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Personal & General

The Archbishop of Caledonia conducted a Quiet Day for the members of the Upper House last week.

* * * *

Bishop Richardson and Bishop McCormack (U.S.A.), are the speakers at the mass meeting in Massey Hall to-night.

* * * *

Hon. Dr. Cody left for England last week to investigate the educational facilities for Disabled Soldiers. He expects to visit the front.

* * * *

His Excellency the Governor-General attended Divine service in Holy Trinity, when recently in Winnipeg. The sermon was preached by the Rev. S. Stuart Hardy, M.A., Rector of Wiarton.

* * * *

The Rev. Harold Snartt has become Rector of Colborne, not of Port Colborne. On leaving St. Chad's, Toronto, he and Mrs. Snartt received many gifts, including an address and a purse. On arrival at Colborne the rectory larder was generously stocked by parishioners.

* * * *

It is announced that the Dean of Westminster has appointed Mr. Sydney H. Nicholson, M.A., Mus.Bac., F.R.C.O., organist of Manchester Cathedral, to be organist of Westminster Abbey, in succession to Sir Frederick Bridge, Mus. Doc., C.V.O., who will retire at the end of the year.

* * * *

A report of the Berlin Synod of the Protestant Church of Prussia to the Central Synod states that at the end of June ten thousand applications for divorce had been registered. Of these, 99 per cent. were made by husbands who had been mobilized. The Synod's comment on the report is that "immorality among the women of Germany has risen to such a degree that the foundations of society will be menaced by it."

* * * *

In connection with the beginning of the fifth year of the war, allusion was made in St. John's, Peterborough, to the fact that there has been a public service of intercession held in St. John's by a committee of laymen on every week-day since the declaration of war. The majority of the congregation have almost always been men. The chimes are also played daily at noon by the organist, Mr. Devey, national airs and hymns being selected for use.

* * * *

The Rev. Arthur C. Field, of Carcross, was advanced to the priesthood by Bishop Stringer in Christ Church, Whitehorse, on the 18th of August. The Bishop, accompanied by Mrs. Stringer and family, and also Rev. Arthur C. Field, as clerical delegate, left Skagway on August 21st, en route to Toronto, to attend the General Synod. This is Mr. Field's first visit "outside," after a residence of 20 years in the Yukon.

* * * *

It may not be generally known that the University of Dublin now offers to women a Diploma in Religious Knowledge. The examination is of an honour standard, so that it should be of practical use to teachers. The University of Dublin, through its Regius Professor of Divinity, opens its examination for the Diploma to all women, whether members of the University or not. The course consists of three divisions, one or more of which can be taken at any time and in any order.

Handsome membership cards for Senior, Intermediate and Junior Branch of the "Missionary Department of the Sunday School," with a sample of identification buttons dear to a boy's heart, have been sent to this office by Rev. R. A. Hiltz, the General Secretary of the Sunday School Commission. Four excellent pamphlets describing how to run a Missionary Club, give just the live-wire suggestions that are needed for any boy's venture. Many Rectors will be glad to know that it is possible to run a church club for boys in a church way. Some day a conference of these workers will be in order.

* * * *

It seems that fewer students than ever will be at our universities this autumn. How great the falling off will be cannot be estimated before the new students register during the last week in September, but many gaps are looked for in Arts and Law, as no exemptions are granted for the men taking these courses. Medical students in most cases have been granted leave by the military authorities to finish their studies, and similar exemptions will be given to those studying chemistry. A new Order-in-Council is now said to be under consideration which will grant exemption to first year medical students as well as to those whose courses are nearly completed.

* * * *

The usual Harvest Festival was held at St. Andrew's Church, Centre Island, Toronto, last Sunday. The church was beautifully decorated with flags, flowers, fruit and vegetables. There was a celebration of Holy Communion at 8 o'clock and again at 11 a.m., Bishop Reeve being the celebrant. The preachers were the Lord Bishop of Quebec in the morning and the Lord Bishop of Edmonton in the evening, both of whom gave appropriate and impressive discourses. The offertory, which is to be appropriated to the repair and restoration of this exceedingly pretty little church, amounted to \$188.

* * * *

The annual meeting of the Huron College Alumni Association was held at Huron College on Monday and Tuesday, September 9 and 10. On Monday evening there were words of welcome by members of the College Council, with replies by Rev. H. E. Bray, M.B., Rev. W. L. Armitage, M.A., and Rev. J. Chapman. An address was given on "The Outlook of Colleges in the West," by the Rev. Canon Smith, B.A., Rector of St. John's, Saskatoon, followed by a discussion led by Rev. W. J. Doherty, B.A., and Rev. A. L. G. Clarke. On Tuesday, the programme was 7 a.m., Holy Communion with devotional address by Rev. H. C. Light, B.A., and at 11 a.m., addresses by Rev. Capt. E. Appleyard, M.C., M.A., and Rev. H. Herbert.

* * * *

More than ordinary interest is centred in the announcement that the foundation-stone of a Hebrew University for Jerusalem has been laid. The British Government is helping with the project. A site was legally transferred to the Zionists by Lady Gray Hill on the Mount of Olives. The British Commander-in-Chief in Palestine was present at the stone-laying ceremony on July 24th, as were representatives of the French and Italian detachments. Mr. Balfour sent the following message: "Please accept my cordial good wishes for the future of the Hebrew University on Mount Scopus. May it carry out its noble purpose with ever-increasing success as the years go on. I offer my warm congratulations to all who have laboured so assiduously to found this school of learning, which should be an addition to the forces of progress throughout the world."

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GOD'S GRACE.

All men have sometimes a strong impulse towards good—a feeling they ought to and want to be better and do better. It is equally true to say that in endeavouring to carry out these good impulses, failure is very often experienced. Somehow or other weariness in well-doing sets in. It is well to remember that when an impulse for good comes it is God encouraging us and making suggestions to us. (Does not our conscience witness to the fact that God is constantly suggesting good to us?) God does not leave us alone in our carelessness and sin.

Suggestion of good is not enough for us. We may be weak through the habit of carelessness and sin. But God does not only suggest good but gives us help to carry out the suggestion or impulse. His "preventing," "prevenient," or "going before" grace gives us the impulse to good and His "following" or "co-operating" grace gives us power to fulfil the impulse. We are like weary travellers setting out for a distant and beautiful place on foot. God not only tells us how splendid the place is and where it is situated, He travels with us to encourage and refresh us when weary, to help us to our feet when we fall, to dissuade us from turning back.

Guidance and power men need for life's journey. These come from God. His *Grace* means not only His graciousness or His kindness but the influence and power that comes from Him to touch the heart, enlighten the mind and strengthen the will of man to be and to do good. In the Collect we pray for the fulness of the Grace of God—for grace to inspire and grace to help. "Lord, we pray Thee that Thy grace may always go before to suggest good and guide us towards good and follow to help us to perform it.

The impulses from God are a challenge. We must not reply, "I cannot," until we have sought the helping grace of God. "We have no power of ourselves to help ourselves"—yet St. Paul says, "I can do all things through Christ who strengtheneth me."

The purpose of God's grace is to make us devoted *continually* to all good works. Spasmodic Christians are all too common. Models of energy or temper on occasion, or of certain kinds of Christian activity. The Christian ideal is an "all round" character *continually*—at home, abroad, at work, at play, Sunday, weekday, winter and summer, with friend, with stranger.

All good works—not only the kind "we like" (see James 2:10). In the General Thanksgiving we humbly express our gratitude for the means of grace. With our Bibles at our hands, with our knowledge of the efficacy and privilege of prayer, with our Prayer Book supplying us with clear instruction, the manner of public worship and the administration of the Sacraments and Rites of the Church, we Churchmen do not lack knowledge of how we may seek the help of God for every occasion of life. Be it ours to use the means of grace.

Editorial

ANATHEMA.

"DEAF and with an impediment in her speech," sometimes comes close to describing the Church as a whole. It is the diagnosis most charitable to the morals of the patient when we consider her anaemic efforts in contrast to her robust claims. Her message is from God Himself. Her mission is to all mankind. Her claims embrace every sphere and phase of human life. Yet the majority of men and a large proportion of women are not even contemptuous of her claims—they are utterly indifferent. The Church does not impinge on their world.

