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Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, JULY 1st, 1915.

No. 26.

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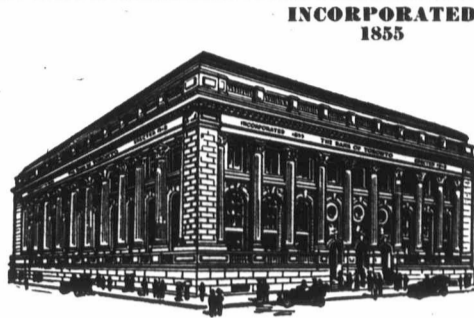
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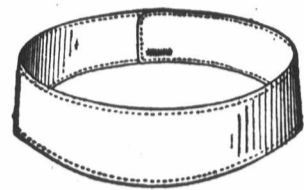
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Extension of Time
General Synod
 OF THE
Church of England in Canada
 The Primate has convened the Seventh Session of the General Synod to meet in Toronto on Wednesday, September 15th, 1915.
 All matters to be brought before the Synod and printed in the Convening Circular must be in the hands of the Hon. Secretaries not later than July 8th, 1915.
 CHAS. L. INGLES,
 408 Brunswick Ave., Toronto.
 FRANCIS H. GISBORNE,
 House of Commons, Ottawa.
 Hon. Secretaries, Lower House of the General Synod of the Church of England in Canada.

Canadian Churchman

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SIXTH SUNDAY AFTER TRINITY.

(July 11th.)

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

The Outlook

Islam

It has been proposed by a number of missionary workers in India and North Africa to observe June 30th as a day of prayer for the Moslem world in commemoration of the 600th anniversary of the martyrdom of Raymond Lull in Algeria. Dr. Eugene Stock declares in his "History of the Church Missionary Society" that "there is no more heroic figure in the history of Christendom than that of Raymond Lull, the first, and perhaps the greatest missionary to Mohammedans." He was the one outstanding figure in the time of the Crusades, representing the gospel of peace. Dr. Zwemer has recently pointed out the breadth of Lull's vision as a missionary statesman and has also shown his remarkable intellectual preparation. Not least of all were his boldness in the face of Islam and his wonderful self-sacrifice. Dr. Zwemer adds that we are face to face with opportunities of which Lull never dreamed and liberties which he could not have imagined, and we need to-day the same breadth of vision, the same intellectual preparation, the same boldness, and the same spirit of love. The war gives special point to our thought of Islam at the present time and the following words of Dr. Zwemer, which close his fine article in the Church Missionary Review, speak for themselves:—

The keys to every gateway in the Moslem world are to-day in the political grasp of Christian Governments, but our entrance and our taking possession must be not by might, nor by power, but by God's Spirit. The great lesson of Lull's life is that our weapons should never be carnal. Love and love alone will conquer,—an all-sacrificing, all-consuming love such as he manifested, a love that is faithful unto death.

A Striking Testimony

The Convention of the Advertising Clubs of America has just met in Chicago and a careful consideration of the various papers and speeches impresses the reader with one thought beyond all others, the emphasis on truth. From

every quarter, advertising men bear witness to the absolute necessity of plain, simple, straightforward truthfulness in advertisements, and representatives of some of the greatest newspapers have banded themselves together to refuse all unworthy and fraudulent advertisements. One great paper reckons that it has lost something like \$200,000 during the last year in advertisements refused, but it has no compunction or regrets, but is determined to keep out, as far as possible, every advertisement that is considered unfair or untrue. This is a splendid testimony to the essential reality of life and the utter impossibility of anything untrue or fraudulent prospering for very long. As a writer not long ago said, "The Ten Commandments will not budge," and it is a great satisfaction to realize that men are discovering this more and more in commercial life. Not only will this be a blessing to themselves and to those whom they wish to obtain as customers, but it will do more than anything else to show that this world is based on moral considerations and that nothing untrue can last for long. "Truth is mighty and prevails."

"When Hearts are Touched"

A beautiful picture of the value of Christian influence in the military training camps was given a little while back by a chaplain, who, in appealing for funds for a suitable building, said:—

We are miles from anywhere . . . There is the chaplain's tent—a small bell-tent—and it contains one bed, one chair, one waterproof ground-sheet, and a great deal of mud. That waterproof is dear to me, for many men have knelt on it with me beside my bed, and some have made that prosaic spot sacred with tears; for they cry, these big North Country lads, when their hearts are touched.

There is no more welcome feature in the present sad situation than the fact that in so many of the camps and trenches, the Gospel is laying hold as never before on men who are on their way to do, dare, and perhaps die, for their country. The results are beyond price, and it behoves all Christian people to help forward the various organizations that are doing their utmost to present the "old, old story" to our men.

A Curious Revelation

Three or four weeks ago an English Rector described how certain clergymen of his school went quietly to work introducing services which have no legal authority. He told how he himself had recently compiled a Communion service by ingeniously using the English, Scottish and Irish Prayer Books, because, as he absurdly said, each was "authorized" in its own part of the United Kingdom, and then omitting or including what he wished. He added that, "Of course we cannot embarrass ecclesiastical authority by asking what it could not give, viz., sanction for such a service." But now comes a curious sequel. The letter seems to have been intended for the editor's private information and not for publication, but the Bishop of the diocese intervened when he saw it and now the Rector writes confessing that he ought not to have published his previous letter and that the form of service he described was "only an experiment which has been discontinued by the Bishop's orders." This means that if he had kept quiet he might presumably have gone on using his illegal service for an indefinite time. We wonder whether there is anything in the system associated with the Rector that tends to make people underhand, because it does not seem to be even honest and English, to say nothing of anything higher. To subvert law and order in this way is utterly

discreditable and reflects most seriously on the people who indulge in it. The clergyman in question is generally regarded as earnest, and spiritual, a man who does not a little in his city in connection with interdenominational work, though himself a very pronounced, extreme Anglican. It is, therefore, all the more puzzling that such a man should be so flagrantly dishonest as his own letter shows him to have been.

A Great Undertaking

In the year 1876, at the Philadelphia Centennial, the Emperor of Brazil picked up the receiver of the first telephone and heard Alexander Graham Bell speak through it. On May 28 of this year, a number of gentlemen assembled at the office of the Bell Telephone Company in Toronto, in order that they might converse with their friends in San Francisco. Such, it has been shown, was the beginning, and such the present climax of a marvellous achievement. It is wonderful to realize that the human voice can travel over 3,000 miles, over great varieties of locality, from one side of the Continent to the other and in a moment of time. It has been pointed out that it is less than forty years ago that Alexander Graham Bell sent the first spoken word through a telephone and it is certainly interesting and remarkable to know that Dr. Bell has lived to see this wonderful result of spanning the Continent with the voice. It is of particular interest to realize that Mr. Bell is a Canadian and that to him we owe so much in the way of practical convenience. It is so familiar that we fail to realize its wonder. "A breath against a metal disc, air waves changed into electrical currents and electrical currents again transformed into sound waves. In one-fiftieth of a second the voice has travelled the 3,000 odd miles." In the face of such a result it is not surprising that people wonder what will be next in the way of scientific discovery. We are always on the eve of something more remarkable and it is a reminder that beneath all that human knowledge and invention can produce, is the wisdom and power of Him Who is the Source of the universe. John Robinson's words are still true, not only of nature but of the Bible, that "God has still more light and truth to break forth."

Broad Churchmen

In his recent charge to his diocese, the Bishop of Hereford defended certain recent appointments by him and whether we agree with his contention or not, his words are certainly worth notice:—

I have selected them as leading members of the liberal progressive Broad Church school of theology, that school to which, as it happens, I myself more or less belong. It was not, however, on this personal ground that I selected them, but because, in the course of a long life, I have seen and regretted time after time the persistent neglect and hard treatment meted out to this important section of our Church by the higher authorities of both Church and State. I have seen a succession of eminent and devout Churchmen of this school passed over again and again, and treated with what amounted to a polite but life-long boycott, and meeting with no adequate recognition of their merit or their work. Even statesmen who were supposed to represent liberal and progressive opinion have again and again passed them by, possibly influenced by misrepresentation and detraction. Under these circumstances I have been brought after long years to feel that it has become my duty to the Church, regarded as the reformed progressive and National Church, to do what little I have

the opportunity of doing to redress the balance of this hitherto unequal treatment and help to remedy the harm which such treatment of an important section of Churchmen was doing to our religious life, and indeed to the prospects and influence of the Church itself.

Assuming the substantial truth of the Bishop's contention, it is sad and even deplorable to think of any eminent and devout churchmen being treated to what amounted to "a polite but life-long boycott." This ought not to be true of any churchman whatever may be his precise school, and as long as it obtains in our Church there will be discontent and trouble. It cannot be surprising that men like the Bishop of Hereford believe that they are right in favoring men of their own school. We know of other cases of men who have been deplorably overlooked, whose services for the Church have been long, public and outstanding. These things ought not so to be.

One Church's Solution

In many places the evening service on Sunday is a great problem and one church in New England has just finished the second year of what has proved to be a good experiment. It held its evening service in a moving picture theatre. The idea did not meet with hearty support at the outset, but nevertheless it was put into effect. The numbers were gratifying and cases were known of people attending who had not been to church for many years. No lures were used save the Gospel and popular singing. Familiar old hymns were used and those were sung best that had a good chorus. The results of the meetings were seen in many ways. One was a tendency to get non-churchgoers back to their own churches, for they commenced by attending the theatre and then began to return to church. The expenses were met entirely by the audience, a collection being taken every night. The rent of the hall was not high as the owner of the show evidently felt it did his business no harm to have it associated with the church. The theatre was in the downtown part of the community and altogether the work has been so encouraging that it will be continued and developed another year. While this method may not suit every place, it seems worthy of putting on record as illustrating the need of adaptation and the way in which, without any sensational methods, people can be drawn to listen to the Gospel. St. Paul said that he desired "by all means to save some," and the Church will always do well to make her methods elastic and utilize every possible opportunity of drawing men to Christ and the Church.

The Papacy and the War

One of the most striking articles published in connection with the war will be found in the May number of the "Fortnightly Review," by Richard Bagot, a Roman Catholic, and there seems no doubt whatever that much has been done by the Vatican to avoid offending Germany, even though Roman Catholic Belgium has had to suffer. The Papal press in Italy is bitterly hostile to Great Britain and enthusiastically pro-German, and almost all the officials of the Papal Court are heart and soul with the cause of the Kaiser. Even German atrocities fail to find any real denunciation at the Vatican. Quite recently, when a Belgian Roman Catholic dignitary was sent to Rome to urge that representations should be made to the German Government, all the reply he was able to obtain was a shrug of the shoulders and the remark: "What do you desire, Monsignor? These are the episodes of the war." In support of this article, the words of the well-known journalist, Dr. Dil-

lon, are worth quoting. He says that "one of the most noteworthy facts in the history of the present crisis is the steady hostility of the Vatican to the Powers of the Entente." It is unutterably sad to think that one who makes such claims for himself and his Church should take this position and fail to respond to the appeals made to protest against the barbarities perpetrated on priests and nuns, women and children, of his own religious communion, who have been victims of the system of warfare by terrorization. When the day comes for peace and settlement this attitude of the Vatican and its ruler will not be forgotten.

The Gospel of Peace

How sweet is the sound of Peace in a world of sin and strife! Men are yearning for it. If the clash of arms and the strife of tongues could be hushed at once and for ever, how thankful the great majority of our fellow-creatures would be! The time will come when this blessed condition of things will really prevail. The voice that stilled the Galilean tempest, saying, "Peace be still," will one day be heard again. In obedience to His mandate, "Be still, and know that I am God," men's passions will be subdued, and the sound of war will be heard no more. (Mark iv. 39; Psa. xlv. 10).

But even now, in the midst of the world's din and sorrow, it is possible to be at peace with God. To be right with our fellow-men is good; to be right with God is infinitely better. Sin is the cause of peace being driven from the earth. Sin having put men all wrong with God, of necessity it has put them all wrong with one another. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. lvii. 20-21). Perhaps we have never thought seriously of the exceeding dreadfulness of sin. Possibly it has not occurred to us that sin is the real cause of all the restlessness which we discover within our own hearts. The first step towards getting right with God is the frank confession of sin. This is what Scripture calls "repentance towards God" (Acts xx. 21). It is useless to attempt excuses, and to plead that we are at least better than somebody else. Our proper place is in the dust in humble acknowledgment that we are personally guilty, deserving only of God's righteous wrath and indignation forever. Men need to humble themselves thus before their Maker.

In the Gospel, God announces Himself to us as "the God of peace" (Heb. xiii. 20), and the Gospel is "the Gospel of peace" (Rom. x. 15). This is because Christ has "made peace by the blood of His cross" (Col. i. 20). Upon the Cross the Lord Jesus Christ "suffered for sins, the just for the unjust, that He might bring us to God" (I. Pet. iii. 18). Each one can say: He died for me. In that awful hour He represented us. The storm of God's righteous judgment broke upon Him; all the waves and billows of God's wrath rolled over His holy head. This was for our sakes, for our salvation. The sinless One died for the sinner, in order that the sinner might go forever free. We can never thank Him sufficiently for such amazing grace. It would, therefore, be useless to bid us make our peace with God. By no effort of our own could we get rid of one single sin. But the glorious Gospel message lets us know that what we could never accomplish for ourselves has been accomplished for us by Another. Christ has "once for all suffered for sins." He has made peace, and at the tremendous cost of His own life.

Then, later, we see the Saviour returning from Calvary to greet His own. On the very day of His resurrection, He came into the midst of His disciples, saying, "Peace be unto you," and forthwith "He showed them His hands and His side" (John xx. 19-20). He is not upon earth to-day, having gone up to the right hand of God, but the Holy Spirit is here, witnessing on His behalf. Peace is now proclaimed. The proclamation is found in the Scriptures. It is addressed to men of every colour and nation. No man need carry the burden of his sins one single hour. No one need live in terror of future judgment. All who will may have peace with God, and thus be right with Him forever. God is "preaching peace by Jesus Christ" (Acts x. 36).

What does God require from the poor conscience-stricken sinner? Absolutely nothing but faith in our Lord Jesus Christ.

The sinner who believes is free,
Can say, "The Saviour died for me";
Can point to the Atoning Blood,
And say, "This made my peace with God."

The God who "raised up Jesus our Lord from the dead" is now "the Justifier of him which believeth in Jesus" (Rom. iii. 26).

Peace with God is not a comfortable feeling within our own breasts, but the blessed knowledge of a changed relationship, conveyed to us by the unerring Word of God. It declares that every question concerning our sins was settled once and forever between God and Christ at the place called Calvary. Christ's resurrection is the abiding proof of the completeness of the settlement. Every storm-cloud of judgment has thus been dispelled. All anxiety and fear have gone; the whole burden of guilt (so intolerable as our Communion Service reminds us) has been removed from our conscience. We have "no more conscience of sins" (Heb. x. 2). And all this is a simple matter of fact, and is not subject to variation.

