonstrating purposes is at the service of all interested. We can help you if you will let us. Hymn slides and Church service slides, 15c. each—other slides too for sale and rent. War slides, patriotic and other interesting subjects at this time in large number, for sale and rent.

CHAS. POTTER, Optician, 191 Yonge Street TORONTO

repetition of a restless and uneasy peace which is based upon the power of the policeman. Thus only may mankind be led into a new day—blessed by a peace retaining all the moral equivalents of war and founded upon an unbreakable union of hearts and ideals. That implementing factor is found, pre-eminently, in the worldwide message of the Christian missionary, the brotherhood of men in the Fatherhood of God. "Behold your God will come even God with a recompense." Is there any pathway visible, across the

loss and ruin of the war, for the coming of the God of recompense? The recompenses of God takes on the form of added responsibilities. "My Father," said our Lord, "worketh hitherto, and I work." Of the last state of the redeemed it is written, "His servants shall serve Him, and they shall see His face." The penetration of the non-Christian world into the realities of the war and their preception of the real issues at stake is one of its most impressive and unexpected features. The nation or people which looks only for increased

Invest Your Money in Canada

The Dominion Government urges that Canadian Securities should be held by Canadian investors. Taxation is likely to be imposed at the next Session of Parliament on non-Canadian Securities. You can be patriotic and, at the same time, obtain a certain 5 per cent. for your money by investing your surplus funds in

Standard Reliance Mortgage Corporation Debentures

This Canadian Security does not fluctuate in value. It is payable at certain fixed periods. Meantime, it bears interest at 5 per cent., payable half yearly at your local bank, in cash, on the day it is due.

Canadian Government statistics show that never a dollar has been lost in Mortgage Corporation Debentures. These Debentures are issued in denominations of \$100 and upwards, for a fixed period or to suit your convenience.

Write for our booklet entitled "Profits from Savings." It explains what these Debentures are and why they are so good a security. Address Dept. 5



STANDARD RELIANCE MORTGAGE CORPORATION Head Office 62, Ontario Street, Toronto

Branches: Ayr, Brockville, Chatham, Elmira, New Hamburg

VICKERMAN'S SERGES and CHEVIOTS

are serviceable and dressy. The weight and the weave is varied to suit the purpose and the season. But the quality is the best throughout.

ASK YOUR TAILOR.

Canadian Selling Agents

NISBET & AULD, LIMITED TORONTO.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

**ection
ern**

help you in your Sunday Church work. All over the being recognized by the fore- in religious organizations. d can never equal: the two inish empty seats. The Sun- ervices will feel the influence ctive use. on display. A dark room for can help you if you will let us. s too for sale and rent. War re number, for sale and rent.

Yonge Street

ruin of the war, for the the God of recompense? enses of God takes on the ded responsibilities. "My aid our Lord, "worketh id I work." Of the last e redeemed it is written, nts shall serve Him, and see His face." The pene- the non-Christian world lities of the war and their of the real issues at stake s most impressive and un- atures. The nation or h looks only for increased

Canada

dian Secur- Taxation Parliament atistic and, nt. for your

poration

value. It ne, it bears your local

ver a dollar ebentures. ns of \$100 suit your

Savings." why they

LIANCE ORATION

ville, Chat- lamburg

AN'S VIOTS

is varied to suit best throughout.

LIMITED

WHOOPING COUGH
SPASMODIC CROUP ASTHMA COUGHS
BRONCHITIS CATARRH COLDS 24

Vapo-Cresolene
Est. 1879

A simple, safe and effective treatment avoiding drugs. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. It is a boon to sufferers from Asthma. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy; soothes the sore throat and stops the cough, assuring restful nights. It is invaluable to mothers with young children.

Used While You Sleep

Send us postal for descriptive booklet sold by DRUGGISTS
VAPOR-CRESOLENE CO.
Lansing Miles Bldg., Montreal

Send Them To PARKER

Anything in the nature of the cleaning and dyeing of fabrics can be entrusted to Parker's Dye Works with the full assurance of prompt, efficient, and economical service.

Make a parcel of goods you wish renovated, attach written instructions to each piece, and send to us by parcels post, or express. We pay carriage one way. Or, if you prefer, send for the booklet first. Be sure to address your parcel clearly to receiving dept. H.

PARKER'S DYE WORKS LIMITED
791 YONGE STREET TORONTO 42



A FEW DROPS

of O-Cedar Polish on a piece of dampened cheesecloth will work wonders with your furniture, floors and woodwork. Thousands of women are daily using



(Made in Canada)

It will remove all dirt, bring out the original beauty of the grain, and put on a high, hard, lasting lustre—all at the same time. Try it at our risk, and be convinced. It is guaranteed.

FROM YOUR DEALER, 25c. to \$3.00

CHANNELL CHEMICAL CO., Ltd.
Toronto, Can.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70. Estd. 1888. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

privileges as the result of the war fails to recognize the day of its visitation and will be unknown of the God of Recompense.