Does the Church find all things in the world according to the will of God? She pities those who are distressed and crushed by the relentless pressure of the world's hard grind. That hard grind is only the cruelty of heartless selfishness. Does the Church exclaim against that selfishness? Yes, in the secure remoteness of our Synods and from the safe eminence of her pulpits, the Church has much to say of the Spirit of Love that the dear world really ought to listen to.

Is, then, all the wrong outside the Church? Does any son of the Church grind the face of the poor or connive at methods and conditions which are contrary to Christ's teaching? Undoubtedly. Does the Church blast them with her condemnation? No.

Watch some of our Synods with any live question. They move it into committee and by the time it comes out of cold storage it's a dead issue. Then the Church roundly asserts the rights of the case. But the opportunity for leadership has passed and the Church with some relief gets into step with public opinion.

Listen to the run of discussion when some of the timorous start pussy-footing with some hedgehog of a real question of the day brought up by some "freshman." "We must—ahem—move cautiously—ahem—on such—a—ahem—an important matter." Another son of thunder rises to say, "We must remember the great dignity and position of the Church and not take any false step." Some day we shall realize that standing still is the falsest step of all—and one of the reasons why men ignore the Church).

"Afraid to speak out," is that the impotence of the Church? Either fear or lethargy is the cause of the Church's ineffectiveness. *Lethargy in moral issues is as reprehensible as fear.*

"That the Evangel is her great task," is an assertion which comes in to save the face of the Church. True. But the *applied Evangel* is the great need of the world. Who shall make the application? Has not the Church sympathy and wisdom enough to apply it? What has happened in the past is that men outside the Church have applied the message we preach. They have seen that brotherhood and justice in the common light of day are the implicates of the spirit of Love that is preached in dim cathedrals. They have not flinched from demanding fair play for every one of the sons of men. Some of us have flinched.

The Master, like a sheep before her shearers, stood dumb when He Himself was assailed. But that malignity of opposition He drew down on Himself because he espoused the cause of the sinner and outcast and let go the torrent of His invective against wickedness in high places. The Church is dumb when the ad-

vocacy of the cause of the weak ones would cost her "prestige" or money, but she finds her voice, and that a mighty voice, when her funds or privileges are assailed.

Not all of us would have it so. We feel the shame of the Church. It is the task of those aflame to spread the light. The potentialities of our Synod are immeasurable. God help us to realize them. Not until we are filled with the spirit of high consecration shall our Church stand for anything worth while. "He that saveth his life shall lose it," is true of churches and men. We talk about the fundamental priority of the spiritual. How can men believe it when our actions show that the spiritual has no message for the everyday? When the Church gets enough energy and conviction to *anathematize*, to curse, the things that are blasting the lives of men, it will command the respect of the world's manhood.

* * * * *

CHURCH unity got a decided lift in England by the Remembrance Day Services. The details will be seen in the column, "The Church in the Motherland." At Kikuyu last July the Church Missionary Society, the Church of Scotland, the United Methodists and the Africa Inland Missions accepted the constitution of alliance as modified by the Archbishop of Canterbury and appointed a representative council. Every churchman will appreciate the sincerity of the words of our Primate in his charge to the General Synod. Rev. W. G. Boyd's article in this issue will repay careful reading.

We are thoroughly convinced that the first step some must take towards Church unity is to fully appreciate the uniqueness of our Anglican heritage. There is a definite contribution we can make to the life of our Dominion and Empire if we are vigorous enough to assert it. The man who does not realize this is not qualified to be a guide or spokesman on matters of unity. The impulse from our common worship at home, abroad and "over there" in these times of common distress cannot help but make us realize more and more our unity in Christ. We must never forget that *unity in Christ is a fact*, not an aspiration. It is our part, as soon as we may, to see that the life of Christ's Church expresses the unity of His Body.

* * * * *

BOLSHEVIKISM will lead to disaster in the Church of England just as surely as in Russia. Utterly disloyal is the decision of some eighty priests and one hundred laymen in conference recently at St. Saviour's Church, Hoxton, to defy the Bishops who forbid the practice of "Benediction of the Blessed Sacrament," to carry their appeal from Canterbury and York even to the Western Patriarchate (Rome) and to provide a fund to support the priests who may be put out of livings on account of disobedience. Let us be thankful that such a movement has no place in our Canadian Church. When every man does that which is right in his own eyes our state is precarious.

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The Day of Opportunity

THE PRIMATE'S CHARGE AT THE GENERAL SYNOD, 1918

Right Rev. Brethren, Rev. Brethren and Brethren of the Laity:

My first word in formally opening our meeting will be an expression of our warm appreciation of having with us our esteemed brother from the sister Church of the United States. Dr. McCormick gave us an admirable opening sermon this morning, just what we needed—a message which struck the right note—a note that, we trust, will remain not only tuneful but inspiring throughout our whole meeting. When I invited him to preach, he sent his reply from Paris, France, where he was doing the work of the Church and God's work among the overseas Forces. That fact sent a thrill of fraternal affection coursing through my veins. Before, he was an ecclesiastical brother, the representative of a sister Church with which we have been in the habit from time to time of exchanging courtesies. Henceforth he was to be a brother in another way, a brother in contending along with us for the civil and religious liberty wherewith Christ has made us free—the representative of noble citizens, no longer our American cousins but our brothers and sisters in one of the noblest struggles and military enterprises the world has ever seen, our comrades in arms in maintaining for the world the best things in it, liberty, honour, humanity, mercy and Christly tenderness against a combination of malignant powers which have set these precious possessions entirely at naught. We welcome Dr. McCormick with us, then, not only on account of his own personality but on account of the nation he represents, and we thank him heartily for the strong and helpful words which he has addressed to us this morning.

As you are aware, we arranged three years ago that this meeting of our Synod should take place in Winnipeg. Owing, however, to the withdrawal by the Railways of all concessions and special convention rates, it was found that the increased cost of meeting in the West would be very serious. Indeed, the question of having a meeting at all this year owing to war conditions was quite generally raised. After taking counsel, by correspondence, with the Synods or Executive Committees of the various Dioceses, I discovered that the preponderance of opinion was in favor of holding the meeting, but not in the West on account of the added expense. For the second time, the Church people of Toronto came to our rescue and consented on short notice to extend hospitality to us in having us meet here. Those of us who know the expense and labour involved in providing accommodation and hospitality for a large body of delegates such as our General Synod calls for, can appreciate what we owe to the Bishop and to our friends in Toronto for this great kindness. It is not simply, therefore, the customary courtesy of a resolution of thanks that we should extend to them, but the expression of our genuine gratitude for their exceptional and oft-repeated kindness.

As to the propriety of meeting at all this year, personally, I was never for a moment shaken in my conviction that just because of war conditions we should meet. That the Church should stand aside as if it had nothing to do with it when the very foundations of our modern civilization are being made to tremble and quake, that the supreme council of our Church should suspend its foregathering and should simply watch, wait and not have its

united voice heard and its corporate action taken, seemed to me unthinkable. If the voices clamant out of the dreadful circumstances through which we are passing are crying out to the Church and its various agencies, "Now is your chance, now is your opportunity, now is the day and now is the hour for specially aggressive action, now is the time to remedy defects in your system or your methods which this awful upheaval has revealed." I repeat, if such voices are coming to us and we know they are, is it a time for the Church in her supreme legislative capacity to wait and see? My heart and my soul kept saying to me, "No, but let us prepare and be ready for prompt action lest the Church's part in reconstruction be swallowed up and overwhelmed by the avalanche of all the other after-war needs and necessities. I shall refer to this more fully later on, but I simply mention it now to show why I never wavered in my hope that our General Synod should convene just now.

It is fitting that I should refer to some of the losses by death which we have sustained in the personnel of our Synod since its last meeting. Bishop Mills, after long and fruitful service to the Church, which he gave without stint or sparing of himself, has been called to his rest. Before the time of our last meeting, he had a serious breakdown in health but in the most unexpected way he rallied and was able to return to his work with almost all his old-time vigour. As the late Dr. Collins, the saintly Bishop of Gibraltar, remarked in regard to the first collapse in his health, he had then "the chance to die but kept on living for the sake of his work." So did Bishop Mills, to the surprise of all his friends. Of commanding and fine presence and of as fine a personality, we shall miss him much. Upon Bishop Bidwell who had the right of succession to the See of Ontario, has fallen the mantle of our departed friend.

Bishop Scriven, after an all-too-short occupancy of the See of Columbia, was called home with what seemed to the world tragic suddenness, but after a day's devoted work at an outstation in his Diocese, God's hand "touched him and he fell asleep." We welcome to our meeting his successor in the person of Dr. Schofield, who is no stranger to us as an effective colleague in the work of the Synod.