My love is oft-times low,
My joy still ebbs and flows;
But peace with Him remains the same,
No change Jehovah knows.

It is this that enables us to unite in saying, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

And from this as a solid foundation comes the result of "the peace of God" (Phil. iv. 7), the blessed assurance in the soul that all is well, that peace has been made, has been realized and is being enjoyed—"Peace with God" comes from "the God of peace" and "the peace of God" is found in loyalty to "the Lord of Peace." And thus we have, know and enjoy "perfect peace" with God and man.

A PRAYER.

Speak to me, Lord of Life,
Thou, Who hast died for me;
Oh, touch my heart that Thou mayst be
The life indeed for me.

Speak to me, Lord of Love,
With Thy great love displace
All self, and on my life thus trace
The wonders of Thy grace.

Speak to me, Lord of Light,
Shine o'er my soul to-day,
O Light, revealing, bear Thy sway,
And in me have Thy way.

Speak to me, Lord, my Lord,
And guide me through life's night,
Until by grace, with clearest sight,
I stand with Thee in light.

So through Thy Life and Love,
I saved and cleansed shall be,
And Light Divine shall give to me
Fitness to dwell with Thee.

Forres.

REV. GORDON B. WATT.

THE POWER OF PRAYER

A Sermon preached by the Rev. Canon Allen Edwards in Southwark Cathedral

"Ye are come . . . to the blood of sprinkling."—HEB. xii. 24.

THE writer of the Epistle to the Hebrews in this passage says of Christian people that they are come to the blood of sprinkling. That is where you have come to-night. You have come in prayer and in service and in intercession to the blood of sprinkling. And you have come for four things. First, you

have come to hear its voice: it has a voice. It speaks from the Cross. It speaks to the heart. It speaks good things. And this is what the voice says: "We have redemption through that Blood." And the voice says further: "The Blood of Jesus Christ cleanses from all sins." You have come to hear its voice and you have come (2) to accept its message. You have done that already, but you do it again to-night; and in the consciousness of a new cleansing, a fresh sprinkling, you look up to your God and Father as reconciled in Christ Jesus. You come to hear its voice and to accept its message, and (3) to plead its efficacy, because the blood of sprinkling is not merely, if I may use that word, it is not only the blood of deliverance or the blood of acceptance, but it is the method of our access to God. It is through the precious Blood of Jesus Christ that we have access in prayer to God. It is through the precious Blood that we can come to the throne of grace. "The bloodstained mercy-seat where there is grace to help in time of need" is no figure of speech. We come through that, "Having therefore, boldness to enter into the holiest by the Blood of Jesus."

And (4) we have come to prove its power, to hear once more to-night from God's own lips the fresh message that the sprinkled Blood is omnipotent before Him, that there is nothing that it cannot purchase; nothing that it cannot accomplish; when it is pleaded in simple faith, and that it is the gracious channel through which comes every answered prayer and every blessing we receive from Him.

We have come to the blood of sprinkling, to hear its voice; accept its message; to plead its efficacy; and prove its power.

THE SPIRIT OF UNITY.

Standing as a nation, then, to-day in the remembrance and under the very shadow of the

so to day that "the multitude of those that believe are of one heart and soul."

Think of our unity for one moment: what kind of a unity is it? First of all, it is a unity of condition and of heart. We are not one in the mere accident of time or place or circumstances, or even churchmanship. We are one as being born again, as being all new creatures, in Christ Jesus; we are one in the mind of our devotion; one in the perfect substitution of the Lord Jesus; one in the thankful and personal acceptance of His great salvation; one in the smile of the Redeemer's acceptance and love.

And, secondly, it is a unity of petition. Sometimes in our prayer gatherings if Jesus Christ were to come into our midst and ask, "What wilt thou that I should do unto thee?" there would be a hundred different answers. But if He came to-night there would be only one. Usually we come into the Lord's House and into the Lord's presence burdened with a hundred things. But to-night there is only one answer we should make to Him. We are all asking for one thing; we are all bent on one errand; all moved by one impulse. We are all working for the same thing—asking for a blessing on our country, on our King, on the Commanders, on our forces both by sea and land, on our rulers, on our soldiers and sailors—we are asking for one thing, for the scattering, disbanding, uprooting of the people that delight in war and for a permanent and righteous, and, if it be God's will, speedy peace. We are praying with all our hearts to-night that the time may soon come when men shall beat their swords into ploughshares and their spears into pruning hooks. We are praying that out of this terrible carnage and wholesale bloodshed there may grow up amongst us a purer and stronger national life; that everything

may be overruled to the greater glory of Jesus Christ and to the world-wide extension of His wonderful kingdom. We are praying that, whilst other battles are "with confused noise and garments rolled in blood, this may be with the burning" of the war spirit and its complete destruction for ever with a burning and fuel of fire.

Then, third, it is a unity of medium. All our prayers to-night are going through one medium, through one Mediator, the Lord Jesus Christ. They are all purified and cleansed and presented in the Blood and Righteousness of Jesus Christ. There is one sin-bearer, there is one prayer-bearer: the bearer of our sins is the bearer of our prayers as well. The Israelites brought the lamb; the High Priest offered it; and the High Priest is with us to-night, gathering up and washing out and cleansing all the infirmities of our prayers.

NOT 42 CENTIMETER SHELL, BUT RECORD OF NEBUCHADNEZZAR'S DEEDS AS KING OF BABYLON; IT WAS RECENTLY DUG UP



NEBUCHADNEZZAR'S RECORD, JUST FOUND

There has been placed in the Toledo (Ohio) Museum of Art one of the most important and interesting of the human documents of antiquity in the form of a clay cylinder on which in cuneiform characters, Nebuchadnezzar, king of Babylon from 604 to 561 B.C., describes his building on the walls of Babylon, one of the seven wonders of the ancient world. It corroborates many of the statements made in the Old Testament relative to the reign of Nebuchadnezzar. The cylinder was found at the ruins of Marad, south of Babylon, by Arabs, who were digging for ancient bricks with which to construct modern irrigation works. It was secured by Dr. Edgar J. Banks, the explorer and archaeologist, and sent to the Toledo Museum of Art. The cylinder is eighteen inches in diameter and contains about 1,000 words, in which Nebuchadnezzar describes himself as the darling of the gods, the ruler who knows not weariness, the powerful prince, the protector of the temple and the first born son of Nabopolassar. He describes the great walls built around Babylon by his father and the various additions which he caused to be built described as a third great moat wall. Nebuchadnezzar also tells of his building irrigation canals, the quays on the shore of the Euphrates, of the building of many temples throughout Babylon and the restoration of many ancient buildings. In return for his various noble deeds he implores the gods to give him abundance and long reign, to devastate all the lands of his enemies, to give him fearful weapons which stretch forth long and sharp for the defeat of his enemies. He also asked for a strong body and an abundance of posterity.

Dr. Banks is one of the best-known American archaeologists, and is also a popular lecturer on Biblical and archaeological themes. The Bible League of Canada has arranged for him to deliver a course of illustrated lectures in Toronto next November.

(Above cut by courtesy of Hamilton Spectator.)

there is a drawing together of God's people there will be a drawing down of God's blessing. It was when the disciples were gathered together with one accord that the place was shaken where they were, and it is when Christian people are gathered together with one accord that a Day of Pentecost, a Day of Blessing and a Day of Grace is always fully come.

It is a glorious thing to think of what a united uplift of prayer there has been this week, how intercession has been going up from all churches, all lands, all hearts. The fundamental conception of the Christian Church that we are all one seems to have been taken hold of by the whole Church. During this week we have proved, in the unity of our prayers, that we really are one. As was the case with the Church in Jerusalem, in the fourth chapter of the Acts, where we read that the place was shaken where they were, it is

And then, fourth, there is not only a unity of medium, but a unity of channel of blessing. I think it is Mr. Vaughan, of Brighton, to whom I feel myself indebted as a Christian preacher again and again, and whose ministry is fragrant still to all who remember anything about it. I think it is Mr. Vaughan who says, "If Jesus is the bearer of our prayers going up to God, He is the bearer of the answers coming down to men. He makes upward prayer acceptable to God, and He makes downward blessing sweet to man."

THE SPIRIT OF PRAYER.

And then we thank God for not only the spirit of unity, but the wonderful spirit of prayer that God does seem to be pouring out upon the Christian Church in a way which very few of us can recollect in the past. You see illustrations of it on all sides. I will tell you what I have seen—I speak of what I know: Scanty prayer meetings with a quadrupled attendance every week and every day; men who never thought of praying in the presence of other people now leading devotions at great meetings; men who were never seen at a prayer meeting, and who, if they ever spoke of them, did so with a kind of sneer they are sorry for now, never missing them; men who did not frequent religious assemblies with the regularity that you and I do, and hardly affecting a religious profession, praying with their families in their own homes and asking the blessing of God; whole trenches at the front without a single soldier who doesn't pray; and God's people everywhere baptized with a double baptism of unceasing intercession. Is that nothing for a great people to be thinking of God everywhere? The spirit of prayer is blessing us already, turning us inside out and upside down before the Throne of God; it is consecrating us afresh to His service, giving us a new life, a new start, a new conception of national duty and a new outlook of inspiring hope. Who can tell what actual blessings are coming from this spirit of prayer which has been given to the Church? Who can tell what is going to be, and how far what is going to be given is connected with our prayers? Who can tell what forces, invisible but omnipotent, stronger than any armed battalions, we are bringing to the help of our Allies by the great act of prayer this week? We know what forces Moses brought to the aid of Joshua when he held up his hand, and we know how those forces fell away when Moses' hands gave way. It makes one sometimes ask: "Is the power where it seems to be, or is it elsewhere?"

I ask you three questions. I will answer them, though you are quite as capable of answering them as I am. First, did Moses, for example, holding up his hands on the mount, or did Joshua, fighting with his sword in the valley, win the battle over Amalek? You know the answer. They both did. But do not forget the man who prayed. Then, second, was it the angel who really unlocked Peter's door? (You believe the angel did unlock the door, and so do I.) But was it only the angel or was it the "prayer that was made continually by the Church to God for him" that opened the prison door. You know the answer. It was both. But do not forget what was done at the prayer-meeting. Is it the Christian minister who preaches who is made the instrument in God's hands of blessing to others, or is it the prayer of some humble, bedridden Christian who, when he is preaching, is praying for a blessing on the Word? It is both; but give the bedridden Christian her place, for God has accepted her.

THE SEEN AND THE UNSEEN.

I want, to night, to give prayer in my heart the place that it has in God's; I want to give it the place it has in Christ's; I want to give prayer the place to-night that it has in heaven; I want to feel this, and I do feel it, that if I cannot go and fight myself, I can help my country and help those who do fight by pleading with God that every protection and blessing may be given to them. I want you to feel to-day that if you cannot sell your garment to buy a sword as you would like to do, you can at least do something if you stand in prayer by the side of those who do. I want to feel to-night that I can stand at the top of the hill with the rod of God in my hand, and make it such a power that those who are fighting in the valley shall feel that the responsibilities of this pilgrimage to victory which our armies are making rest not less with me as I struggle in prayer than they do with the soldiers in the trenches and the sailors in the ships.

It will be one of the great revelations of the eternal world to see what prayer really can do and to know what it has done. Then we shall see how it has accomplished things which we ascribe to quite different instrumentalities. Then

we shall see how in our own national history God has been answering prayer, and how the very greatest blessings which we have ever enjoyed have come in answer to our own prayers, or perhaps much more likely in answer to the prayers of those who have carried our needs before God.

Meanwhile, just think of these three things. First, be definite in regard to what you want to lay before God. Generalities are the death of prayer—they are the death of the prayer spirit and they are the death of the prayer meeting. Be definite and be persevering. The Lord Jesus

says you must enter into your closet, and I am sure He would not be vexed if I add these words: Do not leave it until you feel a sense of His Presence. When sometimes the answer tarries, do not fidget or fret or be discouraged, because to be sustained in faith when the answer delays is an answer of itself. And be expectant. Look for the cloud like a man's hand, and it will assuredly appear and showers of blessing will fall into your life. And, above, all, remember the everlasting axiom of all spiritual approach to God, "According to your faith, be it unto you."

RAYMOND LULL

Scholar and Pioneer Missionary to Mohammedans

A CALL TO PRAYER FOR ISLAM.

By James L. Barton

THE first real missionary to the Mohammedans was born just as the Crusades, the combined and bloody effort of Christian Europe to win the Holy Land from the hands of the Saracens, was coming to its close. Millions of lives had been lost in that misguided, carnal struggle, and at the same time deep-seated suspicion and century-long hatreds between Moslem and Christian had been created. In the midst of these conditions, in 1235, there was born on the Island of Majorca, off the coast of Spain, a child who has become one of the most heroic figures of Christendom, the first real missionary to the Mohammedans.

He became a distinguished University lecturer in theology and philosophy in Paris and Montpellier, where his pupils characterized him as the "Enlightened Teacher." He was instrumental in leading the University of Paris to found Chairs for teaching the Greek, Arabic and Tartar languages, while he combated the Moslem philosophy, which was also becoming the philosophy of the Church. At the Church Council held in Vienne, France, in 1311, he was influential in securing a decree establishing professorships of Hebrew, Greek, Arabic and Chaldee in various Universities.

This philosopher, theologian, poet and profound scholar, burned with a consuming zeal to preach a Gospel of reason and love to the Saracens of North Africa. In 1291, at the age of 56, he set sail from Genoa to Tunisia, where with varying degrees of success and opposition, after imprisonment and expulsion, favourable hearing and the exhibit of fanatical hatred, he, upon his final return to his mighty task, was stoned to death on the seashore at Bugia, 300 miles west from Tunis on June 30, 1315. His body was taken back to the home of his childhood and lies in the Church of St. Francis at Palma, on the Island of Majorca.

Raymond Lull taught and led the way to preach the gospel of love and redemption to a fanatical and hostile people. Naturally timid, he faced certain martyrdom at the age of 80 years in order that he might seal his oral message with his life blood. He left, beside the example of his consecrated life, as a priceless heritage to the Church of all ages, his deathless declaration,—"He who loves not, lives not; he who lives by the Life, cannot die."

For fuller information regarding the life and character and work of this Apostle of God, see "Raymond Lull," by Dr. Zwemer, published by Funk and Wagnalls Company, New York, also articles in the April number of The Moslem World, (can be obtained of Mrs. E. E. Olcott, 322 West 75th St., New York City,) and the June number of the Missionary Review of the World.

In the intervening six hundred years since the martyrdom of this apostle to the Saracens, great changes have transpired in the Moslem world. Arab rule was overthrown by the Ottoman Empire which three centuries later became the largest and most dominating Empire in the world and before which all Europe trembled. The Mogul Empire in India rose to the height of its supremacy and then passed into history. North Africa has gone completely under the rule of Christian nations and the Ottoman Empire has met its decline. In a word, of the two hundred million Moslems in the world to-day, it can hardly be claimed that any one is under an independent Mohammedan power. They are all under the rule or domination of some nation that is classed as Christian.