"Comfort ye, comfort ye, my people, saith your God. . . The voice of Him that crieth in the wilderness: Prepare ye the way of the Lord, make straight in the desert a highway for our God . . . the glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Correspondence

CAST-OFF GARMENTS.

Sir,—We would be very grateful for any cast-off garments that your readers may have to spare, and will gladly send for them on the receipt of a phone to Main 6630, or a card to the address below.

H. C. Dixon,
Trinity Rectory,
417 King E.,
Toronto.

THE CHURCH AND THE S.S. SCHEME.

Sir,—In your issue of this date under the heading, "The Church and the S.S. Scheme" you talk of a "Scheme that would make provision for both Bible and Prayer Book instruction." Why this distinction, "Bible" and "Prayer Book?" If the "Prayer Book" is not "Bible," it should not be taught at all in a Sunday School. Surely the "Prayer Book" is what the Church has deduced from the Bible as God's plan of salvation through a divinely organized institution, and if we teach this alone for the forty-five minutes allotted each week to such an important subject we will be giving more genuine Bible instruction than by explaining a short passage of Scripture, particularly as so few teachers are qualified to teach a Scripture lesson and harmonize it with the Church (God's) plan.

The "Prayer Book" is "Bible" truth condensed into a form that is applicable to the everyday life of men (and children especially). Daily "Bible" readings with Sunday "Prayer Book" lesson is about all the average Sunday School can accomplish. I do not think the Sunday School Commission has grasped this.

A. W. Crysler,
Superintendent St. Alban's S.S.

AGGRESSIVENESS—A SUGGESTION.

Sir,—There is an urgent demand upon the Church at present to set forth its message in a more aggressive spirit than heretofore. Said the Bishop of Wakefield recently: "We want not only to put more religion into our war, but more war into our religion. We have been too quiet in our religious ways. . . Just as the war found almost every department of English life unready, so it found the Church too acquiescent in things as they were. We have not had enough aggressive Christianity." There are many modern sects and movements which, without a quarter of the Church's weight of Truth behind them, have caught the public mind and won popular respect by sheer aggressiveness. For example, the Salvation Army, Christian Science. The reason is not far to seek. Aggressiveness is the demonstration of Faith; and Faith is the most contagious thing on earth.

There is one line of aggressive activity—one of many—we have ne-

glected to our detriment. I mean aggressiveness in print. In a land where distance is so large a problem and human agents of necessity are at a disadvantage, a great deal can and should be done by more active literature campaigning. Let the Synods of the Church allocate large sums for the maintenance and circulation of regular Church papers, Christian evidence pamphlets, up-to-date leaflets upon social and scientific subjects written by experts (not pious sentimental tracts!) The results, I believe, would be inestimable. By such means remote settlers, lumber camps, mining camps, would be kept in touch with the Church's message in a way it is impossible to compass at present.

I was talking to some boys in the bunkhouse of a large mine recently. "Why won't you fellows turn out to a service?" I asked. "Well, sir, I'll tell you," was the reply. "We've had a pretty cheap lot of preachers around from time to time and the boys are fed up." And that's the truth. But suppose we spent the cost of a few men in mailing literature. Those boys would read it and discuss it. When they got into town again you would find them at church. In a very sparsely inhabited parish I ran an aggressive and unconventional monthly for a year. It did more to plant the Church, to bring in the Agnostic and rebel elements than five years of occasional services and visits



A TEAPOT TEST

will convince you of its sterling merit. Let us send you a trial packet at the same price you now pay for ordinary tea. Black, Mixed or Green. Address Salada, Toronto. B 192

would have done. In the same way the "War Cry" keeps the Salvation Army alive in the West, and its free distribution is a splendid investment for the Salvation Army.

Can we not persuade our Synods and executives to take this matter in hand? Who will move for a centrally organized Church Press and Literature Bureau? But you must have it modern and unconventional, touching the pulse of the man outside as well as of the faithful. Grandmotherly missionary society methods emanating from superior Church dignitaries won't do!

W. H. Bridge,
Christ Church,
Cranbrook, B.C.

SERIOUS NURSES.

"Perhaps those nurses who are keenest to help are those who need reminding that both officers and men love a touch of humour, even when things are at their worst."—Hospital.

ONE WOMAN'S THOUGHT.

"I hate and loathe the sight of the extravagantly dressed woman nowadays. She infuriates me. She has no right to spend a great deal of money on her body."—Queen.

Best Nerve Specialist in England Was Consulted

But Nervous System Failed to Respond to Treatment Prescribed

Nervous disorders frequently result from injury to the nerves in accidents or because of the shock to the system.

The writer of this letter was injured in a mix-up with some colts, remained unconscious for three weeks, and in spite of continued treatment in hospital could not obtain restoration of the internal nerves which control the action of the digestive and other vital organs. He travelled to Europe and consulted England's greatest nerve specialist. Relief was only temporary in spite of many treatments used.

His letter gives the facts briefly and tells how he was finally cured by using Dr. Chase's Nerve Food. Can you imagine any more severe test of this great nerve restorative?

Mr. Henry F. Venn, Cefu Ranch, Malakwa, B.C., writes: "Dr. Chase's Nerve Food has restored by nervous system and given me new health.