Without trenching upon the prerogative of the Lower House in recording its losses, I cannot refrain from referring to the loss which the entire Synod has sustained in the death of the honoured and esteemed Prolocutor of that House. For two successive sessions, Canon Powell was elected by his brethren to preside over their proceedings. He did so with marked ability and impartiality and yet with a genial courtesy. The Canadian Church will miss him, not merely in its counsels but as an educationist, a faithful Parish Priest and a useful contributor to its literature and publications. One feels in recalling his personality and power that but for his failing health and early demise, there would certainly have been in store for him some of the most exalted and most responsible positions in the gift of the Church which he loved and served so well.

We regret the absence from this meeting of the two Bishops from the Foreign Missions of our Canadian Church. They have both written to express their regret and explain that owing to the reduction in their staff arising from departures to the war, they were unable

to leave their posts. Their presence would have been most helpful to us in discussing our missionary problems.

Our Indian Missions.—Closely akin to foreign missionary work and of as paramount importance is that among the Indian tribes within our own Dominion. As is known to the Synod, that work in the Dioceses of the Canadian West has been maintained in the past largely by the Church Missionary Society of the Mother Land. Its support for a period of years has been undergoing a gradual diminution and in two years it will cease altogether. In preparation for that contingency our Missionary Board has been devising methods and means by which our Canadian Church may be able after 1920 to assume the maintenance of this work. With that end in view, deputations have been appointed to visit and to report upon the conditions, needs and prospects of these various missions. Up to date, only part of this inspection has been completed. What has been done, however, has been most excellently accomplished, and the masterly reports already presented by our General Missionary are not only voluminous and exhaustive, but so valuable to the work of the Church in that field that they should be preserved in permanent form for the use of the Church. When the full field has been covered and all the reports presented, it seems to me that they should not only find a place in the printed journals of our Board of Management, but be bound together in a volume and kept for reference among the historical records of our Canadian Church. The assumption of the entire cost and the requisite improvement in the equipment of our Indian Missions will constitute one of the biggest undertakings that the Missionary Society of our Canadian Church has ever faced. But my ardent hope is that with God's help we shall have the courage and the grace to cope with it and that successfully. It would be to the lasting discredit of the Church of England in Canada if it allowed the work upon which a noble Society in England has for a hundred years expended such a wealth of both men and money and a work which has had shed upon it and laid upon it the lustre and the labours of some of the noblest heroes and heroines of the Cross of Christ that ever endured hardness and loneliness for His sake. I say it would be to the lasting discredit of the Canadian Church to permit that work to fail or be abandoned to be taken up by others.

I know whereof I speak when I assert this, for I have had the privilege of growing up amid most of it and for over half a century have been an eye and ear witness of what has been done. In October, 1920, the Church in the Ecclesiastical Province of Rupert's Land hopes to observe the Centenary of its life and of its work in North-West Canada. At that date, if God spares us and if our brothers from the East will honour us with their presence and their prayers, we can take you to the sacred spot where John West first planted the Ensign of the Cross and where he erected his first little building into which he admitted his first Indian boy as a pupil, a boy who afterwards became a Priest of the Church of God and a missionary to his own people. We can show you how that little building on the banks of the Red River has grown into hundreds of Churches and Parsonages, and Parish Halls, over the length and breadth of that vast land, and how that one missionary has multiplied into hundreds and hundreds, including Bishops, Priests and Deacons, and how that one little Mission centre has grown into ten Dioceses. Do gracias. We shall want our brothers and sisters in the East and the rest of Canada to rejoice with us then, and to thank God with us then. But we will want them to do more.

(Continued on page 589)

THREE PRINCIPAL MISSION FIELDS OF THE M.S.C.C. A Comparative Study

Rev. J. COOPER ROBINSON, Senior Missionary of Church of England in Canada

OBJECT.

THE primary object of making this "study" was personal. It was felt that every missionary should realize that "The Field is the World," and be interested in, and assist, by his prayers at least, the work of his brothers and sisters who have gone out to other lands than that in which he has been called to labour. The making of this "comparative study" has been interesting and profitable to the writer, and it is hoped that its publication will prove useful to Church members in general, and also to the missionaries of the three fields dealt with, some of whom have seemed to be inclined to depreciate the importance of other fields in order to emphasize the needs of their own. "Look not every man on his own things but every man also on the things of others" is a text which should be constantly kept in mind.

SOURCES OF INFORMATION.

In regard to Japan it will suffice to refer to the fact that the writer is the founder of the M.S.C.C. Mission in that country and has been connected with the work there for thirty years.

Concerning the other Missions, information has been obtained from the letters and reports published by the M.S.C.C., conversation and correspondence with missionaries and, in the case of Honan, from the valuable "China Mission Year Book," published by the Christian Literature Society for China, and a personal visit to Kaifeng and Kweiteth in September, 1917.

PLAN.

This "study" does not claim to be exhaustive, or to deal with the three fields from every point of view. It simply applies the same standard of measurement to each of the Missions, in order that the wants of all may be made manifest and that it may be seen where the greatest need exists. The comparative need of each field is demonstrated by a consideration of (1) the population of the district and (2) the extent to which the people have been evangelized by ourselves and other Protestant missionaries.

Roman Catholic work has not been taken into consideration for the reason that it is comparatively small both in Mid-Japan and in Honan, while in Kangra it does not exist. It is also impossible to secure reliable statistics and the methods practised by missionaries of that Church are so different from those of others that comparison is difficult.

STANDARD OF COMPARISON.

According to the standard set by the two organizations whose aim is the evangelization of the whole world—the Student Volunteer Movement and the Laymen's Missionary Movement—one missionary is required for every 25,000 of the non-Christian population. Married women are counted, although in many cases, especially during the earlier years of their residence in foreign lands, they are unable to give much time to direct work, because it is believed that the Christian family life, which they are the principal means of exhibiting, is most valuable in influencing those around them.

METHOD OF ILLUSTRATION.

Each field is illustrated by a diagram in which every square represents 25,000 people, the number for whose evangelization it is considered one mis-

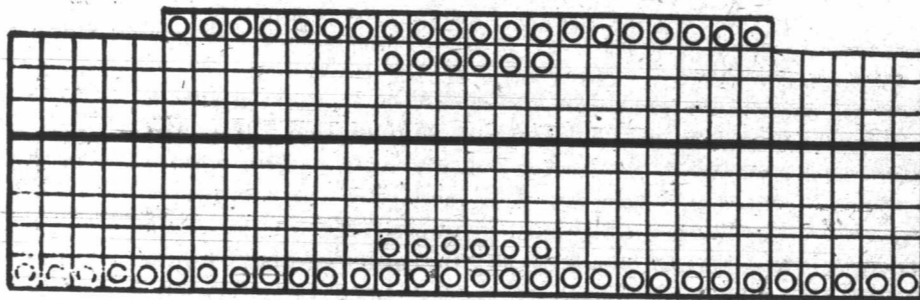


Diagram No. 1: Mid-Japan.

The 260 squares in this diagram represent the 6,500,000 souls in the diocese. The squares above the heavy line show the part for which the M.S.C.C. should be responsible, 2,725,800, and the number of missionaries required, 110. We have now 26 missionaries, one to 104,832 of the people, and therefore need 84 more to fully man the field. Other societies now have 26 missionaries and should increase the number to 150.

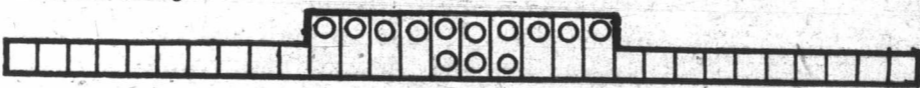


Diagram No. 2: Kangra.

The 40 squares in this diagram represent 1,000,000 souls in the Kangra Mission. The 13 marked with a circle show the number of missionaries now on the staff. Twenty-seven more are required.