Since the death of Lull the Bible has been translated and printed in Arabic, the classical language of Islam, and also an extensive Christian literature has been created in that language and widely distributed wherever the Arabic tongue is used. In fact, the New Testament, if not the entire Bible, and an extensive Christian literature are now in circulation among the large propor-

tion of Mohammedans in all countries and in many languages. Much of the fanaticism that confronted Lull has been softened by a more favourable contact with Christian teaching and a better knowledge of Christian truth, while the presence of so many Moslems in countries under Christian governments removes the possibility of national opposition to the Christian missionary and the political persecution of Moslem converts. The failure of the call for a holy war issued last November from Constantinople is leading to a new break in the solidarity of Mohammedanism, and has cast doubt over the Caliphate of Islam. Never has the Moslem world faced a more serious question of unity and leadership.

It is most fitting that on the thirtieth of June, the six hundredth anniversary of the martyrdom of the first great apostle to the Mohammedans, united public and private prayer should be offered for the Moslem world. A few suggestions are here made as a guide to the thought and the prayers of the day.

1. Thanksgiving and praise that six hundred years ago, the Spirit of God came upon Raymond Lull, leading him to consecrate his masterly talent and to give his life in showing the way to winning approach to the Mohammedans.

2. That under the providence of God the entire Moslem world is now so accessible to the approach of the Christian missionary.

3. That we see now so many indications of the turning of the hearts of many Moslems to Jesus Christ as their only comfort and hope.

4. That so many Christian missionaries have become established and have firmly planted Christian institutions among the Moslems of Arabia, Egypt, North Africa, the Sudan, Persia, Turkey, Syria, India and many other regions in which Mohammedans in large numbers dwell.

5. Petition that the missionaries may be filled with the Spirit of God and of Christ, and that with the love which carried Raymond Lull to his martyrdom, they may reveal the great heart of their Lord.

6. That divine favour may rest upon those who prepare Christian literature for Moslems, and upon the presses, the colporteurs and the printed page; that it may carry the divine seed to fields prepared by the Holy Spirit.

7. That those who teach in the schools attended by Moslems may be alert and conscious of the opportunity they have of training true apostles to the Mohammedans.

8. That Moslem converts to Christianity may be given boldness in the face of persecution, and divine strength in the days of trial, to stand unflinchingly for Christ.

9. That in the sweeping and fundamental changes taking place in Persia and Turkey, no new obstacles be thrown in the way of the advance of the Christian cause; that the lives of missionaries and Christian leaders and Christian institutions be safeguarded, and that out of it all there may come expanding opportunities.

10. That Christ may come with new power and with saving grace to the great number of Mohammedans in many countries who are freely revealing their sense of despair for the triumph of their ancestral faith.

11. That Jesus Christ may be so lifted up before the Moslems of all the world that they, beholding, may fall at His feet and exclaim "My Lord and my God."

12. That the Church at home be aroused to a consciousness of its opportunity and responsibility in the Moslem world, and that the martyrdom of Raymond Lull produce a rich harvest both at home and abroad.

(There is also a fine article on Lull by Dr. Zwemer, in the "Church Missionary Review" for June.)

THE ISSUES OF THE WAR

By the Right Rev. J. B. Funsten, Bishop of Idaho, U.S.A.

[The Bishop of Idaho, in his late address to the Convocation of his district, spoke wisely of some of the issues brought to the front by the great European war.]

"It has been a year of vast and surprising changes in the world's history. We stand appalled and mystified at what has come to pass. The unbelievable event has happened of the greatest and most sanguinary war in the history of mankind, involving civilized and Christian nations and nearly all the leading powers of the world. Undoubtedly the Church everywhere has felt the staggering blow given its work. Magazines and newspapers have been filled with articles written by persons not altogether in sympathy with the Church, and under such titles as 'The Failure of Christianity,' 'Responsibility of the Church for the War,' there has been a fierce assault on Christianity. The calamity has been so colossal, the problem has been so perplexing and widespread in its ramifications, the war has been so cruel and barbarous, the cloud of man's wrath so black and blinding that for a while, I think, those who had the greatest faith felt confused in preaching the Gospel and enforcing it with the old line of argument and illustrations. We had looked on Christianity as in a way coterminous with civilization and we had identified material progress with the acceptance of the creeds of Christ. In so identifying modern civilization with Christianity, we had done the very thing which gives rise to the criticism of certain magazine writers. If Christianity is to be identified with civilization, then they are right in holding it responsible for the war; but we have now awakened to a new thought, and that is, men were utterly wrong in confusing these two. Gradually it has dawned on us that Christianity which teaches the great principles of love and purity and righteousness, of unselfishness and unworldliness and the brotherhood of mankind, and deals with human life and human problems from the viewpoint of the eternal Father and the everlasting life, is a very different thing from modern civilization which delights itself in the expansion of earthly power in obtaining new zones of influence, in building mighty ships, in moulding great guns, in erecting sky-piercing buildings, in statistics of great food supplies, bank deposits, in open doors of commerce, in the erection of great fortunes, in great works of humanitarianism in which there is no love for God, no respect for His Church. Also we have learnt that the threadbare argument against the Church that Christianity is responsible for the actions of those who wear the garments of its membership, but act not in accordance with the teachings of Christ is absolutely unfair and illogical. It is holding as it were the Government responsible for the counterfeit. It is holding the sheep responsible for the conduct of the wolf. Christianity can only be held responsible for what follows when its teachings are observed and its creeds honestly translated into human action. Therefore whether we consider the events of this great war, when nations have had to act and individuals suffer, or whether we look around us and observe the progress of the Church, this truth is coming out more and more clearly, that Christianity is not to be identified with modern civilization, that it must not be held responsible for the acts of nations or individuals who do not follow the teachings of Christ, that among all the things that the world has tried for the promotion of real peace and progress, at no time in its history has it ever made an honest experiment of trying Christianity as a State policy and as a rule of business and social life. And if Christianity had been followed as a State diplomatic policy there would have been no war.

"Dreadful as this war has been, involving 60 per cent. of the civilized people of the earth, already two beneficial results are visible. The first is a marvellous awakening to the evils of drink and the impulse which has been given by the Governments of the great nations in the direction of absolute prohibition. A movement that a few years ago was looked upon as a dream of fanatics has now become the policy of thoughtful statesmen as a thing absolutely necessary for the safety and efficiency of the countries at war. Almost in a day Russia abolished Vodka, though it was the most profitable source of revenue. In a speech in England, Lloyd George said that the nation had three enemies, Germany, Austria and drink, and that drink was the most destructive of all. In France and Germany tremendous re-

strictions have been laid on the sale of liquor. The old slogan that it was better to have England drunk and free than to have any restraint that was not voluntary has proved absurd in view of thousands of drunken women, the wives of soldiers at war. Now the King and his family, Lord Kitchener and leading statesmen are personally pledging themselves to abstain for the good of the nation. This is recognized in England, just as great corporations have recognized it in this country that drink means a loss of efficiency, and that the men engaged in a business, the object of which is to make money at the cost of peace and prosperity and happiness of others, especially innocent women and children, are not only undesirable citizens but, to all practical purposes, unadjudicated criminals. It is also recognized if temperance is good for times of war it is good for times of peace and that if prohibition is recognized by statesmen as the best policy in the time of war, men will find it wise to adopt it in its nation-wide protection in times of peace. Surely, if the State, for temporal reasons, has felt convinced that it should throw its influence against the drink evil, and if leading statesmen by their example and outspoken declarations take a strong stand in favour of total abstinence, the Church would appear in a very poor light if it does not give a full, hearty and outspoken support to this world-wide movement, which no one can longer depreciate by saying it is the dream of fanatics and an unreasonable restraint on personal liberty.

"Another good result coming out of this war will, in my opinion, be the breakdown of that movement which has found its chief home in Germany, which under the guise of scientific scholarship has ruthlessly assaulted the authority of the Scriptures, the divinity of Christ, and many of the most sacred tenets of the Faith. Unhappily there has been a class of students in this country and in England so dominated by this German scholarship that they ceased apparently to use their own intelligence and were ready to surrender essential parts of the Holy Scriptures at the slightest indication of the desire of the philosopher whom they followed as a teacher in theology. Through the influence of this line of radical and destructive Biblical criticism all sense of authority in the ancient Scriptures was weakened and there has been a loss in a realization of the power and authority of the Scriptures and the Church to be a mighty force in moulding the age in which we live. Nobody will ever convert the world by asserting a negative. We believe there will be a spiritual awakening when men cease these questions and accept in simple faith once more those eternal truths which come to us through the ancient Scriptures, whose guardian and keeper is the Church of the living God.

"Perhaps when this immense temple that modern civilization has erected in its worship of materialism has been demolished by the fierce and mighty power of the blind giant of brutal force, when not one stone is left upon another, but all that has been gathered together by selfishness and greed and injustice shall be like some mighty Egyptian temple lying on the plains with prostrate columns and idols, then will there arise the Temple of Christianity beautiful in proportions, a building whose columns and arches shall embody the teachings of Jesus Christ, and whose mighty towers of faith shall point towards the eternal Father. In such a temple, dedicated to truth and peace, the nations believing in the God-Man Jesus Christ and fulfilling in their national and individual lives the precepts of the kingdom of God, will realize the brotherhood of mankind and fulfil the age-long dream of universal peace. Thus I believe that out of this great war will come a clearing of the atmosphere, an awakening of the nations to the fact that they have been building a modern Babel to reach up to heaven by human power, and at the very time when they thought their work well done there has been a confusion of tongues and a strife, casting down the tower of their building; and now men are beginning to turn to God with deep heart searchings. They are realizing that life that ignores the Eternal must end in confusion, disappointment and failure. That success apart from spiritual character is vain. As they read history, as they study human affairs, even worldly men are awakening to the fact that nowhere else can the words of eternal life be found save in Christianity, and that true peace can only come through submission to the Prince of Peace.

"If I Were Only Somebody Else"

By R. F. DIXON

HAS there ever lived a man or woman who has not at some moment in his or her life said, or been tempted to say, this? I am not speaking of envy in its vulgar, commonplace form of covetousness, and the "desiring of other men's goods," but of envy in its far less ignoble form, the coveting and desiring other men's temperaments and characters. "If I had only so-and-so's fine natural disposition and qualities," someone sighs to himself, "what a different man I would be." There is a vast deal more of this sort of thing in the world than most of us have any idea of, because, as a rule, the great majority of people who feel that way keep it to themselves, and some would be ashamed to own up to it. It is generally taken for granted that the average man has a pretty good conceit of himself, that his attitude towards himself may be expressed in these words, "I am as I am, I cannot help it, and I wouldn't if I could." This is supposed to be the ordinary frame of mind of the ordinary man. They are quite content with themselves. There is no doubt that ordinary men or women like to produce this impression of self-satisfaction on others. They like their fellow-men to think that they are on excellent terms with themselves, and that they have a thoroughly well founded opinion of the excellence of their natural disposition, the outcome of long personal experience.

Most of us, I don't pretend to deny, like to produce this impression on others, and in most cases it is assumed to be genuine. Thus it is that self-conceit and an exaggerated good opinion of our own good qualities is regarded as the commonest of all human failings, and the root of innumerable evils.

But this is a mistake. It is not self-conceit, it is self-love that is really the predominating human instinct. Wherein, you may ask, do these things differ? If a man loves himself he is bound to have a good conceit of himself. But this by no means follows. In a sense, exactly the opposite is likely to happen. The more we love ourselves the more likely we are to be conscious of our own failings. There are no human beings, outside of ourselves, that we love like our own children, and there are no people of whose failings we are so keenly, and often tragically, conscious. And just as our love for our children restrains us from disparaging them to others, and makes us jealous of their good name and reputation, and ready to defend it at any moment, so our self-love makes us shrink from proclaiming our own failings to the world at large.

This self-love makes us self-assertive. But self-assertion does not necessarily arise from self-conceit. Oftener than not, far oftener than is generally imagined, it is assumed to conceal our own self-distrust. We are far from being satisfied with ourselves, but we are not going to acknowledge it, and so we counterfeit a self-complacency we do not really feel. Deep down, beneath all this parade of self-complacency there is often a strong self-dissatisfaction.

Once in a while, to some very intimate friend, a man will frankly acknowledge this tendency to self-disparagement. As a rule, however, people keep this to themselves. It has never shaped itself in audible words. But none the less are the lives of a vast number of individuals, in varying degrees, affected, and in some cases darkened and half-wrecked, by it.

"If I were only somebody else."

But if you were somebody else you wouldn't be yourself, and who would do your work and fill your place? The whole machinery of the universe would be out of gear, for it is so perfectly and delicately adjusted that a single misplaced atom would disarrange its balance. You are, if you only will accept the fact, the right person in the very best place. God wastes or misplaces nothing, not a grain of sand, much less a human being. You are of supreme worth in the world, and you have just exactly the right temperament and natural disposition.

You are not somebody else, and there is not, never has been, and never will be, a human being who can do your work.

And when we envy people their temperaments, are they really as fortunate as we imagine? Nay, isn't it just as likely that they are as keenly envious of our temperaments as we of theirs? The mercurial and easily depressed envies the stolid and phlegmatic, who finds it hard to get enthusiastic over anything, and imagines perhaps that the other man despises him. Just as likely as

not the phlegmatic man envies him his temperament, his quick sensibilities, his capacity for "catching on," his responsiveness, and so forth. The perfectly self-satisfied man is therefore a great deal rarer than is generally imagined. Isn't self-dissatisfaction, it may be urged, the motive force of all progress? Doesn't self-satisfaction mean stagnation? Yes, that is true enough. But a distinction must be drawn between what we accomplish, and what we are. We are bound to be dissatisfied with what we accomplish, but that doesn't mean that we should be dissatisfied with our natural gifts.

Temperament is indelible. People make the mistake of trying to change their temperament, and when they find this impossible, they get discouraged with themselves. Whereas if they only frankly accepted themselves as constituted by the Creator, and made the best of themselves, instead of foolishly wishing they were somebody else, how infinitely happier they would be. First and last and always have a good conceit of yourselves, for in your own way and for the work you have been sent into this world to do, you are the equal of the best.

The Christian Endeavour Convention

At least 10,000 delegates are expected to attend the Fifth World's and 27th International Christian Endeavour Conventions to be held in Chicago, July 7 to 12 of this year. The Convention Committee has held meetings weekly for the past 18 months to provide accommodations for the delegates during their stay in Chicago, besides arranging for all the other details of the Convention. The principal sessions of the Convention will be held in the now historic Coliseum, the political storm centre of the United States. It is in this building, with a seating capacity of 15,000, that the National political conventions have been held, which nominated McKinley, Roosevelt and Taft. Churches within a radius of two miles have been secured for the various denominational rallies to be held in connection with the Convention. Leading pulpit and platform speakers from all parts of the world will address the delegates. President Woodrow Wilson and William J. Bryan, late Secretary of State, have agreed to speak, provided affairs of State will permit their absence from Washington. "Billy" Sunday will conduct a series of Evangelistic meetings at noon every day during the Convention.

