

my return to Canada by the first of May. My brother Bishops in British Columbia had undertaken to carry on for me until that date, and before my return a request was sent to our Primate for the appointment of some Canadian Bishop to be with our forces overseas continuously.

"The number of confirmation services I held the previous year was eighty-six; this year I have held eighty-seven services in England and France. The number confirmed last year was 658; the number this year 512, including one Major-General and twenty-four other officers, six nurses and thirty W.A.A.C.'s. Many of the services were in hospitals, where individual patients were confirmed in their beds. The number of those confirmed is not very great, but the comfort received by these suffering soldiers from one's ministrations amply repay for any effort put forth to minister to them."

The letter to Bishop de Pencier from the committee of the House of Bishops, sitting at Ottawa on May 23rd, contained the following resolution:—

"This committee of the House of Bishops of the Canadian Church, called together at the instance of the Primate to confer with Colonel Almond, the Director of Chaplains' Ser-

vices, and also to consider the Bishop of Fredericton's report, having heard from the Bishop of Fredericton and Colonel Almond of the splendid services of the Bishop of New Westminster as Chaplain at the front, deeply impressed with the importance of his continuing his work, in the interests of the men, and for the completeness of the Church's ministry at the front. The committee therefore, while deeply appreciating the sacrifice which the Bishop of New Westminster has already made, nevertheless feels constrained to appeal to him to consent to return overseas, as representative of the Bishops in Canada in the Chaplains' Service for another year."

"The committee further urges the diocese of New Westminster to share in the sacrifice involved by consenting to the renewed absence of their Bishop for this essential service and promise to supply such Episcopal ministrations as the diocese may require."

"The committee would respectfully request the Bishop of New Westminster to report his decision to the Primate as soon as possible."

Bishop de Pencier urged that the executive committee act in conjunction with the ecclesiastical authority of the diocese as a tribunal to decide any cases where clergy are undecided whether or not to go overseas. He said "The Bishops of the Mother Land feel very keenly that there should be no possibility of anyone questioning the willingness of their clergy to serve with the forces of the Empire in any capacity where they can be of most use." Certain tribunals have been arranged by some of the Bishops who realize that the duty of the Bishops of the Church is to secure an adequate provision for a continual supply of Chaplains for the service and for steady ministrations in the home parishes. We have sent from British Columbia many clergy and many more are desirous of offering themselves for this work.

The Synod by special motion confined its work solely to the question of Prayer Book Revision, led by the Ven. Archdeacon Heathcote. The discussions were of the most detailed kind, dealing largely with words and phrases. The Synod reaffirmed its decision of last year in urging that the Athanasian Creed be placed in the body of the Prayer Book without any rubrical direction, as in the Irish Prayer Book.

"DAVID AND HIS MIGHTY MEN."

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city, where justice, good will, and brotherhood prevail, can permanently abide; that the acceptance of Jesus and His Kingdom can alone save the world from war and destruction, that nations must base their relationships on His truth, as individuals have done, and that the Kingdoms of the world must become the Kingdoms of our Lord and his Christ.

Brethren, these are the big things of life and religion. Let us concentrate on them as never before. Let us teach them by word and far more by deed. So shall we prove that we have not been altogether unworthy recipients of the privileges secured to us and our children, by the life blood shed in the trenches of France and Flanders.

"They died that we might live—
Hail and Farewell!
All honour give
To those who nobly striving nobly fell
That we might live.

Eternal honour give—
Hail and farewell!
To those who died
In that full splendour of heroic pride
That we might live."

Always Had Headaches

Liver Was Torpid and Bilious
Spells Brought Sick Headaches
—Lost Much Time, But is
Now Completely Cured.

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No treatment so quickly awakens the action of the liver and bowels as Dr. Chase's Kidney-Liver Pills. For this reason this medicine is wonderfully popular and has enormous sales.

Mr. Charles R. Tait, Newton, N.B., writes: "I was nearly always troubled with headaches, and would often have to stop work for a day or two. I lost many a night's sleep every month with bilious sick headaches, and although I tried doctors' medicines, and also many other patent medicines, it was without success. When I had these headaches I would vomit, and could keep nothing on my stomach.