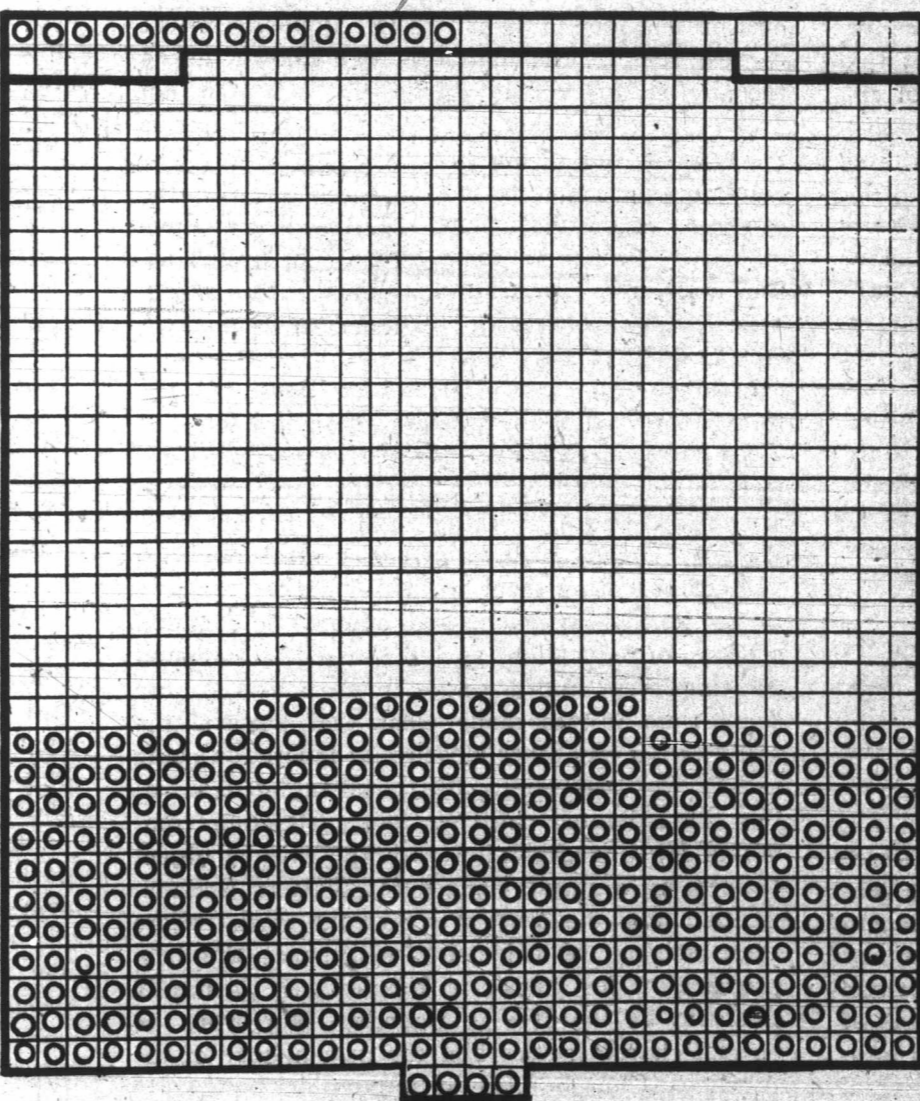


Diagram No. 3: Honan.

There are 1,024 squares in this diagram representing the 25,600,000 people of the province for whom 1,024 missionaries are required. The M.S.C.C. is shown at the top, 1,061,000, for whom we require 42 missionaries where we now have only 15, an increase of 27. Other societies should be responsible for 24,539,000 and have 982 missionaries instead of 347, an increase of 635.

missionary should be sent out. The division of responsibility between the M.S.C.C. and other societies is in proportion to the present number of missionaries supported by each. The squares with a circle in the centre indicate the number of missionaries now at work; vacant squares the

number still required to properly man the stations.

PROPORTIONATE NEED AND RESPONSIBILITY.

Summarizing the foregoing we have:—

M.S.C.C. share of population in	
Mid-Japan	2,275,800—104,832 for each missionary
Honan	1,061,000—70,128 for each missionary
Kangra	1,000,000—76,933 for each missionary

Present staff, Mid-Japan, 26; Honan, 15; Kangra, 13. Missionaries needed, Mid-Japan, 84; Honan, 27; Kangra, 27.

It is thus clear that the greatest responsibility of the M.S.C.C. lies in her oldest and nearest Mission, Mid-Japan, where, on account of the educated condition of the people (and consequently the wide use that can be made of printed matter), the density of the population and the excellent travelling facilities that exist, the task can be expeditiously accomplished, if only missionaries are provided. This will become still more apparent on considering the following:—

DIFFERENCES IN WORKING CONDITIONS.

These differences are more striking between Kangra and the other two fields, than they are between Honan and Mid-Japan.

(1) The Kangra Mission is composed of one British State—Kangra proper—and several native states in which missionaries could only work with the consent of the rulers. There are at least four different languages in use. In both Honan and Mid-Japan the government is the same throughout the Mission, there is no fear of interference with evangelistic work, and but one language is spoken.

(2) The M.S.C.C. is the only missionary society at work in Kangra, while in Honan and Mid-Japan there are several.

(3) There are no cities or large towns in Kangra, while in the other two there are many. Kangra, the chief town of our Indian Mission, has between 5,000 and 6,000 of a population, while Kaifeng, the capital of Honan, has 200,000 and Nagoya, the See city of Mid-Japan, has nearly 500,000, and there are numerous cities of from 25,000 to nearly 100,000 in both dioceses.

(4) Kangra has no railways, the nearest station to the town of Kangra being 50 miles distant, while Mid-Japan is well supplied and two important lines cross Honan. The length of railway in either of these fields is about 600 miles.

(5) Kangra has only about 150 miles of carriage road. In this regard Honan is not greatly advanced, but in Japan there are good roads connecting all towns and important villages and also many electric lines both urban and suburban.

(6) Both Kangra and Honan require medical and educational work, especially primary schools, while the needs of Mid-Japan can be best met by evangelistic missionaries.

(7) The numbers baptized during 1916 in Japan and Honan are clearly stated in the Bishops' reports—viz., 112 for Japan and 55 for Honan. From the annual reports of the Kangra missionaries, it is gathered that 4 were baptized, and at least 2 died as believers though not baptized. The number of baptized persons in the roll in each Mission at the end of 1916 was: Japan, 1,478, of whom 707 were communicants; Honan, 324, of whom 84 were communicants; Kangra, about 150, of whom the number of communicants is not stated.

In regard to the Christians in Kangra the following statement is found: "The majority are (Continued on page 589.)"

The Church in the Motherland

The Bishop of London and Dr. Fleming of St. Columba's Presbyterian Church, Park Street, were the speakers at the Remembrance Day service in Hyde Park. Nearly 50,000 gathered at Wimbledon assembled for the service in which Anglican and Nonconformist ministers took part. In the nave of Canterbury Cathedral, the Dean and local clergy and the Free Church ministers conducted the service on August 4th. St. George's Hall, Plateau, was crowded by 20,000 people at a service arranged by Anglican and Free Church ministers.

At Sheffield, in the Cathedral, the Archdeacon, the United Methodist and Baptist preachers, conducted the service. At Bristol a similar service was held. At Norwich the Bishop and Lord Mayor gave addresses and a Nonconformist offered prayer. At Oldham and at St. George's, Deal, Wesleyan, Presbyterian, Congregationalist and Baptist took part in the service with the Rector. Exeter Cathedral was not large enough to accommodate the congregation that gathered there, so the service was held outside. The prayers were led by Canon McLaren and the Rev. F. Collins (United Methodist). The Mayor (Sir James Owen) gave an address, and the blessing was pronounced by the Bishop of Crediton.

Over eighty priests and one hundred laymen were present at a conference in St. Saviour's, Hoxton, to discuss the possibility of introducing the Benediction of the Blessed Sacrament into the Church of England. The subject was discussed under four headings: (1) The importance of Benediction of the most Holy Sacrament; (2) the authority for Benediction; (3) the method of resistance to Episcopal attack on priests who give Benediction; (4) practical action for beneficed and unbeneficed priests, and for the laity. The Bishop of Truro recently forbade the service of Benediction in the parish of Cury in Cornwall. The conference was practically convened for the purpose of supporting and defending the Rector of this parish in his defiance of his Bishop.

It was stated that the service of Benediction should be carried out in accordance with the "rules which Rome laid down, since that is the only authority for Benediction which exists." A scheme of defence against Episcopal attack of six paragraphs was drawn up. It is too long to quote. But it urges the wisdom of appealing to Rome if necessary.

A lay federation has been formed to support these priests, to make grants where they are withdrawn by the Bishops. "The whole faithful laity are being organized with one end in view, the promotion of Benediction in our churches."