Dr. J. A. MacDonald, of Toronto; Dr. Royal Dye, of Africa; Dr. Francis E. Clark, the founder and president of the Christian Endeavour Movement; Miss Jane Addams, Mrs. Mary Harris Armour, Dr. Floyd Tomkins are among those who will speak.

A chorus of 1,000 voices, assisted by a brass band of 60 pieces will lead the music.

Among the special features of the Convention will be the athletic contest, to be held on Stagg Athletic Field, University of Chicago, under the direction of Coach Alonzo Stagg, of the University.

Chicago is now in the midst of a campaign to submit the question of saloons or no saloons to the voters at the election in April, 1916. All temperance organizations of every description, civic bodies, women's clubs, besides the churches and allied associations are united in the campaign under the direction of the Dry Chicago Federation.

Information regarding the Convention may be obtained by addressing E. P. Gates, Chairman of the Promotion Committee, 406 Association Building, Chicago.

Chinese Medical Practice

By the Rev. N. Lascelles Ward, M.S.C.C., Honan.

I AM enclosing a clipping from the Honan "Messenger," an English paper. The article gives one an idea of how great the need is for medical missionaries in Honan.

A middle-aged woman came lately to our hospital here with a needle in her stomach, or, to be exact, with half a needle. She was subject to some kind of indigestion, and had been many times treated for it by having a red-hot needle

plunged into her abdomen. The treatment had extended over some years, and I counted sixty-two large scars, two of them half an inch across, still unhealed. At the sixty-third treatment the needle had broken in her body, so she came here.

A young woman of nineteen, suffering from a very badly swollen and painful knee, had been treated for it by having a needle inserted into the joint, then she came here.

A young boy was unable to sleep at nights. A Chinese doctor attempted to cure him by plunging a needle into his stomach to let out the spirit of sleeplessness. The result was a painful ulcer, but the sleeplessness was not cured.

Last week a man was carried to the hospital evidently dying from diphtheria. The case was exceedingly sad. Two days before his wife had died in child-birth, the next day his daughter of 10 or 12 years had also died suddenly. He himself was so ill with diphtheria, the friends moved him to another yard and did not tell him of these deaths. The poison of the diphtheria had as usual been helped by sticking needles into his swollen throat.

Not many days pass without children being brought here whose eyes have been destroyed by needling. But there are other methods of treatment, too. A young woman has been for some weeks lying in the hospital suffering from dropsy. Before she was brought here her friends had tried to cure the dropsy by burning deeply the flesh from knee to ankle. A month ago a little boy living ten miles away fell into a well, sustaining a compound fracture of the leg. Yesterday they carried here what is left of him for the first time.

Brotherhood St. Andrew

SCOTLAND.—The annual Conference of the Union of Eastern Chapters took place in Guardbridge. A short service was held, the Brotherhood Litany being used with the addition of special intercessions for the conduct of the war. The Rev. Canon Winter, D.D., preached on St. John 1: 43-46. At the General Conference, Canon Winter presided. The meeting was much larger than one would have expected in these war times. Four short papers were read and discussed. The first paper was by Mr. J. H. Fulcher—subject, "Individual Effort." The speaker was of opinion that the present war was a punishment for neglect of religion. There seemed to be a constant decrease in the power which Christianity exercised on the civilized nations of the world. God was not so much denied as ignored, and was punishing the nations by causing them to lash one another. Mr. John Scott read a paper on "Interests," in which he said that of late there had been a good many shocks administered to us in various ways, particularly in the realm of our interests. He showed that all other interests were subservient to the war, and that we failed to find in the newspapers that prominence which had formerly been given to our own pet hobbies, whether they take the form of amusements, sport, or politics. All this we were taking in the spirit of self-sacrifice. In the absence of these interests what were we to do now? How should we fill up the blank? The Brotherhood offered abundant scope for those who wished to do work for the Lord. It would tax their intelligence and courage, give them insight into human nature, lift them into another sphere, enable them to see the other fellow's point of view, broaden their outlook upon life, make them help another who was in need, and, best of all, give them a true perspective. Mr. Henry G. Turnell read a most interesting and helpful paper on "Home Life." Members of the Brotherhood must see to it that their own homes were centres from which radiated steady beams of religion. Mr. John R. Simpson read a paper on "The Brotherhood in Time of War," in which he drew a parallel between the response to the call to arms sounded to the men of Britain, and the call to join the ranks of those who are working for the extension of Christ's Kingdom. The speaker went on to show many ways in which we could carry on Brotherhood work amongst the many soldiers who are moving in our midst. We had need to take warning from Germany, and to beware lest philosophy and culture, the products of man's wisdom, should usurp the place which ought to be occupied by the religion of faith.

Church News

PREFERMENTS AND APPOINTMENTS.

BLISS, Rev. C. V. Foster, Rector of Smith's Falls, to be Canon of Christ Church Cathedral, Ottawa.

MACKAY, Rev. A. W., Rector of All Saints', Ottawa, to be Archdeacon of Ottawa.

SNOWDON, Rev. J. M., Rector of St. George's, Ottawa, to be Canon of Christ Church Cathedral, Ottawa.

NEWFOUNDLAND.

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

CONCEPTION BAY.—The clergy of this Rural Deanery presented the Bishop, the Right Rev. Llewellyn Jones, with an address of congratulation lately, on the occasion of his having attained the golden jubilee of his ordination as a priest. Dr. Llewellyn was ordained to the priesthood 50 years ago on June 11 last, the Feast of St. Barnabas.

NOVA SCOTIA.

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

HALIFAX—ST. PAUL'S.—The Sunday nearest Natal Day, which this year was on the 23rd ult., is always remembered in Old St. Paul's for Church and civic reasons. It marks the foundation of St. Paul's by King George II., and also the beginning of our civic life. The Rev. S. H. Prince preached an eloquent and intensely patriotic sermon on Sunday morning. The evening preacher to a large congregation, was the Rev. Samuel Snelling, of Boston, examining chaplain to Bishop Lawrence, of Massachusetts. Mr. Snelling has strong associations with Halifax. He is a descendant of the Colonel Jonathan Snelling, who was in command of the Governor's Guard, under the last Royal Governor Hutchinson, a brother of Foster Hutchinson, who left his mark on the history of Nova Scotia. Archdeacon Armitage referred in fitting terms to the interest attached to the visit, at his time, of Mr. Snelling to Old St. Paul's.

Dr. S. R. Johnston, a member of a celebrated Nova Scotian family, is the latest member of St. Paul's Y.P.S. to go overseas. He will sail from Quebec. Dr. Johnston has received appointment in the Royal Medical Service. The Rev. W. R. Ramsay Armitage, M.A., Classical Master of the Western Canada College, Calgary, will be in charge of St. Matthias' Church during its Rector's absence in Ontario for a summer vacation. Mr. John Y. Payzant has been given the degree of D.C.L. from Acadia University. Several of St. Paul's Sunday School teachers attended the special Training Classes of the N.S. Sunday School Association conducted in January, February and March of this year. Two of the number wrote the examinations, and received 80 per cent. upon their papers. The certificates were presented by the Rector. The candidates were Mrs. Willis and Miss Munro. The Cadet Corps has now a membership of 85 boys. The corps recently marched to a spot near the Halifax defences at the Chain Lake Camp, where they spent a pleasant day, the guests of Major Simmonds of the 66th. At the camp they were received by a military guard. During the afternoon they were given a military lecture by Major Simmonds, who was once himself head of a Boys' Brigade, after which the whole corps had the thrilling experience of having the principles of trench warfare described to them.

FREDERICTON.

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

WATERFORD.—At the recent meeting of the Rural Deanery of Kingston a scheme was inaugurated of having the Greek Testament portion and papers bearing upon one subject; the subject of this meeting being the Resurrection. St. Matthew 28, having been read in Greek, a paper on the Chapter was read by Rev. A. H. Crowfoot. This was followed by papers on "The Evidence for the Resurrection," by Rev. F. J. Leroy; "The Resurrection in Modern Thought," by Rev. W. R. Hibbard, and "Christ's Resurrection a Pledge of Our Own," by Rev. W. J. Wilkinson. The scheme proved a great success. The papers were suggestive and helpful, and it was decided to continue the plan at future meetings.

QUEBEC.

Lennox Waldron Williams, D.D., Bishop,
Quebec, P.Q.

QUEBEC.—TRINITY.—Three of the Sunday School teachers of this church have completed the examination of the First Standard Teacher Training Course, obtaining the diploma with first-class honours. Three others have successfully passed the first examination.

ST. PETER'S.—The Bishop of the diocese held a Confirmation in this church on Sunday, June 20th.

LA TUQUE.—ST. ANDREW'S.—The Bishop of the diocese visited this place in May and held a Confirmation service in St. Andrew's Church, when 18 candidates were presented by the Rector and received from him the Apostolic rite of the Laying on of Hands.

The Bishop has been visiting the parishes in Coaticook deanery during the early part of June. He attended Convocation at Lennoxville, June 15th and 16th. Honorary degrees were conferred upon the following gentlemen:—Mayor James MacKinnon, Sherbrooke, D.C.L.; J. Abbott Smith, Theological College, Montreal, D.C.L.; the Rev. Dean Shreve, of Quebec, D.D.

LENNOXVILLE.—A most successful Summer School, under the joint auspices of the S.S. Commission and the M.S.C.C., was held at Bishop's College, from June 22nd to 26th. There were 73 delegates and 13 lecturers and teachers present.

MONTREAL.

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

MONTREAL.—OBITUARY.—The Rev. J. Gilbert Baylis, D.D., Canon of Christ Church Cathedral, and Clerical Secretary of the Synod of the Diocese of Montreal, died on the 21st ult. He had been in failing health for several months. Canon Baylis, who was 76 years old, was a native of London, England, but had spent 60 years of his life in Canada. On his arrival in Montreal, he entered the employ of the Grand Trunk Railway as a clerk, remaining with the railway for several years, until he entered the Congregational College to study for the ministry. Upon graduation he was given charge of the Congregational Church at St. John, N.B. He eventually withdrew from the Congregational Church, and joined the Church of England. He was connected for a time with the clergy of St. George's Church, and afterwards became Curate of Longueuil. He served for a long time as secretary of the Synod of the diocese of Montreal, and a few years ago was made Canon of Christ Church Cathedral, receiving the degree of D.D., from King's College, N.S. The funeral took place on the 23rd ult., when an impressive service was conducted at the Cathedral by Bishop Farthing, assisted by the Ven. Archdeacon Norton and the Rev. Dr. Symonds. The Bishop of Montreal paid a high tribute to the memory of the deceased clergyman. Interment was in Mount Royal Cemetery.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop.
Edward John Bidwell, D.D., D.C.L., Bishop.

KINGSTON.—The Bishop of Ontario presided at the half-yearly meeting of the Executive Committee of the diocese on the 24th ult., when a great deal of business was transacted. The day (the Feast of St. John the Baptist) happened to be the second anniversary of the consecration of the Bishop of Kingston. The report of the moral and social reform committee strongly urged total abstinence throughout the diocese during the period of the war and also urged that the treating system be abolished. This report was adopted. The parish of Gananoque was permitted to mortgage the parish hall for the purpose of extension to the building, subject to economical requirements. Similar permission was given to Carrying Place, Trenton and Bancroft. The Clergy Trust Fund showed a credit balance of \$1,321.75. Before adjournment a standing vote of congratulation was heartily passed to the Bishop of Kingston upon attaining the second anniversary of his consecration.

NAPANEE.—ST. MARY MAGDALENE.—On Sunday, June 20th, a tablet was unveiled in this church to the memory of the architect, Mr. Henry Macdougall. The tablet was a joint contribution from the congregation and from Archdeacon Bogert, of Ottawa, who was Rector of Napanee when the church was erected in 1873.

Synod of The Diocese of Ottawa

J. C. ROPER, D.D., BISHOP, OTTAWA, ONT.

OTTAWA.—The Diocesan Synod opened in this city on the 21st ult., the opening service being held in Christ Church Cathedral at 8 p.m. At this service the Bishop of Ottawa was the preacher and he took for his text the words:—"The Lord God Omnipotent Reigneth." Bishop Roper said that amid all the sorrow, the iniquity and the bloodshed of the present time some people are asking, "Where is the Omnipotent God in times like these?" The Bishop said that God can see the end of the tumult in the world and is allowing it rather than interfere with man's freedom, one of the greatest dignities conferred on him which he misapplies. One of the characteristics of God's Omnipotence is great patience. This is one of the lessons learned from a study of the Book of the Revelation. His power is held in wonderful restraint. In referring to the great war now being waged in Europe, the Bishop remarked that many are wondering if this is the day of Armageddon, if it is the approach of the end of the world. He hastened to explain that a study of the Book of the Revelation keeps us from that thought. This Book emphasizes that the progress of truth and of the Church will not be a steady growth but will be impeded by great catastrophes such as the present war. Referring to the modern skepticism Bishop Roper said that it is encouraged to some extent by modern knowledge diffused through a variety of avenues; for instance, newspaper articles, well written, but one-sided, and magazine articles marked by the same failing. In regard to the questions many people are asking to-day, the Church almost feels they should not be considered for they are, after all, superficial. Nevertheless, a part of the public are quizzical about Christian morals and it is the duty of Christian people to be patient and not lose sight of the simple faith and the personality of God.

The first business session of Synod opened in Lauder Hall on the following morning. The Bishop made an official announcement of the appointment of Mr. J. F. Orde, K.C., to be Chancellor of the diocese, in succession to the late J. Travers Lewis, K.C., D.C.L.; clerical secretary, Rev. W. H. Stiles; lay secretary, Dr. A. A. Weagant; assistant lay secretary, F. H. Gisborne, K.C.; J. Bishop, registrar and Lieut.-Col. C. A. Elliott, treasurer. There were 64 clergy present, and 72 lay delegates. The only matter that provoked any discussion, was the proposal to draft a new law for the Church constitution, empowering the Bishop to appoint clergy to rectories, incumbencies and Missions. Nothing definite was decided in this regard for the present. The report of the executive committee for the past year was read by Rev. W. H. Stiles, clerical secretary to the Synod, and Mr. J. M. Courtenay, C.M.G., submitted the financial report. An illuminated address, which is to be presented later to his Grace Archbishop Hamilton, by the members of the Anglican Church of the diocese of Ottawa, both clergy and laity, was shown to the delegates, and was heartily approved. The address, which was executed by Rev. George Bousfield, of Eastview, expresses the affection of the members of the Church for the former Archbishop of Ottawa and wishes him long life. With this testimony of esteem the Synod have subscribed \$1,000 as the nucleus of a fund to be known as the Archbishop's Fund, and will be used at the discretion of his Grace for assisting students for the ministry. The address and the memorial that will accompany the fund are signed by Mr. J. F. Orde, K.C., as Chancellor of the diocese, Archdeacon Bogert and Rev. T. J. Stiles. Rev. Canon Gould, Toronto, general secretary of M.S.C.C., told the delegates that the war is drawing the Greek Orthodox and the Anglican Churches very closely together, due in part to the fact that Great Britain and the British Empire are allied to Russia. Last year the General Synod of the Anglican Church in Canada raised \$100,901 for Missions. Of this amount the Ottawa diocese contributed \$10,098, the Anglicans in the city alone giving \$6,509. These facts were disclosed in a report on missionary work read to the Synod by Rev. J. M. Snowdon, Rector of St. George's Church, Ottawa. The \$100,901 collected was divided as follows:—For Missions in Canada, principally in the west, \$76,948; for work in foreign fields, \$67,876, and for work among the Jews, \$13,068. The balance was spent in various ways

as the work demanded. Rev. J. M. Snowdon said that Rev. Mark Malbert, a converted Jew, is doing good work in the city among his compatriots for the Anglican Church. Owing to the war, no new missionaries will be sent abroad this year, and expenses will be kept down as much as possible in every direction. Miss Evans, of St. Christopher's College, London, Eng., demonstrated to the delegates how a model Sunday School should be conducted.