Having met with a severe accident seven years ago, from which I was unconscious and which left my nerves in a very sore plight, I was treated by doctors galore and consulted one of the greatest nerve specialists in England, but nothing seemed to do me much good. Hypophosphites, and, in fact, all and every kind of nerve mixture in almost every form was used, but never with more than temporary benefit.

"But Dr. Chase's Nerve Food has acted very differently, for it has built up my nervous system until I feel like my old self again. If this medicine will do for others what it has done for me, I shall not regret having written this letter. I have recommended the Nerve Food personally to many, and shall always esteem its great restorative value."

Dr. Chase's Nerve Food, 50 cents a box, all dealers, or Edmondson, Bates and Co., Ltd., Toronto.

Jubilee Year
1866 1916

A Church Residential and Day School for Girls
New Buildings—Beautiful. Healthy Situation with 7 acres of playing fields.

HOUSEHOLD SCIENCE. MUSIC. PAINTING

Principal, Miss Walsh, M. A. (Dublin)
Vice-Principal, Miss Nation, M. A. (Trinity College.)
Head Mistress, Junior School, Miss A. M. V. Rossiter, (Higher Certificate National Froebel Union). Late of Cheltenham Ladies' College. For Calendar apply to the Bursar.

The Bishop Strachan School
College Heights Toronto

THE GENERAL THEOLOGICAL SEMINARY
Chelsea Square, NEW YORK

The Academic Year begins on the last Wednesday in Sept.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.



Branksome Hall

10 Elm Ave. Rosedale, Toronto
A Residential & Day School for Girls

Hon. Principal, Miss M. T. Scott.
Principal, Miss Edith M. Read, M.A.

Preparation for the University and for examinations in music. Art and Domestic Science Departments. Thoroughly efficient staff. Large playground. Outdoor games, tennis, basketball, rink. Healthful locality.

PRIMARY SCHOOL FOR DAY PUPILS.
Autumn term will begin Sept. 14th.

For Prospectus apply to the Principal.

Ridley College
St. Catharines, Ont.

Church School for Boys

Boys prepared for the Professions and for Business.

Matriculation Scholarships have been won in five out of the last six years; three in 1913, and four in 1914.

REV. J. O. MILLER, M.A., D.C.L.,
Principal

Church Brass Work
MEMORIAL BRASSES. RAILS. VASES.

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

MEMORIAL WINDOWS
ENGLISH ANTIQUE STAINED GLASS

LYON GLASS CO.
141 3 CHURCH ST. TORONTO ONT.

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Graduate Nurse. Practical Christian Work. Fall Term opens September 30th.

179 Gerrard St. E., Toronto Principal, MISS T. A. CONNELL

HAVERGAL LADIES' COLLEGE

Main School 354 JARVIS ST. Honor Matriculation, Art, Music TERM OPENS September 14th	Coverley House 372 JARVIS ST. Domestic Science Gymnastic Training Course Home Nursing	Junior School 51 ST. CLAIR AVE. WEST Boarding and Day School Large Grounds Games	Preparatory School 278 BLOOR ST. W. (Late Westbourne) Preparatory and Kindergarten for Boys and Girls TERM OPENS September 12th
--	--	--	---

MISS KNOX, PRINCIPAL, TORONTO

WYCLIFFE COLLEGE
TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO.

WANTED
A COMPETENT ORGANIZER

THE Church of England Diocese of Calgary has under way a campaign for raising funds locally for church needs, and the committee of business men having the matter in hand require the services of a competent organizer and canvasser (clergyman or layman) to take active charge of the campaign in co-operation with the Committee. It is expected that this work will require several months to complete, and will require energy and resourcefulness by one who will be able to present the facts forcibly by correspondence and orally.

Apply with remuneration proposals, references, etc., to
The Advertiser, P.O. Box "B", Calgary, Canada

PEACE **VICTORY**

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY
Makes Linen Last. Try It.

New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

JONES AND WILLIS

Ecclesiastical Art Workers

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass Mosaics, Embroideries.

MEMORIAL WINDOWS and TABLETS
In Metals, Marble, Mosaics, etc.
43 Great Russell St., London, Eng.
Also at Birmingham and Liverpool.

MEMORIAL WINDOWS

WILLIAM PAPE
QUEEN ST. LEEDS, ENGLAND.

E. C. WHITNEY
Wordsley, Staffs., England

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.

Enquiries Solicited, and Comparison of Value Invited.

ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)
14 GARRICK STREET
LONDON, W.C. - ENGLAND

MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS
Est. 1891
380-ADELAIDEW TORONTO.
Booth & Mackey, Props

STAINED GLASS MEMORIAL WINDOWS

designs & estimates on request
specialists for sixty years

ROBT M'CAUSLAND LIMITED
11-13 SPADINA AVE TORONTO

The Old Meneely Foundry
MENEELY & CO.
Watervliet (West Troy), N. Y.

Chimes, Pells, Church, School and other Bells
Memorials. Unequaled musical quality.
Highest Grade. Genuine Bell Metal. - 90 Years' Experience