Ten British Universities, including Oxford, have agreed that the Ph.D. degree should be conferred as a recognition of studies for graduate students from Canada and United States of America, who are expected to overflow the British Universities after the war. The Syndicate of Cambridge appointed to consider means of promoting collaboration with foreign and colonial universities recommends the same thing in an interim report.

The Prime Minister has nominated Canon Gamble, Rector of St. John the Evangelist, Westminster, to the Deanery of Exeter. Canon Gamble is an intimate friend of the Bishop of Exeter, and a new forward movement in the great western diocese is to be expected. The Dean-designate is a non-party Churchman, broad and tolerant, and is in full sympathy with the Bishop of Exeter. He held the office of Golden Lecturer at St. Margaret's, Lothbury, in 1900. He was appointed Honorary Chaplain to the King in 1911.

Some Thoughts on Reunion

Rev. W. G. BOYD, M.A., Victoria, B.C.

(Continued.)

FEDERATION OR REUNION?

THE visible reunion of Christendom in one society seems to many so far removed from what is practicable, that they sometimes suggest that, in place of it, or in preparation for it, we should devote ourselves to some plan of federation.

As a substitute for organic unity, federation must be set aside on the ground that "it is the purpose of our Lord that believers in him should be one visible society," and that "the minds of Christian men cannot ultimately rest in less than the highest level of all, the unity of the Church of God of which we have robbed ourselves too long." Federation may moderate but does not abolish sectional rivalries. It tends to attach the power of the corporate spirit, the "esprit de corps," to the part rather than to the magnificent whole, to the separate phases of the truth rather than to the unity in which they are included. Human life is sacramental. The spirit lives in and through a body. Not only will unity of spirit seek to clothe itself in outward and visible organization, but the outward and visible organization will itself become a means to unity of spirit. We are one in Christ Jesus; but the unity is incomplete and abortive until there is one body as well as one Spirit.

But admitting that organic unity is the end to aim for, may not some kind of federation be the best present step to take? As Dr. Symonds, whose earnest zeal in this matter is well known, asked recently in a letter in this paper: "May it not prove that federation in some form or other is the best solution of our present difficulties?" The chief non-episcopal bodies in England, with the exception of the Wesleyans, the strongest of them all, have attained to some measure of united action under the Free Church Council. The worldwide Evangelical Alliance and the American Federal Council of the Churches of Christ represent valuable movements on federation lines. In the foreign Mission Field even more remarkable advances have been made. At the Edinburgh Conference of 1910 it was reported that nine missionary organizations, working in three provinces in Western China, had formed a central advisory body representing them all, had delimited the area to be worked by each, had adopted a common scheme of education and possessed a common printing press and a single hymn book. At the same time it was made clear that neither this measure nor any other measure of federation could satisfy the aspirations of those engaged in it. For the federated churches had a standing committee for Church Union with the avowed object of forming a single Church for Western Canada.

There may be other parts of the world where some scheme of federation will prove the best preparation for corporate reunion. It is hardly likely to be the case in Canada. Moreover, the special characteristics and the past history of the Anglican Church make it impossible for her to throw herself unreservedly into such associations. It has been said of federation that "it is at best a practical effort to minimize the outward effects of disunity, without touching the source from which they spring." At worst, it proposes to ignore or conceal a real divergence of principle by a superficial appearance of unity. The opposition that arose against some recent proposals for interchange of pulpits and for open communion in Canada, and against the proceedings at Kikuyu, was, no doubt, due to the fear, possibly mistaken, that the episcopal constitution of the Church and

(Continued on page 588.)

Women's Work

WHAT is "Women's Work"? How can it be defined? In what way can it be limited? Of course it carries with it the immediate suggestion of the womanhood of the warring nations "carrying on" in their many and diverse ways. Very typical of these multifarious and ever-growing activities was the stirring woman's march in connection with the silver wedding celebrations of our most beloved and honoured King and Queen, when 3,000 women, representing the uncounted multitudes of the Empire, marched down through Hyde Park to the Broad Walk and were received by their Majesties in the great quadrangle of Buckingham Palace. There were V.A.D.'s, including members of the overseas contingents; the Women's Legion, "gallant looking khaki-clad women"; the W.A.A.C.'s and "Wrens"; the land girls "marching with a swing, bonny and brown and healthy"; foresters with green caps and members of the Land Service Corps; "munition girls in every variety of costume."

This great pageant had its counterpart amongst ourselves in the women's march at the Toronto Exhibition, when Red Cross workers, relief workers, "farmerettes," munition workers and many others typified the thousands of women engaged in full and part time service, substituting for men.

But yet how can we measure women's work? It is the work not only of the patriotic multitudes engaged in tasks created by the war, but of the vaster multitudes whose work, equally patriotic, was neither originated by the war nor will be ended by it, mothers, teachers, welfare workers—all whose care is devoted to the building up of life—individual life, home life, community life, and, therefore, national life. To every woman "the multitude" resolves itself into the individuals which compose it; it is not only "Waacs" and "Wrens" and "Fannies" and "farmerettes," it is rather Evelyn and Molly on V.A.D. duty in France and at Salonica; Janet and Phyllis at their desks in Civil Service departments, Florence and Mary training their own children for the service of God and man; and so on. And behind them all is mother, her hands full of gifts, her heart full of prayers, her gaze set overseas, yet ever ready with cheer and counsel and practical help for the girl-workers at home.

But "I didn't give my sons," says the mother of two soldiers. "I don't like that expression. It seems to shut out their father, and he has always been one of the strongest influences in their lives." (He had died, I knew, when the boys were still very young.) "And then no one gave them, they gave themselves. Harry was out on a survey that spring. When they got back from the wilds and learned from the papers what had been happening—it was the week before war was actually declared—he telegraphed at once asking to be sent over with the First Canadian division. Dennis enlisted on his 18th birthday. How can I say I gave them? Of course," she continued proudly, "I'm more than thankful that my sons had the training and the spirit to see instantly what was their duty and to set themselves to do it." And I felt she was right. Yet who was responsible for the spirit and the training of these soldier sons? Certainly not least their mother. After a pause she added, "Of course I had my share of the gift to make, and thank God He enabled me to do it, for I could have had no peace of mind in myself, and no happiness in them, if I had not made my own offering with theirs."

"When it comes to women's work," says my cousin Henrietta, "it's the old story—*nikil humani alienum*—I am a child of man, and nothing of human concern can be indifferent to me. At least, that's my interpretation of the matter." And is she not right?

Work

How can it be limited? the immediate warring navy and diverse woman's march celebrating King and entering the unmarched down Walk and were the great quad- There were overseas con- gallant looking A.A.C.'s and g with a swing, foresters with Land Service variety of cos-

terpart amongst at the Toronto ers, relief work- kers and many women engaged tituting for men. men's work? It ic multitudes en- war, but of the qually patriotic, war nor will be elfare workers— building up of community life, fo every woman o the individuals ly "Waacs" and "farmerettes," it V.A.D. duty in d Phyllis at their ts, Florence and n for the service and behind them gifts, her heart verseas, yet ever nd practical help

says the mother that expression. r, and he has al- influences in their hen the boys were o one gave them, is out on a survey ck from the wilds at had been hap- war was actually ce asking to be an division. Den- day. How can I " she continued ful that my sons it to see instantly themselves to do Yet who was re- training of these east their mother. course I had my nd thank God He have had no peace piness in them, if g with theirs." s work," says my tory—*nihil humani* n, and nothing of nt to me. At least, matter." And is

The Men who Attain

By E. M. KNOX, Principal of Havergal College

THE recent cable telling of the death of Lieut. Hugh Hoyles brings the question of enlisting in view of the vital waste of leadership in Canada very vividly before our minds. In the first place we ask: Why should such a man as Lieut. Hoyles enlist? There was nothing further from his mind than military service. He himself says: "If anyone had told me a year ago that I should now be at my desk for only a few minutes a day, and in uniform, I should have smiled an indulgent smile. Howbeit that is in higher hands than ours." By choice, as well as by hereditary instinct, he was pre-eminently the lawyer, sympathetic, quick, chivalrous, hating whatsoever savoured even to the smallest degree of the cruelty and horror of war. There could be no possible question of military ambition, self-seeking enterprise or glory. He knew only too well that he carried a heavy responsibility to his business, a still heavier towards his family and children. In short, he had nothing to gain, he had everything to lose.