The closing session of the Synod was marked by the appointment of Rev. A. W. Mackay, Rector of All Saints', to the office of archdeacon and Rev. J. M. Snowdon, Rector of St. George's, and Rev. C. V. Forster Bliss, of Smith's Falls, to the office of canons by Bishop Roper. Ven. Archdeacon J. J. Bogert will still retain his title, and the new canons will succeed the late Canon H. Pollard, who died last autumn, and Canon W. J. Muckleston, who resigned his canonry some time ago. As each diocese must have six canons those who now hold the ecclesiastical rank are:—Canons H. Kittson, W. A. Read, A. Elliot, E. W. A. Hanington, J. M. Snowdon and J. Forster Bliss.

The election and selection of delegates to the Provincial Synod and other representatives resulted as follows:—Provincial Synod clergy—Revs. A. W. Mackay, E. A. Anderson, J. M. Snowdon, Canon Kittson, G. S. Anderson, T. J. Stiles, Lenox I. Smith, all of Ottawa; R. B. Waterman, Pakenham; Canon Elliott, Carleton Place; W. Netten, Cornwall; A. H. Whalley, Arnprior; C. Saddington, Almonte. The lay delegates are F. H. Gisborne, K.C., Chancellor J. F. Orde, K.C., Col. C. A. Eliot, F. A. Heney, Charles McNab, Dr. King, Frederick Hayter, J. M. Courtenay, Dr. A. A. Weagant, John Bishop, all of Ottawa; Col. James Balderson, Perth; S. A. Stiles, Cornwall. The diocesan representatives on the Board of Governors of Trinity College, Toronto, are:—Archdeacon A. W. Mackay, Rev. E. A. Anderson, Charles Morse, K.C., D.C.L.; Ottawa; and Captain A. F. Matheson, Perth. Synod representatives on Missionary Board:—Canon Kittson, Canon J. M. Snowdon, F. H. Gisborne, K.C., and Chancellor J. F. Orde, K.C. It was reported that last year the money raised in the diocese was \$163,078. Of this amount \$58,480 was appropriated for salaries of the clergy, \$49,534 to missionary work, and \$34,074 spent in other needs of the Church. For next year's work the amount required will be \$28,621. The total membership of the diocese is 35,902, an increase of 1,282. This is made up from 8,384 families, an increase of 297 during the year. The number of communicants is about 14,325, and the Sunday School membership, 7,150.

The Audit and Accounts Committee reported that all the funds were in a satisfactory state in every respect, and commended the work of the Royal Trust Company. The Bishop preferred to give no Charge to the Synod, in this his first year of office. The reports of the Rural Deans on the state of their deaneries, and of the treasurer on the diocesan funds were all satisfactory in an unusual degree. The report of the Classification Committee as to Mission grants was accepted without modification. In future, \$150 will be paid to the family of a deceased clergyman immediately after his death, instead of taking up a church collection throughout the diocese. Special efforts are to be made to raise the small balance necessary to bring the Episcopal Augmentation Fund up to \$100,000, and thus add its capital to the present Episcopal Endowment Fund. The termination of the diocesan fiscal year was changed from April 30th to December 31st. Authority was given to the vestries to fix their parochial fiscal years to suit local circumstances, always, however, making up a set of statistics to December 31st, to satisfy diocesan needs. The committee on a testimonial to Archbishop Hamilton recommended that a trust fund be established to be called the "Bishop Hamilton Exhibition," whose income will go to a divinity student to be designated by Archbishop Hamilton, or by successors of his choice.

OTTAWA.—ALL SAINTS'.—The Bishop has appointed the Rector, the Rev. A. W. Mackay, to be Archdeacon of Ottawa.

ST. GEORGE'S.—The Rector, the Rev. J. M. Snowdon, has been appointed by the Bishop to a Canonry in Christ Church Cathedral.

SMITH'S FALLS.—The Bishop has appointed the Rev. C. V. Foster Bliss, the Rector, to a Canonry in Christ Church Cathedral.

Why not make big money during the holidays? Get subscribers in your home town. Write "Canadian Churchman" at once.

TORONTO.

James Fielding Sweeny, D.D., D.C.L., Bishop.
William Day Reeve, D.D., Assistant.

TORONTO.—THE BISHOP'S ENGAGEMENTS.—The Bishop spent last Sunday in the parish of Scarborough, holding Confirmations at Christ Church, at St. Mark's and St. Jude's, Wexford, respectively.

ST. ALBAN'S CATHEDRAL.—The members of the Cathedral Sunday School have shown their patriotic sympathy in deciding by vote of a sweeping majority to give up all idea of their annual summer picnic, which has always been an enjoyable event, and instead to devote their usual picnic money to equip five extra cots in Le Touquet Hospital, France, where so many of our Canadian doctors and nurses are doing noble work in caring for the wounded soldiers brought in from the firing line. Canon Macnab brought before the Sunday School Conference, some of the details of that good work, and it was unanimously decided to forward to Colonel Shillington, who is in charge, the sum of \$100 as the voluntary offering of this Sunday School. The consciousness of this sacrifice of their summer treat and also the devoting of their free will offerings for the comfort and help of our brave soldiers will always be a source of real satisfaction to the young people of the Sunday School. The Junior Branch of the Red Cross Society has also been supplied with funds from the Sunday School, to the amount of \$70, for the purchase of materials to be made up into hospital requirements. This good work will continue during the summer and as long as such supplies are needed at the front.

ST. ANNE'S.—On Old Midsummer Day, the members of the choir held their annual picnic to Victoria Park, when 134 people in all partook of the luncheon provided. At its conclusion, presentations were made to the organist and choir-master, Mr. Edward W. Miller, and to his wife, and also to Mrs. Wm. Marsh and Miss Amy Ide, the two members who have been longest associated with the choir.

ST. DAVID'S.—The following articles have been donated to date by the congregation of this church, and sent forward to the Red Cross: 156 handkerchiefs, 100 sheets, 28 pillow-slips, 11 towels, 88 bandages, 69 arm pads, 806 pads, 28 nightshirts, 42 pairs of socks, 4 pairs of wristlets, 21 Balaclava caps, 11 cholera belts, 1 pneumonia jacket, 9 surgical binders, 171 mouth wipes, 11 bags, 48 wash cloths, 1,598 pieces in all. The material for the above was purchased by the congregation. Over \$80 was subscribed.

GRACE CHURCH.—Mr. James Galloway, organist of All Saints', Hamilton, has been appointed organist and choir-master of this church. He will enter upon his new duties at the beginning of July.

ST. MATTHEW'S.—On Sunday last the Rector took for his text the words from Isaiah 6: 8, "Here am I, send me," and after referring to the centenary of "Waterloo," made a powerful appeal to the men of his church for a whole-souled response to the appeal of the Minister of Militia for 35,000 more men for service in the present terrible war. Mr. Warren spoke of the leader in the "Canadian Churchman," "For your King and Country need you," and after reading its appeal to our Canadian-born sons, said, "How will this appeal be answered? Canada we say is loyal to the core. Now is the time for proving the truth of this statement. Surely if she realizes what is at stake in this conflict and values her heritage in the Empire, will she give fully and freely of her sons and her means to the great cause in behalf of which the Motherland has been forced to don her armour—take her full share in bearing the British flag, and with it Christian civilization, through to victory. And her sons will, of themselves, anticipate her gift by coming forward and in one voice exclaiming, 'Here am I, send me.'"

CREEMORE.—ST. LUKE'S.—A splendid report of work accomplished has reached us from this parish. A year ago last April a new pipe organ was installed in the church at a cost of about \$1,000, and it was all paid for on the date of its instalment. Last summer, the Rector, the Rev. W. G. G. Drever, waited on the village council and persuaded them to spend about \$175 in order to provide connection with the village water system. The Rector papered and painted the rectory throughout, doing the papering and painting himself and the congregations provided the material. He also installed a bath room outfit, doing his own plumbing. The rectory was

also painted outside, the piazza was generally repaired, reshingled and painted, and a new heating system was installed with registers in each room. These improvements cost in all \$452 and this is paid for. Last week the congregation had an electric blower placed in position to blow the organ, and this is also paid for. The Easter reports showed an increased income in all the churches, but more particularly in Creemore itself, where the subscriptions had risen about \$100 and the loose collections another \$100. When it is realized that the house has not been touched for about 10 years, it is something to have accomplished all in so short a time. The congregations too have grown proportionately. The whole state of the work is most encouraging, and shows what can be done when the right man is placed in the right place.

NIAGARA.

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

ST. CATHARINES.—RIDLEY COLLEGE.—The closing exercises took place on the 23rd ult., and they were of an unusually quiet nature owing to the war. The Bishop of Niagara presented the prizes. In the course of his address, Dr. Miller, the Principal, mentioned that up to the present time, five Old Boys have been killed in action and three times that number have been wounded. The school's contribution to the Canadian forces so far is 100 men. On the whole the school has enjoyed a successful year. The institution has been honoured by the success of its students. Mr. F. C. Betts carried off the Leonard Essay prize out of an entrance of 400 from all parts of Canada. The winners of special prizes were:—J. Herbert Mason, V. R. Irvine, G. R. Merrit, E. N. Boyd, G. R. Merrit, Wilfrid Heighington, E. B. Chandler, E. A. Wiggs, F. C. Betts, and J. J. Buchan.

HURON.

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

BRANTFORD.—TRINITY.—The Rev. S. E. McKegney, lately Curate of St. Mark's, Toronto, was inducted into the rectorship of this church on the 22nd ult., by the Ven. Archdeacon Mackenzie, acting for the Bishop of the diocese. The Rev. Principal Waller, of Huron College, preached the sermon.

GRACE CHURCH.—Good progress has been made with the erection of the church tower, and it has been stated on good authority that the new chimes will be installed before the end of August.

PARIS.—ST. JAMES'.—A patriotic service was held in this church on a recent Sunday under the auspices of the Men's Bible Class, at which addresses were given by Mr. J. M. Hall and Mr. A. H. Monteith.

KINGSVILLE.—The Bishop lately offered the parish of Ilderton and Birr to the Rev. J. M. Horton, the Rector of this parish, but he declined to accept the appointment preferring to remain at Kingsville for personal reasons.

ST. THOMAS.—ST. JOHN'S.—The Rev. W. F. Brownlee, Rector, has been appointed Rural Dean of Elgin County, by the Bishop of the diocese.

WOODSTOCK.—NEW ST. PAUL'S.—A memorial service was held in this church on a recent Sunday in memory of Lieut. Cecil James and other members of the 22nd Oxford Rifles, who have fallen lately in battle. The regiment paraded in full strength and there were also a number of visiting soldiers present. The service was conducted by the Rector, the Rev. F. H. Brewin, who made an appropriate address.

OWEN SOUND.—ST. GEORGE'S.—The Bishop of the diocese has appointed the Rev. J. Ardill, Rector of this parish, to a Canonry in St. Paul's Cathedral, London.

AYLMER.—The Rev. C. Miles, Rector of this parish, has been appointed by the Bishop a Diocesan School Inspector.

HUNTINGFORD.—The annual reunion service was held in this church on the morning of the 13th ult. A large congregation attended, including many from Woodstock. The Rev. F. H. Brewin, the Rector of New St. Paul's, Woodstock, was the special preacher. Amongst those who attended the service were a number of the friends and relatives of Mr. William Donaldson, who celebrated his 86th birthday on the same day. The Rev. K. McGoun also took part in the service. The church has recently been repainted and redecorated throughout.

SASKATCHEWAN.

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

SASKATOON.—After a strenuous fight the temperance forces in Saskatchewan, under Principal Lloyd, have succeeded in getting a thorough-going Temperance Reform bill through the Saskatchewan House of Legislature. Every bar and club will be wiped out, and instead of 38 wholesale liquor places, there will be only 22 Government stores, subject to local option. The bill passed the House on June 24th, and will go into operation on Dominion Day. Principal Lloyd has asked all temperance people throughout the Province to float two flags on that day, one for Confederation and one for the temperance victory. The Principal is now in Alberta helping to bring victory for the prohibition vote to take place on July 21st. Manitoba will be the next Province to follow.