"I purchased a box of Dr. Chase's Kidney-Liver Pills from G. M. Fairweather, druggist, of Sussex, N.B., and after taking one box I was so much relieved that I continued to take them until I am now completely cured. My advice to anyone suffering from sick headaches is to try Dr. Chase's Kidney-Liver Pills and be completely cured."

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

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. Substitutes will only disappoint. Insist on getting what you ask for.

Yes, there is a difference between

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and ordinary tea. Just as there is a difference between fresh strawberries and the canned variety!

WHY?

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showed in his correspondence with the society. Had he itinerated and appointed travelling missionaries as Dr. Stuart and Dr. Strachan did; had he shown the same zeal and energy in the creation of a native ministry that Dr. Strachan displayed, his episcopate would have been one to recall with pleasure as well as with pride. And, if he had been more courteously and Christianly disposed towards those whom he called "dissenters" and "Nonconformists," he would not have disappointed his own hopes, expressed in at least one of his letters, in 1794, to Mr. Secretary Dundas, of seeing them conform to the Church of England.

Without saying more, it is clear that the Church of England in this province did not in the beginning enjoy peculiar advantages. It had a non-resident Bishop, first in London, then in Halifax, finally in Quebec down to 1839.* It could not legally secure clergymen from the United States. Few would come from England; and the creation of a native ministry hardly began before 1820. The clergy were for years paid from England, and their number could not be increased because of the straitened national circumstances caused by the Napoleonic wars. The clergy reserves, through the wrong-headedness of Dr. Jacob Mountain, became a hindrance, not a help, to the Church. Lay readers, who, in Dr. Stuart's day, and in Bishop Strachan's time, did not a little to keep religion alive, were not allowed within the Church by the first Bishop. Travelling missionaries, advocated at first by Dr. Stuart, did not become an organized force till Dr. Stuart's episcopate. And Church-building was, comparatively speaking, negated down to the same period, 1825-1836.

Individual missionaries, on the other hand, from Dr. Stuart (that is from 1786) down, did a great deal by their good living and their vast labours toward keeping the Church alive and toward strengthening it. With a truly missionary Bishop like Dr. Stuart, and a statesman and a resident like Dr. Strachan, the Church increased rapidly, in spite of the turmoil of the fight over the Clergy Reserves, Dr. Jacob Mountain's ill-fated legacy.

*Exception must be made as to the winter of 1834-5, which Dr. Stuart spent in Toronto, in a house provided for him by Government. He was to administer the upper part of the diocese, and his coadjutor, Dr. G. J.

Mountain (as Bishop of Montreal), the lower. His health failing, he returned to England to die.

THE INFLUENCE AND PLACE OF "THE OLD MAN" AMONG THE INDIANS.

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unnecessary as advisers; that it is not the degeneracy of the younger generation which is accountable for their lack of obedience to the voice of age, but their appreciation of the inability of the old to adapt themselves to the new order of things which are in the land.

The old man's influence, good at one time, is doubtfully so now. Morally, he still works for the betterment of his nation, as far as he is able to see; in-so-far as the new conditions demand a change of life from the old, to that extent are his words of doubtful effect on the minds of his hearers. His still eloquent word-painting of the old days is largely responsible for the Indian being so inclined to live on his past and to set his own self-valuation accordingly, never remembering that the white men see him only as he is now.

The Indian must look ahead. This is what the schools ought to work to instill deeply into the minds of the young. They must learn to look ahead and bury the past, if it stands in the way of progressiveness. To teach the children to do so becomes easier as the influence of the old things is gradually taken away, and as the past recedes further and further away from the present.

Those days will never come again, the buffalo will never roam the open prairie any more, the range to the south is covered with settlers who will always be there, so what is the use of looking back. As we tenderly lay our old men into the ground we must bury also our old outlook on life and resolutely turn to the future, with its changed conditions, we must seek to attain that same proficiency our forefathers had in their day and work, in the new sphere that is ours in the land. Our old men praised the deeds in tribal warfare, they condemn the present war. It is against their teaching that so many Indians are now fighting in Europe, it is against their teaching that a foreign soil has taken to itself the Indian blood that has been shed in the great war. But there are other races and creeds in our Dominion that think the same. So we cannot wonder at the Indian if he fails to grasp the real issue at stake. Edward Ahenakew.

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