But whilst all this is indisputably true, let us put the question another way. How could such a man as Lieut. Hoyles, with so keen a sense of duty, so strong a power of leadership, refrain from enlisting? Duty had already claimed him for her own. In Chaucer's words: "From the tyme that he first bigan" Hugh Hoyles had followed as clean cut a line as Ridley as at the University or Osgoode for "trouthe and honour, fredom and curteisie." "That high road, that bright road, that road of truth unswerving, leading past the marshlands to the hills of God," would have swerved had he consented, in place of enlisting, to "stand with backward, shrinking gaze," had he lived "contentedly at ease" after his eye had once "glimpsed the coming dawn." For a man of his standing and of his ideal, one alternative, and one only, lay before him—either to lose his high sense of duty, or to fling his life "against the death that grips a million souls and break that grip—or die."

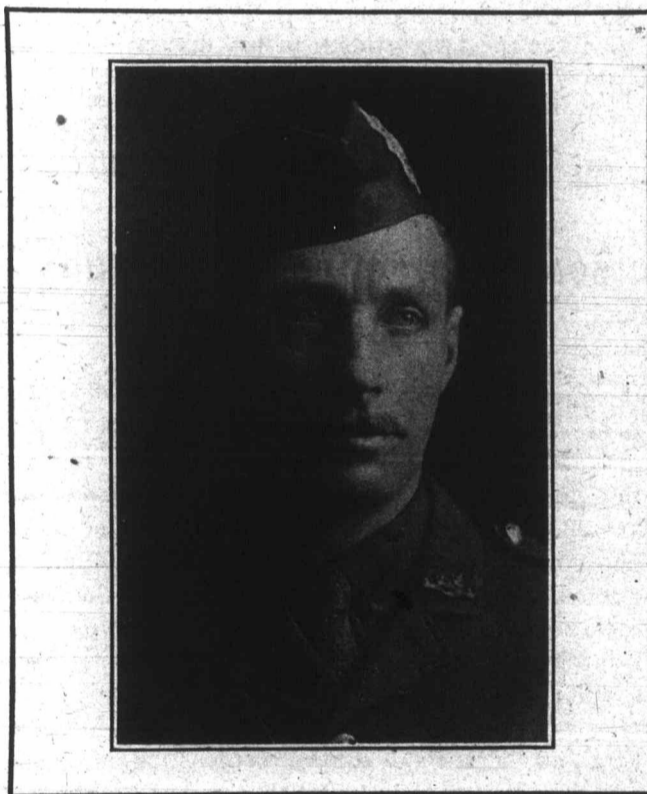
But granted for his own soul's freedom that a man of the type of Lieut. Hoyles must enlist, the question as to the right or wrong of such enlisting in sight of Canada's loss, still remains. It cuts like a knife when other recent cables tell that younger men, such as Major Sydney Burnham, who has won high distinction, young lads, such as Lieut. Elton Helmer in the first flush of cheery boyhood, have fallen. It cuts again to see the red stars shining upon the roll of honour in the Military College at Kingston. It cuts still more keenly to watch a company of boy cadets drilling in the square outside, and to think that boys such as these, the very pride of Canada, boys of the strongest muscle, the finest brain, the purest upbringing of the country, should for the most part at any rate, be stepping forward into the very jaws of death.

But fine as such cadets may be, after all is said and done, they are still more or less uncertain factors. They are boys of the rarest promise, but, from their very age, so far only promise. We know only too well that they may fail in the longer standing issues of life, or they may attain. But when we are calling into question the enlisting of older men, men of standing such as the late Major Charles Moss, or the late Lieut. Hoyles, we are dealing with a very tragic question. They have proved that they are certain, not uncertain, factors. They are men who have attained, men who have proved that they are of indisputable value to their dependants, to their business, and to their country.

But no matter what the loss to business and country may be, their gain to the army is unquestionably greater. It is upon the spirit of men of attainment, such as these, men in the flower of their age, men of unique power of leadership,

that the issue of the war largely turns. It is said and said truly that the Germans make their most fatal error according as they fail to recognize the undaunted nerve of their opponents. That question of undaunted nerve is unconsciously touched upon by Lieut. Hoyles in a last letter to a friend. He says: "You mention how cheery and bright the letters are from the men over here. It could not be otherwise with the type of men who come of their own free will and accord." That "free will and accord," that nerve of the Canadian Army, like the fingers of a man's hand, is writing the fiery letters of the doom of Germany upon the wall.

The truth is that men of the ilk of Lieut. Hoyles and his fellows, are playing the game in France, as they played it of old in a Rugby match in the fields at school, or on the campus of the University, only this time they play the game on the battlefield of France with a dire consciousness of the intensity of the issue behind them. "I wish I knew the truth," said a friend who knew Lieut. Hoyles well, on the fatal evening of the 12th. "Hugh writes as if he were at a perpetual picnic, a procession of delightful chateaux, glorious games, perpetual good fellowship. I would give anything to know the other side of the picture. I cannot help trembling as I read other men's letters, telling of his pluck, of crossing a river under a hail of bullets, of miraculous escape from death?" A lightning flash of fate at that moment might have disclosed an all too different scene. It would have revealed a little cemetery



The late Lieut. Hugh L. Hoyles, 5th Royal Highlanders, Montreal.

in a French orchard, just reclaimed by the Canadians, and a group of officers lingering in the sunset light as the Pipers' Lament and the Last Post echo and re-echo amidst the continuous thunder of the enemy's guns. At the head of his men, strengthening himself as he was wont, and strengthening the men like-minded with him, upon the 27th Psalm, "The Lord is my light and my salvation, whom then shall I fear,"

"Passed with heart aflame,
To claim the full and meet reward
Of one whom both in life and death
Had served the Lord."

No question the loss of men such as this, no question the loss of "the squarest fellow I ever met," in the coming remake of Canada, is untold. But whatever the loss, for a choice most splendid, there is not "one wild regretting, one despairing tear."

For us who remain at home, as for those who have gone before, there is but one duty and one only. In Abraham Lincoln's words and in Abraham Lincoln's spirit we "dedicate ourselves to the unfinished work," dedicate ourselves to the winning out of a new and spiritual future for a land bought back at a price. The heartbreak may

On Active Service

Cadet Claude E. Elliott, of the Royal Air Force, was killed in England last week. No particulars of his death have been received. He was a graduate of the University of Toronto, and an undergraduate of Wycliffe College. He enlisted with the C.A.M.C. three years ago and has been serving at the front in a Casualty Clearing Station for nearly two years. He transferred to the Royal Air Force about last Christmas. His mother is a member of Trinity Church, St. Thomas, Ont. He was a prime favourite with his College fellows, a rare soul, whose strength of character showed sweetness even in his youth.

One by one our noblest and best have gone forth at duty's call, and one by one they fearlessly answer the higher call and pass into the Beyond. Among these, we this week number Lieut. Reginald Gilbert, one of Vancouver's most promising young men. While at Queen's University he was graduated with first-class honours. He took a prominent part in the student life and won the gold medal in the annual oratorical contest. In Vancouver he was president of the Vancouver Debating Society and was one of its founders. When war broke out he went overseas with the 253rd Queen's University Battalion. He went to France with the Royal Seaforths, and on or about August 4th was wounded. He was taken across the Channel and died at Sommerville Hospital, Oxford. It was his plan, if God should spare him, that on his return he would study for the ministry of the Anglican Church. It was fitting then, that as a student, his last few hours should have been passed under the shadow of the old, grey towers of Oxford town, with the deep, rich bell of the ancient Tom Tower tolling the last "Farewell."

"It is not tale of years that tells the whole
Of man's success or failure, but the soul
He brings to them, the songs he sings to them,
The steadfast gaze he fixes on the goal."

Trinity College has suffered a very great loss in the death of Lieut. Gordon McMichael Matheson, recently reported killed in action. Mr. Matheson was born in Hamilton on May 29th, 1892, and, after matriculating from Highfield School, entered Trinity in September, 1910, graduating with the degree of B.A. in 1914. He then entered the Medical Faculty of the University of Toronto, and later enlisted with the 120th (Hamilton) Battalion with the rank of Lieutenant. At Witley he was transferred to the 134th Battalion and before going to France in the spring of 1918, was again transferred to the 44th Battalion. He was a man of sterling worth and, during the four years of his undergraduate course in Trinity, he gained the deep admiration and respect of his fellow-students.