PRINCE ALBERT.—The tenth annual meeting of the W.A., held in Prince Albert, was a gathering of much interest and encouragement. Nearly 60 delegates came from outside Branches in a most receptive frame of mind. They arrived in companies on each incoming train and were met by local ladies to direct them to their W.A. homes. As it had been found impossible to find private hospitality for all, others were accommodated in the comfortable Y.W.C.A. That same evening, there was a delightfully social reception at Bishopsthorpe to give all delegates a chance of knowing one another. The executive met at 9.30 on Wednesday for the preliminary business, adjourning for the service in St. Alban's Pro-Cathedral at 10.30. At the afternoon session, Rev. J. Taylor gave the address. Mrs. Carr, of Prince Albert, welcomed the visitors to the city and Mrs. McDougall, of Duck Lake, responded. The Bishop spoke a few words thanking the members for loyal and generous support in the past and counselling them for the future work. At roll-call 35 branches responded, after which followed the president's address. Reports then were read: There had been an increase this year of ten new branches; there were 1,102 members on the roll of the 62 branches whose reports had reached the secretary; 35 branches had been visited by the organizing secretary; outfits, mostly for the new school at The Pas, had been sent out to the value of \$344.80, and other goods and moneys to the value of \$135.90. The treasurer's report was most satisfactory; \$2,289 had been received and taking no account of the very much larger sums which have been contributed by the W.A. to parochial funds. Babies' Branches have also grown well, their mites amounting to \$182 during the year. This session was closed by a very stirring paper on "Our Responsibility in War Time," by Miss Bashford. A missionary service was held in St. Alban's in the evening, when addresses were given by the Bishop and Archdeacon Dewdney. Thursday the session opened with a Service of Intercession led by the president; the diocesan thankoffering, \$95, was then presented. Further reports were read. It was very gratifying to find such a large increase in the number of "Leaflets" taken, Saskatchewan being the "banner" diocese as regards increase this year. The pledge for "our own missionary" was raised to \$4,800, to bring it into line with other stipends; the parsonage fund was lowered to \$500, as it had not been fully raised last year and the pledge of \$300 towards the General Board was the same. A donation of \$50 from the Babies' Branch was voted in answer to a very strong appeal made by Mr. Walton, of Fort George. Mr. Bolton, in a few words, spoke of the great work being done by the Sunday School by Post, nearly 500 names having been enrolled. The lessons are faithfully studied, whilst some of these lonely scholars have passed remarkably well in the examinations. Mr. Fife conducted the noontide hour of prayer, afterwards speaking on the motto, "The love of Christ constraineth us." Work was resumed at 2 o'clock, Mrs. Heath giving a capital paper on "Deanery Work: Its Openings and Possibilities," followed by discussion, when further light was thrown on the subject by Mrs. E. B. Smith's suggestions. Branch reports followed, most of them showing progress. It was cheering to find more real advance chronicled, not only balance sheets being read. All the officers were re-elected, except two, whose resignations was a case of necessity. The annual meeting of the Junior Branches was held in the Auditorium of St. Alban's College, where the Juniors were encouraged by the appearance of the whole body of Seniors. Reports were read from various branches and the diocesan superintendent gave much valuable infor-

mation about the work. Miss Virtue, Principal of the College, gave an admirable address to the girls on "Service." Miss Stapleton, from Lac la Ronge, gave a little sketch of life as led in the Indian School, and then the 10th annual closed with prayer. A life membership was presented to Mrs. Forbes by a member of the W.A. in affectionate appreciation of her devoted work in the face of great difficulties. In addition to the former pledges, \$110 were voted to the Diocesan Deficit Fund and \$50 to the Parsonage Fund, whilst the Juniors voted \$50 to Door of Hope, China, \$10 to Kangra children, \$5.50 to a school for the blind, Japan, and \$5.50 for Saskatchewan Parsonage Fund.

EDMONTON.

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

EDMONTON.—ST. LUKE'S.—The Bishop held a Confirmation service in this church on April 25th, when eleven candidates were presented by the Rev. Ingram Johnson.

ST. PAUL'S.—The members of the congregation gave a farewell reception on May 11th, to the men of the 49th and 51st Battalions belonging to this church. On June 3rd, a mass meeting in the interests of the Prohibition Movement was held, the principal speakers being Rev. A. W. Coone, and Rev. C. Carruthers.

EDMONTON MISSION.—The Rev. T. Brown, who has been connected with the Mission for some time, has returned to England. The Rev. W. L. S. Dallas has also completed his four years of service, and has returned to the Old Country. The Rev. A. W. MacMichael has begun work at Westlock.

ST. PETER'S.—Professor H. W. K. Mowll, of Wycliffe College, was the special preacher at this church at morning service on Sunday, May 16th.

TOFIELD.—HOLY TRINITY.—On Trinity Sunday, Rev. W. Everard Edmonds, was the special preacher at this church. He addressed the children in the afternoon.

The Rev. I. Melrose having resigned his position as Rector of Fort Saskatchewan, has been doing duty at Camrose pending the arrival of Rev. G. Weston-Jones, who is expected to arrive this month.

SPRUCE GROVE.—On May 2nd, the Bishop visited this parish, and was much impressed with the possibilities of this district, which is in charge of Mr. Stavely, lay reader. On Sunday, May 16th, His Lordship visited Edson, and spent a busy day. He held a Confirmation in the evening.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop,
Vancouver, B.C.

VANCOUVER.—ALL SAINTS'.—On Sunday, June 6th, a Children's Flower Service was held. The service was conducted by the Rector, Rev. H. C. Lewis Hooper, and the address was given by Rev. H. G. King, Rector of St. Paul's. It was a beautiful and impressive service. Above the Holy Table the Union Jack was displayed. At the singing of the hymn, "Here, Lord, we offer Thee all that is fairest, bloom from the garden, and flowers from the field," the children came forward and offered a quantity of beautiful flowers, which, at the close of the service, were taken by some of the teachers to the General Hospital for distribution amongst the patients.

KOOTENAY.

Alexander John Doull, D.D., Bishop,
Nelson, B.C.

KELOWNA.—On Saturday, June 12th, the Bishop of Kootenay paid his first official visit to the parish of Kelowna. He was accompanied by Mrs. Doull. A parochial reception was given for them at Dr. Boyce's. Owing to the threatening nature of the weather all adjourned to the spacious verandah where tea was served. The Bishop and Mrs. Doull had thus the opportunity of meeting very many of the congregation. On Sunday the Bishop preached to a large congregation at the second celebration of Holy Communion, taking for his subject "Peace." In the afternoon, Mr. D. Lloyd Jones motored the Bishop and the Rector to Mr. R. Gray's Okanagan Mission, where he met the church committee. He then visited St. Andrew's Church, with which he was highly pleased, specially noting the neatness and

beauty of the sanctuary decorations. The Confirmation service, which was held at 7.30, was preceded by Evening Prayer. The church was crowded, seats having to be improvised for late comers. There were 16 candidates presented for the holy rite—ten males and six females. The Bishop's address to the candidates was based on the text, "Another King, one Jesus." On Monday morning Mr. E. M. Carruthers took the Bishop, accompanied by Mr. DuMoulin and the Rector, for a run round the outlying districts, when his Lordship gained some idea of the extent of country tributary to Kelowna. He left by the afternoon boat for Summerland, greatly impressed by his visit.

ENDERBY.—The Bishop of Kootenay visited this parish on the 5th to the 7th of June. On Sunday morning the Bishop celebrated at 8 o'clock, and preached at the Choral Celebration at 11 o'clock, at which there was a good attendance. In the afternoon he came into the Sunday School and spoke to the children and preached again at the evening service. Owing to a severe thunderstorm at 7 o'clock, the attendance in the evening was not good. The Bishop also visited two other centres of the parish, Mara and Grindrod. A large number were at the pretty little church, where the Bishop gave a short but helpful address. In the evening, a reception in the Parish Hall, with music and another address from His Lordship, completed the official proceedings.

COLUMBIA.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—A united reception by the members of the Cathedral and other parishes was given in the schoolhouse on the evening of the 17th ult., to the Very Rev. Dean Schofield and Mrs. Schofield. The address of welcome was delivered by Ven. Archdeacon Scriven, who referred to the many clergy whom it had been his privilege to welcome to the city during his many years' residence in the parish. They were pleased to extend greetings to Dean Schofield. In his reply, the new Rector of Christ Church and Dean of Columbia expressed his own pleasure in meeting the people among whom he was to minister, also intimating that his plans did not include any radical changes, certainly, at least, not without consulting with his wardens.

CALEDONIA.

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

PRINCE RUPERT.—Bishop DuVernet returned lately from Graham Island, where he visited Port Clements, Grahame Centre, New Masset, and Old Masset, conferring with the Rev. Heber Green and the Rev. William Crarey over a re-adjustment of the Anglican Missions on the Islands. He found the settlers not so hopeful as on his last visit—many had left for the front and there was little money coming in, but on the other hand there were more indications of getting down to real work upon the land which in the end will bring about better conditions.

ST. ANDREW'S.—On Sunday, the 13th ult., the Rev. Professor Ellis, who is on the staff of Latimer College, Vancouver, preached in this church.

Bishop de Pencier, of the diocese of New Westminster, passed through Prince Rupert on the 14th ult., en route to Fort George to the northern part of his diocese. He finds travelling via Prince Rupert the shortest way from Vancouver. Bishop de Pencier was met on his arrival by Bishop DuVernet and Rev. Canon G. A. Rix.

HONAN.

William C. White, D.D., Bishop, Kai Feng,
Honan.

KAIFENG.—ST. ANDREW'S SCHOOL.—On Whit Sunday, May 23rd, there was a special service held in St. Andrew's Hall, when six boys were admitted into the Catechumenate by the Rev. N. L. Ward. The sermon was preached by Mr. O. H. Yieh, the Chinese Headmaster. There are nine boys in the school who are being prepared for the Baptismal Service, to be held on the third Sunday in June. At present there are nearly 30 boys in the school, who have been either confirmed, baptized, or entered the Catechumenate. We ought to praise God for the work of the Holy Spirit in St. Andrew's School. As nearly all the boys are wealthy and independent, none of them can be called "Rice Christians," or

"Christians seeking employment in the Church." Out of the seven boys who received medals on "Sports Day," four of them were Christians. It is boys of this manly type that do more to preach "manly Christianity" than all the loquacious utterances of a foreign missionary.

Correspondence

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for a church and Mission house at Carmacks, Yukon diocese, in memory of Bishop Bompas:—Previously acknowledged, \$324.98; "Anonymous," London, \$2; F. L. M. G., \$1; "Clergyman," \$5.35; Mr. W. E. Paull, Clinton, \$1; "Tithe," \$1; bank interest, \$3.24; total, \$338.57. Contributions may be sent to me.

(Rev.) T. G. A. Wright.

95 Maple St., London, June 22.

THE REIGN OF PEACE.

Sir,—In 1867 the Rev. Canon Lewis Hensley wrote the beautiful hymn beginning with the words:—

"Thy Kingdom come, O God,
Thy rule, O Christ, begin."

Then follow two questions:—

"Where is Thy reign of peace,
And purity and love?
When shall all hatred cease
As in the realms above?"

Then the answer:—

"When comes the promised time
That war shall be no more," etc.

And yet in this year 1915 we are still looking forward to the promised time when war shall be no more, while the nations are engaged in warfare of a nature far surpassing in the line of destruction anything that has ever happened, and many are anxiously enquiring how the Christian religion has not yet been successful in bringing about universal peace. No answer to this could be more satisfactory than that which has already been presented by the Bishops of the Church in Canada. They tell us that if the world to-day has lost peace it is because it has never really accepted Christ, the Prince of Peace. That it is not due to the failure of Christianity, but to the failure of living up to the teaching of the Christ. They refer to the love of the Canadian for the land of his birth or adoption, but Canada, in order to become a great nation within a great Empire, will depend upon Canada being ready to accept Christ honestly, loyally, sincerely, and to become a part of His Kingdom.

At the same time, very many, and even those on the battlefield now, may enjoy the blessings of the Prince of Peace, whose Kingdom is spiritual, and His never-failing promise is to keep in perfect peace all whose mind is stayed on Him. It will only be when all the world shall remember and turn unto the Lord, and all the nations worship Him, that universal peace may be expected in this life.

The chief object for all who believe that Christianity cannot in any way fail is not only to have peace among themselves, but at the cost of much self-denial to be at peace with those who desire to fight against them, or, in other words, let us, by the help of the Holy Spirit, be peacemakers, and put our complete trust in Him Who maketh wars to cease unto the ends of all the earth, to establish peace, even eternal peace, among all the nations.

Yours faithfully,

(Rev.) Lawrence Sinclair.

June 1st, 1915.

THE OUTLOOK FOR ROMANISM.

Sir,—As a pretty regular reader of Roman Catholic papers I have been particularly interested in the letters that have recently appeared in your columns. I observe, from time to time, that the Roman Catholic papers take care to record every instance of converts from various Protestant Churches, but so far as I can see, no reference is ever made to the many men and women who are constantly leaving the Roman Catholic Church for other communions. It is this which gives special point to some statements in a recent book, "The Missionary Prospect," by Canon C. H. Robinson, of the S.P.G., who adduces some startling figures concerning the Roman Church.

He quotes Dr. Percy Dearmer's book ("Reunion and Rome") in which that writer declares that the Roman Church has lost 80,000,000 adherents in 70 years. Of the 550,000,000 Christians in the world, 186,650,230 are Romanish, and Dr. Dearmer writes:—"If the present rate of shrinkage be maintained, the whole Roman Church will have disappeared in less than two centuries." The corrective and the hope of Romanism is the development of national churches. This was a potent influence in the 16th century, and it would make short work of some of the Roman Catholic dogmas if it became general to-day in Roman districts. Canon Robinson, speaking of the Council of 1870, which promulgated the "infallibility" decree, that 330 of the 589 Bishops represented Italy alone, says: "It is preposterous to call such a council oecumenical. The development of national churches is plainly the remedy for the tenuity of such an Italian coterie."

"HIS NATURAL HOME."

Sir,—In the course of the Bishop of Hereford's charge the other day, reference was naturally made to the denunciation which had been brought down upon Dr. Percival by the Bishop of Zanzibar. The Bishop of Hereford expressed his regret that Dr. Weston was not persuaded by some friend to abstain from issuing this injunction, because as Hereford is so far away from Zanzibar, it can cause no practical inconvenience so long as the Primate and other English Bishops treat this fulmination as entirely negligible. The Bishop then expresses his regret that so estimable a man as Dr. Weston should have started such an unedifying discussion in the Church, and Dr. Percival also said that he believed Dr. Weston's "natural home is in the Roman Church and not in ours." This is an interesting point and is certainly true of Bishop Weston, judging from his recent utterances. Like many more, including the Bishop of Hereford, we can respect the Bishop of Zanzibar's earnestness, devotion and courage, and yet feel sorry that he has taken the line he has, which is infinitely more characteristic of his "natural home" than anything to be found in the Anglican Communion.

C. C.

THE PROVINCIAL SYSTEM.

Sir,—You publish another letter from Bishop (as I suppose we must call him) Du Vernet. The impossibility of using Metropolitan in ordinary converse he admits, so that the formal matter of titles may be passed over. The reality I should like to see discussed. What I fear, is the danger of too many superior officers compared to those in the lower grades and to the rank and file. I have from so many and various friends heard only one fear and that arose from the slight hold that the Church has on the country people. Many devices I have had suggested to counteract this; they agreed in one thing, decentralization, and have the leading clergy distributed as much as possible through the diocese. Every diocese has its own necessities and so Toronto and Montreal with cities out of proportion to the country parishes are abnormal. Yet at the recent Synod in Toronto a very strong feeling was exhibited against the Archdeacons, etc., all living in the city. There is a similar feeling about delegates to the Synod, so many are city men who know nothing and do not care to know anything about the parish in whose name they speak.

I am afraid I am rather discursive, through trying to say too much in a limited space. What I try to convey is the conviction that a diocese is most contented and most interested in its well-being when every parish and Mission in the back, is as carefully looked after, as those in the front, and that the city parishes need less looking after than the others instead of more. This is, I gather, the practice in British Columbia.

I might recall to Bishop DuVernet that in Australia it has been arranged that where in a State (Province it ought to have been), there are three Bishops, one shall hold the title of Archbishop.

Geo. M. Rae.

LOSS FIVE TIMES THE REVENUE.