Capt. the Rev. Arthur Harding Priest, who has been reported wounded, but lately returned to duty, took his Arts and Divinity Course in Trinity College, graduating in Arts in 1912, with the degree of B.A. He was ordained deacon in 1914 and priest in 1915. After leaving Trinity in 1914 he worked under Mr. Broughall in St. George's Church, St. Catharines, until his enlistment with the C.A.M.C. in 1915. In France he transferred to the Tent Section, No. 7 Can. S.H., and later was appointed Chaplain to the 47th Canadian Infantry Brigade. Capt. Priest was born in Owen Sound and lived there until he came to College.

remain, but "high hope is ours and praise and singing lips," till

"In the mansions of the Master
He will make the meaning plain,
Of the battlefields of service,
And of the crucifix of pain."

From Week to Week

THE attention of the Church has already, on several occasions, been called to the work that has been done and left undone on the east coast of Hudson's Bay among the Eskimos and Indians of that lonely area. In order that the members of the General Synod now in session, may have the matter fresh in their mind when they discuss the M.S.C.C. report "Spectator" ventures to touch upon one or two aspects of the situation. In the first place the area under discussion extends from East Main River in the south to Hudson's Straits on the north. From East Main to Great Whale River, which is roughly the dividing line between the wooded and unwooded territory of that northern region, there dwell about 1,000 Indians. Between Great Whale River and the Straits nearly 800 Eskimos find their hunting grounds and eke out a living as best they may. In that whole area there is not at the present time a single representative of the Anglican Church of Canada or England. The work is entirely in the hands of native catechists. The post at Fort George, on an island in the mouth of Great Whale River, which has been the centre of Mr. Walton's work for the past quarter of a century, is temporarily vacant, while that gentleman is in Eastern Canada promoting a scheme for the permanent relief and betterment of his people. The missionary work that has been done in this section of the Dominion has been entirely in the hands of the Anglican Church largely financed by the C.M.S. of England. The testimony of travellers and explorers who have no interest whatever in missions is that the missionary has been the pioneer of civilization, and the good results of his work are evident on every hand. This field has been the scene of the faithful labours of that veteran prophet of the Church, the Rev. S. J. Peck. A foundation has been well and truly laid, and the first question to be considered is how can that foundation be effectively built upon. What provision is being made to adequately shepherd these sheep of the wilderness? If the Anglican Church has alone done this work in the past, and fails now, to whom shall they go? Is one missionary on a thousand miles of sea coast a satisfactory response of the Church to the call of a singularly distressed community within our own Dominion?

Every clergyman of experience knows the difficulty of preaching the Gospel to hungry and destitute people, if he has not the means for ministering to their physical necessities. To say be warmed and clothed, love God and man, starve in patience and die in hope; is a position into which no man ought to find it necessary to be placed, when the members of the Church elsewhere are enjoying luxuries of the most lavish kind. In plain blunt language, that is the position of the missionary and inhabitants of the east coast of Hudson's Bay. It is a quite unnecessary position, and the Canadian people would not have it so if they really knew the conditions. This is not a mere Church problem. It is a problem of the whole Canadian people, represented by their government. It cannot be too strongly insisted that these Eskimos and Indians are Canadians just as fully as are the citizens of Toronto or Montreal. They are engaged in an honourable trade that ministers to the comfort and adornment of our people. They alone are fitted for this work, and they alone are making one of the waste places of the earth contribute to the wealth of the world, in general, and Canada in particular. They have made a handsome contribution of their manhood to the Canadian army, and to-day they rank among the tax payers of the Dominion, since every skin they send out to civilization is a source of revenue to our exchequer. The appeal of the necessities of these people is no sectional appeal but a straight, square call of Canadians in distress, to fellow-Canadians in prosperity, not for charity but justice. It is a call that any man might feel proud to champion. It is a call that the Church of God with quick and sympathetic ears should be the first to hear, and should rest not day or night until the full generous answer of a sound-hearted people is given. Don't let the Church put off these things until a deputation is sent to enquire into the conditions which obtain in those out-of-the-way places. There are scores of men at our doors who can give all the evidence that is required to justify a broad humanitarian policy being inaugurated at once. The instincts of justice and mercy will do the rest. It would be pusillanimous to argue that great difficulties lie in the way. This is the day when men seem to re-

joice in the conquest of difficulties. Our sailors on the seas, our soldiers on the land, our governments in their capitals, our captains of industry in their offices and shops are brushing difficulties aside as if they gave but a Phillipic to their energy. The world was never so prepared to do justice to the suffering or so resourceful in finding means to reach its goal as to-day. If the Eskimos and Indians of the territory referred to have any well-founded claim upon the Canadian people, then in heaven's name let us meet it at once, and above all let the Anglican Church that has been the pioneer in spiritual ministry, be the champion of a broader humanitarian movement, who has a better right to be heard? To whom will the government or people of Canada listen with greater respect or more willingness to act? The clock of opportunity and duty is striking, will the Church step forward and plead the cause of a people who from the very nature of things cannot plead for themselves?

"Spectator."

"LITTLE THINGS."

A soldier likes the little things of life—
The little golden glimpses through the strife
Just little bits of blue between the clouds—
The little children in amongst the crowds.
He likes the little kindnesses—so small
That often other men don't see at all.
He likes the little joys—the little things
Of life to him its very essence brings.

A soldier likes the little things of life—
The little flowers that are running rife—
The little songs that other men pass by,
He sings them as his simple "Battle Cry."
He likes the little rivulets and streams,
He likes the fairy stories of his dreams—
A soldier likes the little gleams of love
That filter through the clouds from skies above.

Stanley Gilbey.

663092 Sigs. 1st Bn. C.M.G. Corps, B.E.F.,
France.

SOME THOUGHTS ON REUNION.

(Continued from page 586.)

the principle of its ministry and sacraments was being imperilled on a side issue.

Is there then no step which we can take towards the desired end? Here one speaks with great hesitation. In a brief historical statement incorporated in 1911 with the "basis of union, as agreed upon by the Joint Committee of the Presbyterian, Methodist and Congregational Churches" in Canada, occurs the following paragraph: "In view of the cordial and brotherly replies sent by the representatives of the Church of England, a special committee was appointed to confer with any delegation that might be appointed by the Church. The question of appointing delegates to meet with that special committee is still under consideration by the General Synod's Committee on Church Union." In the issue of the same document in 1915 this footnote is added: "The present editors have received no information of further action in this matter." This is a generous account of an unfortunate series of delays on our part from 1916 onwards, which might have been interpreted as showing a lack of courtesy.

The outcome is, that, if any step is to be taken, it rests with us to initiate it. Would it not be possible for General Synod to make a fresh approach? Could we not ask the Joint Committee of the negotiating churches to receive a delegation from the Anglican Church for the following purposes: (1) That we might express to them our Christian sympathy with their effort in the cause of reunion; (2) that we might explain to them how it is that it seems to us that we cannot give up the episcopal constitution of the Church without betraying a trust; and, (3) ask them to consider whether the episcopate might not be grafted into the constitution of the proposed "United Church of Canada," and whether, without committing themselves beforehand in any way, they would be prepared to admit us to a conference on that basis. Who knows but that the delay that has occurred in the completion of their scheme of union may, under Providence, result in a yet larger amalgamation?

The Bible Lesson

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

17th Sunday after Trinity, September 22nd, 1918.

Subject:
Jacob deceives his Father.—Gen. 27:18-29.

THE whole chapter should be read, or at least down to the end of the 40th verse, in order to get the complete story of Jacob's deception. We have here portrayed the calamity of a divided family. There is not one of them free from fault. They plan to deceive and circumvent one another, stooping to the most unworthy means, yet, out of all the evil, God brings about the good which He willed. It is a great study of the weakness of the character of men and the working of the Providence of God.

1. Isaac was at fault. The Bible tells us frankly about the failures and weaknesses of even God's saints. Isaac is generally considered to have been a man of weak will. He usually displayed a conciliatory spirit. In ordinary affairs he might be considered a pacifist. Esau, however, was his favourite son. That in itself was wrong, but favouritism seems to have had a large place in Isaac's household, the father favouring Esau and the mother Jacob. Isaac must have known that God had chosen Jacob to receive the blessing and to carry on the Patriarchal line. Nevertheless, Isaac determined to give the blessing to Esau and made his preparation accordingly, as may be seen in the fourth verse. But this self-willed old man planned to defeat the will of God.