Sir,—I recently expressed the opinion that if we were rid of the liquor traffic our taxes could be reduced 25 per cent. That was calculated from figures taken from the United States, especially California, Indiana and Kansas. In California a comparison between 12 wet and 12 dry

towns of about the same size showed that the average tax rate in the 12 dry towns was \$1.07 per \$100, while the average tax rate in the 12 wet towns was \$1.56. These figures show that the average tax rate in the wet towns is 49 cents per \$100 higher than in the dry towns.

In Indiana statistics gathered by Ex-Governor Hanley showed that of six licensed cities with an approximate estimate of \$100,000,000, the average city tax rate was \$1.85 on the \$100 worth of property. In the six prohibition cities with about the same assessment, the tax rate was 90 cents on the \$100 worth of property. These figures show that the tax rate in the wet cities is about double that of the dry cities of about the same size. Kansas City saved \$50,000 on two items, Police and Criminal Justice, the very first year.

But let us take as an example of what might be done right at home in our fair city of Hamilton, not one of the worst by any means, and this is how it figures out. The cost of crime and poverty is \$286,255. Such reliable men as Gladstone, Sir Oliver Mowat and many judges have often told us that three-fourths of all the poverty and crime is due to drink. Three-fourths of \$286,255 is \$214,692. That being the case we have the immense sum of \$214,692 as the cost to the city of the liquor traffic. That is about 13 per cent. of our tax rate, raised by a levy of \$2.10 on every \$100 worth of property. That is only what lies on the surface; there is loss in many other ways which cannot be calculated, but judging by the experiences of many American towns might easily increase the saving to or beyond the amount of my estimate.

Out of all this expenditure, loss and injury to business, we drag as from a garbage heap \$41,000 in license fees, leaving a net loss of \$173,692. In view of these facts is it not the height of folly thus to cut off the revenue at its source by making men so poor that they cannot help to pay their share of the taxes?

H. Arnott, M.B., M.C.P.S.

Books and Bookmen

"History of the Hebrews." By Frank Knight Sanders, Ph.D., D.D., New York: Scribner. (\$1.00 net), 366 pages.

The book is essentially a teacher's handbook. It aims at giving "a complete survey of Hebrew and Jewish life and thought." The number of shorter Hebrew histories is gradually increasing, but perhaps, as a rule, less space is given than in this volume to the literature of the Bible. We cannot say that the general plan of the book attracts us greatly, and the appearance of the average page is not calculated to arouse much interest. Quite apart from this, there are too many dogmatic assertions based on the so-called "assured results" of Higher Criticism. Such a history will scarcely commend itself to those who believe, and feel that they have adequate grounds for believing, that the Bible is not merely greater than other books of a similar order, but the one Unique Revelation of God to man.

"The Fellowship of the Mystery." By John Neville Figgis. London and New York: Longmans and Co. \$1.50 net.

Dr. Figgis is one of the most interesting minds of the present day. He is strongly opposed to any "reduced Christianity" and his championship of Biblical and Church teaching concerning Christ's Person and Work meets with the hearty approval of all Christians. But he is also enamoured of most things medieval. To him that was the age of chivalry and apparently of the highest realization of orthodox Christianity. The English Church comes in for several cynical references expressive of dissatisfaction, and the authors praised are usually those of the Roman Communion. Above all Dr. Figgis is an ardent disciple and champion of Newman, who is regarded as the finest apologist of Christianity of the 19th century. To the same effect is the praise of Mohler, though evidently Dr. Figgis has never read Litton's acute treatment of the great German Roman Catholic scholar. Another interesting feature is Dr. Figgis' opposition to Modernism, together with his belief to the retention of certain Modernists of the English Church. It is doubtful whether the Modernists will find much help in this attitude. Evidently Dr. Figgis thinks it possible to support Roman Catholic doctrine in the English Church by calling it "Catholic," and opposing it to all things Protestant. But it is only by a magnificent lack of logic and equally magnificent imagination that such a contention is possible. The Church of England is at once

Catholic and Protestant, and in spite of Dr. Figgis, her testimony during the last three centuries is diametrically opposed to the things he holds most dear. Notwithstanding his kind and sometimes patronizing remarks about Evangelicals, he is evidently ignorant of their essential features in spite of his own early associations, while his criticism of Calvinism and his frequent identification of Protestantism with modern Rationalism, are astonishing in so good an historical scholar. It shows how easy it is for a man to become prejudiced and biased, even when apparently endeavouring to be fair. And so while the book, like all that Dr. Figgis writes, is very attractive, remarkably suggestive, and contains much that is true and illuminating, yet as a whole it is not convincing because it endeavours to maintain an impossible position, one that is not only neither Roman nor Evangelical, but is even far removed from that High Churchmanship which has always been one of the legitimate features of the English Church. He thinks, or at least hopes, that the two parties he calls "Catholic" and "Evangelical" are coming together, but in reality they are doing nothing of the kind. The wish in his case is father to the thought. If only he will read Litton, he will soon see that between the two there is a great gulf fixed. It is really a pity that Dr. Figgis cannot see that there is only one place for a man holding his views.

The Family

PASS IT ON

When you have a thought that's cheery,
Pass it on.
It will surely aid the weary,
Pass it on.
Give it freely. Do not keep it.
Fill your measure full, then heap it,
Later you will surely reap it.
Pass it on.

When you have a thought that's healthful,
Pass it on.
When you have a thought that's wealthful,
Pass it on.
Give it quickly, while it's vital,
Give it with full right and title,
Give it—never seek requital,
Pass it on.

Kindly given thoughts will flourish;
Pass them on.
They will starving people nourish;
Pass them on.
Then if rightly they're directed
They will surely be reflected,
And a harvest unexpected
Will return.

DON'T BE A "QUITTER"

It would have been hard to find a more thoroughly discouraged girl than Leslie Sutton at the end of her third day in the office of the Redpath Publishing Company. Leslie had had a year's experience as a stenographer, but it had been in the office of a wholesale tea and coffee firm, and the dictation in this new position was so different that she seemed to herself to be writing another language. At the dinner table that night she told dolefully of the trials and perplexities that had reduced her to such a state of discouragement.

"It's no use my trying to do their work," she finished, "and I'm not going back there. I'll telephone them in the morning and ask them to send me what I've earned in these three days. I guess they'll be glad to get rid of me."

"I'm sorry you feel so discouraged, dear," her mother said. "I hoped you were going to like this new place and do well, but if you feel that way about it, perhaps you'd better look for something else."

Leslie's brother Bob looked up quickly, but made no comment until dinner was nearly over. "I don't know but I'll have to give up my correspondence course," he remarked casually.

Leslie and her mother gasped in astonishment, for it had been Bob's most cherished ambition to fit himself for work in electrical engineering, and he had more than once expressed his satisfaction that the excellent correspondence courses of the college made it possible for him to do this while at the same time he earned by his daily work the income that was so necessary since the death of his father had left the little family to face the world alone.

"Why, Bob," his mother asked, anxiously, "why is that? Aren't you feeling as well as usual?"

"Oh, yes," Bob returned, shrugging his shoulders. "I'm feeling fine. I guess you won't find many fellows that are huskier than I am. But it's hard work, and I've got to grind if I make good. Besides, I may not make good, even then. It would be nice, wouldn't it, if I should get a place, and then make all kinds of blunders?"

Indifferently he picked up his fork and divided the last bit of pie on his plate. Leslie laid hers down. Her dark eyes flashed.

"And you're going to give up those courses that you've been working on for nearly a year just because the work is beginning to be hard for you, and you're afraid you might make mistakes when you get started in the work! That's absurd. Why, nobody expects that a beginner will do everything right the first day or the first week! You're just a 'quitter,' Bob Sutton, and I'm ashamed of you!"

"Why can't I be a quitter as well as you, Leslie? If I've taken in what you've been saying, your reason for giving up your place with the Redpath people is that you find the work harder than you expected and are afraid of making mistakes."

Leslie's face grew crimson at her brother's words, but the angry remonstrance that trembled on her lips was not spoken. What could she say? She was strong and well; she had received a good high school education, and had had a year's experience in a business office; she had just hurled at Bob the statement that perfection was not expected of those who were beginners; she knew that her mistakes of the first three days had been met very patiently and kindly by her new employers. Why, as Bob had asked bluntly, was it any worse for him to be a quitter than for her to give up her position in discouragement?

Leslie was silent for a long moment, while her mother looked from one to another of her children, grieved and anxious over the situation that had called forth these rough words. When Leslie spoke at last, the resentment had vanished from her face.

"Your right, Bob," she acknowledged frankly, "I haven't any business to be a quitter, but I

came pretty near being one. I'll stay and I'll make good."

Leslie was as good as her word. She went to work next morning with a new determination that produced results, and came home at night with the feeling that she had gained ground. By the end of a month she was thoroughly at ease and happy in her new work; before the year was over she was one of the most valued stenographers in the office of the Redpath Company.

"I never can thank Bob enough," she was heard to remark later. "If it had not been for him I would surely have been a 'quitter.'"—The Southern Churchman.

THE COMMANDER-IN-CHIEF

General Sir John French is undeniably the hero of the first chapter in the Great War. A plain, modest soldier, he is direct, swift to act, and slow to talk. His reports are military classics, and what he has done in France and Belgium will live in history. Captain W. Robert Foran, who served with him in South Africa, tells how he outwitted the Boers at their own game, and was always where they did not expect him to be. Captain Foran says:—

"My first meeting with French took place in the Orange River Colony when Lord Roberts' army was marching victoriously towards Pretoria. I had ridden into the camp of French's cavalry Division bearing despatches for the little General. The Division was camped at a Boer farmhouse, which had been deserted the day before by its owners on hearing that the "Kerel" French was coming. The Boers feared him more than they did Roberts, for was not French the slimmest of the slimmest, had he not played them at their own game and gone one better?"

"The little farmhouse was a strangely altered scene from what it had been in the morning. Where at sunrise a few oxen grazed quietly, now the veldt was covered with a great division of men and horses. As I rode up, red-lapelled staff officers came hurriedly through the rooms and passed back and forth on missions from the

General. Now and then a very dapper little man in brown riding-boots walked out on to the stoop, and said something that caused men to spring to take papers from his hand, mount, and ride away at breakneck speed. It was French. I knew that at once from descriptions that had been given of him.

"A very anxious looking staff officer dismounted stiffly from his horse, handed the reins to an orderly who had ridden with him, and stalked inside the house. A few minutes later he reappeared with the dapper General, both of them talking quickly in low tones. French held a half-unrolled map in his hands, seated himself on an empty biscuit-box, spread the map out flat on his knees, and used his forefinger as an emphatic pointer. He appeared to be insisting upon something of the utmost importance. The staff officer finally smiled and nodded, whereat a look of pleased satisfaction spread over the brick-red, square-featured face of the stout little general. With a cherry all right. Good night! he strode inside the house once more, and the staff officer rode rapidly away in a cloud of dust. "Johnny" French, I assured myself, must have another of those wonderful movements of his simmering in his active brain.

"A few minutes later I was ushered into the great man's presence and delivered my message. He was all courtesy, very businesslike, and wasted no words. I had a chance to see him then closer than at any other time.

"Somehow French does not strike you with any idea of his being the wonderful man he really is, smart and quick to move—except when you take particular notice of his shrewd, twinkling little eyes that seem to take in everything about him. He most certainly does not look the ideal cavalry leader. There is nothing of a Brigadier Gerard in his appearance. He is short, dumpy, jaunty, sitting a horse rather like the proverbial sack of flour. If you were to see him booted and spurred in Aldershot town during manœuvres, you would be justified on appearances in placing him as a colonel of infantry, who had learned to ride from a Red Book in a riding-school, only acquiring the slight knowledge at considerable effort. And yet, I know he is a great fox-hunting man, and rides straight to hounds over everything."—Canada Monthly.

Personal & General

This is our National Birthday. Confederation was accomplished in 1867.

To our Canadian-born, the cry is now insistent "Your King and country need you!"

We beg to call special attention to the notice of the General Synod in our advertising columns.

Sir Robert Borden leaves for England this week. The Premier expects to be absent about one month.

The Rev. Eric Hamilton was married on Monday to Miss Jessie Cassels, daughter of Mr. Justice Cassels, in Ottawa.

Rev. Marcus Jackson, of Vancouver, went by the SS. "Princess Sophia" in the middle of June to Atlin, where he will spend the summer.

Bishop Roper has appointed the Rev. W. A. Mackay Archdeacon, and the Rev. J. M. Snowdon and Rev. C. V. Forster Bliss Canons of the Cathedral.

Captain the Rev. W. H. H. Sparks of St. Olave's, Swansea, has received his appointment for Overseas Service. He looks every inch a soldier in his khaki uniform.

The Brotherhood of St. Andrew Canteen at Niagara is doing excellent work. The new tents are large and attractive, and the whole atmosphere is that of "helpfulness" for the soldiers.

The Saskatchewan Legislature's temperance bill passed its third reading and so became law on Thursday, 24th June. This is another decidedly forward movement.

The scholars of St. Alban's Cathedral have given up their picnic, and

by a sweeping majority voted the money to equip cots in Le Touquet Hospital, France. Well done!

The Rev. J. A. Elliott of Port Hope, is writing a biography of the late Bishop Sullivan. He will be glad to receive any interesting data from friends of Dr. Sullivan that may be of value in his work.

The cottage owned by the late Canon Downie, situated on new Orchard Beach, was discovered on fire on June 26th about 4 o'clock. There was no one in the house at the time, Miss Downie having gone over to the village.

All the officers of the Niagara headquarters staff who were ill with ptomaine poisoning are practically better again, with the exception of Hon. Major Forneret, whose attack was worse than any of the others, and who for awhile was quite seriously ill. He is now on the mend, however.

The Canadian National Ladies' Guild for Sailors held a garden party at Fallingbrook on Tuesday, in aid of their work for the men of the Royal Navy and the Merchant Service. A military band was in attendance, and fifty young ladies in sailor costumes waited on the guests. Lady Mann and Lady Willison held the reception.

It was raining hard one Sunday, and the little boy asked his mother if they weren't going to Sunday School. "No, not to-day, dear," she answered, "it's too muddy and it's raining too hard." "Well, mamma," said the little Puritan, "it was raining yesterday and we went to the circus." The mother immediately made preparations to go.

As showing the effect of the war on shipping in South Africa at Union Ports, there was an increase of 83 in the number of vessels entered and of

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88 in the number cleared during the first seven months of the year 1914, as compared with the same period in 1913; but during the last five months there was a decrease of 177 vessels entered and of 187 cleared.

The National Convention of the Anti-Saloon League of America is to meet next week for four days at Atlantic City; the programme is a most imposing one. A committee of thousands is to proceed on Saturday, July 10th, by special trains to Washington, to call at the White House for the purpose of presenting to President Wilson a copy of the resolutions adopted by the Convention.

Another Canadian officer has been recommended by Field Marshal Sir John French for bravery in action. He is Lieut. Arthur Leonard Bishop, nephew of Major R. W. Leonard of St. Catharines, who commanded the machine guns with the 2nd Battalion, Middlesex Regiment. He was in the first battle of Ypres and was wounded at Fromelles, May 9, having lost an eye. Lieut. Bishop, who is now in London, was educated at Ridley College, and Royal Military College, Kingston.

General Hughes, Minister of Militia, has appointed the following committee to administer the voluntary aid in the care of wounded soldiers invalided back to Toronto and district:—W. K.

George, chairman; Sir Edmund Walker, Sir John Eaton, Archdeacon Cody, Z. A. Lash, Rev. W. Latimer (Brantford), Mrs. A. E. Gooderham, Mrs. T. Crawford Brown, Mrs. R. Capreol, and Mrs. (Lieut.-Col.) Rennie, Hamilton, whose husband commands No. 2 Casualty Clearing Hospital. The department has accepted for convalescent hospitals the homes of Mrs. J. F. W. Ross and Mrs. C. W. Beatty.

During his Majesty's recent visit to the Armstrong Works, Newcastle, he passed through the shop where a Methodist Church member was hard at work, and asked who that old man was. They told him that his name was Geordie Shield. Said the King, "I wish to speak to him." So Geordie was called, and came forward feeling, like Bunyan's Pilgrim, "much tumbled up and down in his mind." When the King put out his hand to shake hands with him he "felt pretty bad," as he said afterwards, but he found courage to say, "I'm very glad to see Your Noble Majesty." The King inquired how long he had worked for the firm, and when Geordie respectfully answered, "For fifty-seven years," his Majesty said, "Dear me; dear me; God bless you; God bless you." When the King and his party had left the manager said, "You have had the highest honour possible, Geordie." "No," replied our friend; "there is a greater honour in store when I shake hands with our Lord Jesus; and even our King will have to bow to Him."

The Bishop of London's appeal for Sunday observance is extensively published and commented on. The Bishop says:—"We can best prepare for the return of the troops if we, as Christian men and women, set our wills to restore Sunday—the Lord's Day—to its true place in our national life." He views with distress the increasing aggressions of Sunday trading and other forms of selfish and

secular business employment upon the Lord's Day. The Church of Ireland Gazette wrote of it: "We would emphasize the importance of this appeal. Sunday is a great national institution, and, as the late Archbishop Temple once said, it is the one institution which binds all Christians together. Our young people are allowed an amount of liberty that is rapidly degenerating into licence. We are not at all sure that it is a good thing to substitute the Children's Service altogether for the old custom of "the family pew" with every member of the family in it. There is a wholesome discipline in the attendance of children at service on Sunday, and children understand much more than we give them credit for. The familiarity with the Prayer Book and the Bible which is gained in early years, and the associations set up, are most valuable.

Mr. Gordon D. Knox, war correspondent for the "London Morning Post" sends the following in a letter to Miss Knox, Principal of Havergal College, Toronto, dated May 5th, 1915. Mr. Knox is a nephew of Miss Knox. "I have been over in France since the beginning of the war, and most of the time in Paris, seeing nothing of actual operations. We are most ruthlessly barred from being at the front, only a few specially nominated people being allowed to go on 3-day Cook's tours in the charge of officers. All that I have seen has been in the way of devastated regions, and however much one tries we cannot get onto paper the real effect of them. To say that a village is utterly burnt out conveys little on paper, but it means a lot when you are standing in the place itself and perhaps seeing some of the old residents poking unhappily about the ruins. I have also seen and talked to several of the refugees, and you can take it from my experiences in conversation with eye-witnesses that the instances of German brutality have not been exaggerated. Even the Israelites in their palmiest days seem to have slain without indulging in the bestial and brutal as the Germans have done. In Paris and the parts of France outside the zones militaires life, though not normal, goes along very much on normal lines. The shops are all or nearly all open and doing business. People frequent the cafés and talk about things other than the war. Theatres are open. People give dinners. The children dress in wonderful white to go to their première communion, and trains run regularly if more slowly than usual."

THE WATER CARNIVAL.

Some of the most daring and experienced leg rollers and expert handlers of the canoe have been engaged for the water carnival at the Canadian National Exhibition, and every day from 5.30 to 6.30 a performance will be given on the lake front. Those who enjoy water sports will witness some of the cleverest stunts by these adept handlers of the canoe, who will take part in races and other aquatic events.

British and Foreign

There are at present 1,097 undergraduates in residence at Cambridge University. At this time last year there were 3,181.

The Bishop of Carpentaria told the following story recently at a meeting in the Chapter House, Sydney: A married couple came to him one Saturday evening, and told him sadly that they would not be able to go to the Holy Communion the next morning. Pressed for the reason, the man told the tale. He and his wife had been out working together on their plantation, and the woman had shirked her

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share of the work. And "she growl," he said pathetically, "she keep on growling, and at last—I swear." This was told to show the way converted natives live up to their duty.

Our valued friend, the "Scottish Chronicle," has arrived in a new and attractive form, and we wish the publisher all success. It would be difficult to find another who, so wholeheartedly does his very best for his Church. For instance, he started to collect a million shillings for much needed extensions in the Diocese of Glasgow, and has accomplished wonders. We all have our own drawbacks, but the publisher of a weekly paper for the Scottish Episcopal

ANTIPON IN CANADA

Spreading the Fame of the Great
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The burden of obesity is so distressing and so unprepossessing, and is generally so difficult to get rid of with any degree of permanence, that the introduction to Canada of the famous British Specific, Antipon, will be welcome in many quarters. The preparation is not unknown here already, but the obstacles in the way of its supply to the general public were necessarily great. All difficulties are now removed.

Ere the important discovery of Antipon the treatments usually employed for the reduction of weight included starvation dietary rules, sweating and purging, together with mineral drugging. All these things are weakening in the extreme, and, when obstinately persisted in, ruinous to the constitution. Antipon is diametrically opposed to such drastic methods.

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Antipon contains only the most harmless vegetable substances in solution, the liquid being in appearance like a light red wine. It is palatable, refreshing and slightly tart, and never occasions any unpleasant reactionary effects.

Antipon can be obtained at all drug stores, from stock or to order.

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Church has his work cut out for him. The richer members take a leading English paper, and really, etc., etc., and the great mass of the people do not care for one. Still, an excellent chronicle as this is, should win its way, though never a very profitable way, and be a power for good.

Steady progress is being made with the preservation work which is being carried out at St. Paul's Cathedral, London. Owing to the nature of the defects the work has necessarily to be executed piecemeal, only a few stones being dealt with at a time. It has been found that many defective stones have been very thinly veneered, thus materially reducing the strength of the piers; these are now, in most cases, being removed and suitable stones, properly bonded into the work, inserted in place of them. The effect of this is to strengthen the entire structure considerably, and to give the full value of the whole superficial area of the piers in carrying the superincumbent weight for which they were originally designed by Sir Christopher Wren. The buttresses of the dome are also being repaired and strengthened by the removal of the fractured and defective stones and the insertion of specially prepared blocks of grey Aberdeen granite, the whole, together with the minor fissures, being grouted up with Portland cement. The progress of the work on the pier which has been chiefly dealt with hitherto has revealed an even more serious condition of things than had been suspected. But the pier is now protected by steel casing, and it is hoped in course of time to make this and other parts of the Cathedral stronger and more solid than when they were originally built.

EARLY BIRDS
By Samuel Scoville, Jr.

The time of the singing of birds has come. The first one of the singers is the song-sparrow, a little brown chap with a black blotch in the middle of his streaked breast, who in southern Pennsylvania spends the winter with us. Early in March he begins to sing, a little hoarse and wheezy at first, but by the end of the month he is in good voice. He is never the equal, though, of his little brother, the field-sparrow, who has a voice like a tiny silver flute. Last year I first saw this sparrow on March 27th and the year before on March 16th. He has a pink beak and an unmarked breast. Even before his song the winter is not entirely a silent season, for there is never a day without some bird-notes. There is always the far-away caw of the crow from the frozen sky, the grunt of the nuthatch,

the twitter of the downy woodpecker, the sharp click of the junco, while now and then the Carolina wren can't wait another minute for spring. Then he darts up to a low bough and from the heart of the thicket rings out a wild song that can be heard a quarter of a mile away. "Whee-oodle, whee-oodle, whee-oodle, wheu, wheu," he whistles. He has a white line over his eye and is the largest of our five wrens.

Sometimes, too, on a sunny winter morning another singer is heard. Blood-red against the white snow, the cardinal raises his crest and whistles, "Whit! whit! teu! teu! teu-u-u!" He will answer a good imitation of this call, flitting up nearer and nearer each time. One false note, however, and he is contemptuously silent and cannot be persuaded to speak again.

The first bird back from the South is the one with the sky-colour on his back and the earth-colour on his breast, the dear bluebird, with his sweet, gentle call and little, warbling song. Last year I saw and heard him on February 22nd, and the year before on January 30th. Next comes the grackle, a great purple bird with yellow eyes, that comes in creaking flocks. Last year I saw my first flock on March first in the middle of a snowstorm, and, for a wonder, perfectly silent. The robin is a close third, followed by the red-winged blackbird, the bird who wears the splendid crimson epaulettes and says, "O-ca-vee" in all the wet meadows. The female is a speckled brown bird who would hardly be recognized away from her mate. Last year I saw the robin on February 22nd, but overlooked the red-wing until March 16th. Soon after the red-wing there steals in a disreputable relative, with a brown neck and head, who usually perches alone on the top twigs of some tree and sings a song of one long-drawn-out note, followed by two shorter ones. Sometimes he is accompanied by several of his wives, for the cow-blackbird, or lazy-bird, as he is called, is a bad one, and his wives are worse. When the nesting season comes, instead of making a nest as every other bird does, they sneak around until they find some other bird away from her nest for a minute. Then the lazy-bird drops one of her eggs in to be hatched and raised by the little foster-mother at the cost of the lives of her own children, which the fledgling will at last roll out. Out of four chipping-sparrows' nests found on my place one year, three contained one or more cow-bird's eggs, and I also found one in the nest of a red-eyed vireo. Last year I first saw this cradle-robber on March 25th, the year before on March 27th.

Just before the cow-bird slinks back, the big, bright, cheerful flicker or high-hole arrives. Except for the rare pileated woodpecker of our northern woods and the almost extinct ivory-billed woodpecker of the far southern forests, the flicker is the largest of our woodpeckers. He wears a crimson bar across his back, has a spotted, buffy breast, black-and-gold wings and a white patch just above

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his tail. Along with him comes another long-billed bird who has a golden breast with a black crescent in the centre of it and snowy outer tail feathers. He glides like an aeroplane over our meadows and has a honey-sweet song. One of the loveliest of the sounds of spring are these drawling liquid notes of the meadow-lark. Last year I saw him on February 22nd and the flicker on March 19th.

In late March or early April comes a strange wild call from the spring sky and a long, narrow-winged bird, with snowy breast barred with black, skims by. It is the kill-deer, one of the plovers, who haunts upland fields.

One of the most regular birds in its return is the little Quakeress Phoebe, who makes a nest of green moss. She comes north on almost the same day each year. March 29th, 30th and 27th are my arrival dates for the last three years.

Another bird that is found by the end of March along rivers and large streams is the big gray-blue and white kingfisher, with its call like the roll of a watchman's rattle. Some morning in March, too, you will hear the low, sorrowful "coo-coo, coo-coo" of the mourning dove. One year I found its nest, a little platform of sticks, with two white eggs, on the last day of March. In southern Pennsylvania the grim black buzzard, with its great fanged wings, wheels through the sky in early spring.

Last year I first saw him on March 14th, and the year before on February 23rd.

Two more names, and the list of the early-comers is about complete. On February 23rd last year I first saw the fox-sparrow, the largest of all the sparrows. Tawny brown in colour, with a spotted breast, he is often taken by a novice for a hermit thrush. The size of the two is about the same, but the fox can be told by the tawny colour of its back and the heavily-marked breast. The hermit also has a habit of slowly and stiffly raising its tail, while the fox-sparrow scratches among the leaves like a little hen. Sometimes on a sunny day a flock of fox-sparrows will break out all together into a rare burst of tinkling, rippling song that is to be long remembered.

Last, but not least, is the little, gentle, chipping sparrow, with his chestnut-colored topknot and little, subdued song, from which he gets his name. It is not a very loud or beautiful one, but he always sings with all his might, and the hermit-thrush himself can do no more.

In May the warblers come back, more than a score of different kinds of bright-coloured, flashing, jewel-like birds, and the wood-thrush and the great-crested flycatcher and the scarlet tanager—but that's another story.
Rosemont, Pa.

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Everybody dreads the thought of paralysis or locomotor ataxia. Nothing is worse to look forward to than helplessness. Sometimes it is helplessness of body, and at other times the mind is affected, which is far worse.

The writer of this letter did not know what to expect, but fortunately began the use of Dr. Chase's Nerve Food in time to head off danger, and

writes that she was entirely cured of the old trouble. The last paragraph proves that the cure was lasting.

Mrs. John McKellar, 11 Barton street east, Hamilton, Ont., writes:—"I was injured some years ago, and that left me with a broken-down nervous system. I could not sleep, and suffered from twitching of the nerves and disagreeable nervous sensations. "I then began using Dr. Chase's Nerve Food, and can say that I never used any medicine that did me so much good; in fact, I am entirely cured of my old trouble. The Nerve Food not only strengthened the nerves, but also built up my system in every way."

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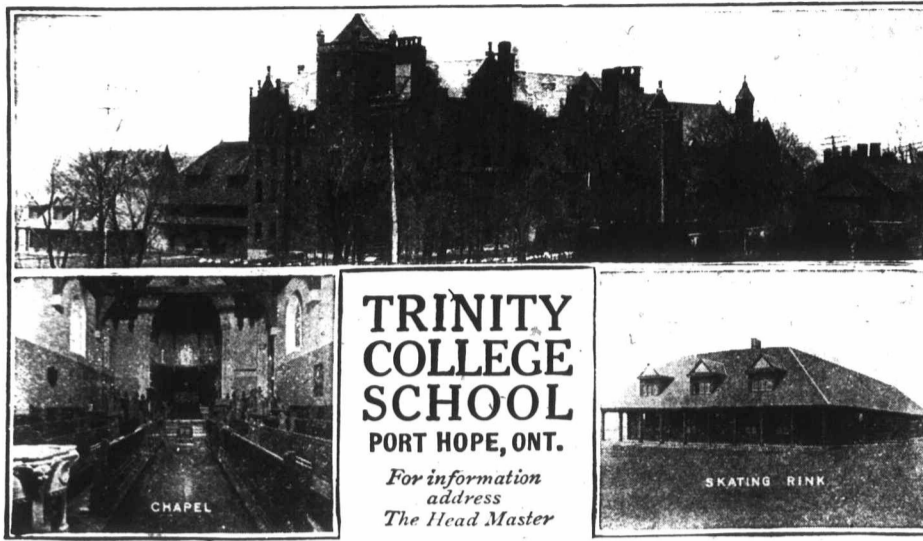


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