2. Rebekah was at fault. It was she who suggested and arranged for the deception of Isaac. Jacob rather hesitated to carry out her plan but she urged him and overcame any scruples that he had. She had her punishment, for the immediate result was that her favourite son was sent away from home and she never saw him again in this world.

3. Esau was at fault, not so much in what he did at this time but in his whole attitude towards the birthright and the blessing. He was a great, careless, free and easy man who thought only of what gave him pleasure and satisfaction. So far as the spiritual privileges of the one to whom the blessing should be given were concerned, he cared for none of these things. He is an Old Testament example of the altogether worldly minded man.

4. Jacob was at fault. He carried out the cruel deception which his mother had devised and, like his mother, he received immediate punishment in his banishment and long exile from home. Yet this must be said for Jacob, he did appreciate and value the spiritual things which Esau despised. Rebekah, too, in what she did, thought that she was defending the plan which God Himself had made for Jacob. It was a failure of faith on the part of both Jacob and his mother that they took an evil and unworthy way of trying to bring about that which they knew to be the will of God.

5. God's Providence is shown. In all this dark episode the Sovereignty of God is shown. Isaac might have known that he could not defeat God's plan. Rebekah and Jacob might have known that it was unnecessary to endeavour by tricks and artifices to defend it. The plain and direct way would have been best, but they had not the courage for it, or it was contrary to their natures to use any but devious ways of reaching the end they had in view.

6. There are three lessons which stand out prominently in this story. 1. There is the warning concerning the results of a divided household. The unhappiness and distrust among the members of it brought them long-continued sorrows. It was many years before Esau and Jacob were reconciled. Jacob's servitude in the house of Laban was a continual punishment. The breaking up of their home must have been a life-long sorrow to Isaac and Rebekah. 2. There is the warning against doing evil that good may come. The end does not justify the means. We must see to it that we not only have right ends in view but also that we use true and proper ways of accomplishing what we desire. 3. There is the grand truth that God rules. In the midst of the human sin and unworthy plotting the purpose of God was fulfilled. It is a true lesson for to-day. We must not forget that "the Lord reigneth." Evils abound and men may follow evil ways which bring sorrow and suffering in their train, but the Lord reigneth and His will must be done.

Lesson
Hatham, Ont.
ber 22nd, 1918.
n. 27:18-29.

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PRAYER BOOK REVISION.

Sir,—I venture to express the hope that at this time of world-crisis and upheaval the work of altering and enriching the Prayer Book will not be brought to a too hasty close by our General Synod.

The revision of a Prayer Book is a very different thing to that of a hymn-book, and for the success of this supremely important and much-needed undertaking we should all be prepared to exercise very great patience.

Probably a more wonderful revelation is being made to the Church to-day than in long periods of past time, but it would seem too soon now to take anything like full advantage of it. And has the mind of the Canadian Church been yet fully brought out as to what is needed for intelligent, real and devotional worship in our age and country? Our needs in this direction are, indeed, pressing, but will not these be satisfied by the permissive use by clergy of the new book as approved by the forthcoming General Synod?

Probably the above considerations have already appealed to many of the members of the Synod, but in order to help to prevent the bare possibility of a serious mistake I feel impelled to give utterance to my convictions.

Yours, etc.,
J. C. Davidson.

The Rectory, Peterborough, Sept. 5.

ANOINTING OF THE SICK.

(Abridged.)

Sir,—I have always been interested in the really vital matter of anointing the sick with oil, and have often wished that it might again be included, as a voluntary service, in the Order for the Visitation of the Sick. But my interest was not a very keen one. Why? Simply because the necessity for unction had never been forced upon me in practical experience. I was one of those Churchmen who thought that because abuses had grown up about the rite before the Reformation, and that because the Roman Church had forgotten its healing purpose and made it a mere rite for departing souls, we Anglicans should refrain from using it. But just the other day I had an experience which exposed this fallacy to me once and for all. Let me relate it briefly. I had been regularly visiting an uneducated woman who was very ill. She

was in the midst of a colony of "Latter Day Saints" who believed in and who practised the laying-on of hands and "Anointing with oil to heal the sick." They had, however, not impressed their teaching upon her in any way. But one day she opened her Bible and pointed to the Epistle of St. James, reading, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." She said: "Can you do that? It's a plain command of the Bible?" How could I answer? Could I say that in our wisdom we Anglicans had thought best to improve upon St. James. Could I indulge in theological discussion about the Reformation to this ill, intellectually ignorant, soul? At any rate I answered, "Yes, Mrs. —, certainly we can obey the plain instructions of St. James. If you really wish this you may have it." She replied, "I have been thinking a lot about it: and I thought if it was all right in the English Church I would like you to do it." Was it all right in the Church? Of course it was right, and there and then we arranged for the administration of the rite in a day or two, after suitable preparation. And then it was administered, the form found in the first Prayer Book of Edward the Sixth being used for lack of any other! Neither patient nor priest will ever forget or regret it.

Surely this is a matter which might profitably be taken up by the General Synod. They cannot, of course, give us an authority that we already possess from a higher source. They cannot say, "you must get permission of your Bishop." We no more need Episcopal permission to administer this Scriptural rite than we do to read our Bibles or to pray. But we do require some definite, uniform office incorporated in the Prayer Book that any priest may use at his own discretion. We should not find it necessary to go to an ancient book that is often not available in times of need, though nothing could be more simple, beautiful, scriptural than this prayer of the First Prayer Book.

Eric Montizambert.
Little Current, Ont.

AN EDUCATED MINISTRY.

Sir,—The title of your editorial, "An Educated Ministry," sets before us a standard that might well be made an objective both for our theological colleges and the Church at large. One of the great needs of our Church to-day is an educated ministry; a ministry of men who are fitted to lead, not only in matters spiritual, but also in matters that concern the social and moral life of our country, for such leadership they need education; education that will enable them to bring the force of the accumulated knowledge and experience of the past ages to bear upon the problems of the present day. It matters not how small may be the radius of the activity of the parish priest or how remote his field, he can never have an education that is superior to his task. The great need to-day is not that we should have less Latin and Greek, but that we should have a more extensive and comprehensive education, and that men entering the ministry should not only be educated in the classical sense, but that their education should be such that they will be prepared to bring the power of a trained intellect into the work of solving the problems of the Church and the present age. Taking just one branch of the work of the Church, namely, the Rural Church, can we claim to have an educated min-

Progress of the War

- Tuesday, Sept. 3rd.—The Canadian Corps captured about 6,000 Huns.
- Wednesday, Sept. 4th.—French advance on 20-mile front north-east of Noyon. French, Italians and Americans cross Vesle.
- Thursday, Sept. 5th.—465 enemy planes are reported destroyed in the last month.
- Friday, Sept. 6th.—Along a sixty-mile front, from Baupau to Rheims the Allies drove towards the Hindenburg line.

istry when we find our colleges sending men out to the rural parishes who are entirely and blissfully ignorant of all matters relating to rural sociology and the relation of the rural church to the community? Is it not possible to give men a thorough education along these lines and send them out to these country parishes with a real vision of the vast importance of the task that is theirs? For on the development of the rural parishes rests the future of the Church in Canada; it is the young people of these churches who become the men and women of the cities, and the development of the spiritual, social and moral life of the rural communities is work well worthy of the attention of an educated ministry.

H. Newton Smith.

Palermo.

THE SIXTEENTH SUNDAY AFTER TRINITY.

A Prayer for the Church.

Thou, Who in pity didst restore
Into the weeping mother's hand
Him who had passed through Death's
dark door,
Her all, brought back at Thy command.

Of Thy great pity's constant flow
Behold Thy Church, where sin's
black stain
Sullies her fairness—mercy show,
Wash her and make her white
again.

From Satan, masked, the counterfeit
Of good, as first in Eden's prime,
Thy work assailing by deceit,
Defend Thy Church in this our
time.

Grant us, within, Thy Spirit's power,
Dwell in our hearts by faith in
Thee;
Be Thou our strong Defence and
Tower
Unto Thy vast eternity.
Georgina C. Counsell.

THREE PRINCIPAL MISSION FIELDS OF THE M.S.C.C.

(Continued from page 585.)

converts or descended from converts of the lower class during the time of the C.M.S. work in the district, which began in 1854; while in Japan and Honan practically all have been baptized by M.S.C.C. missionaries and belong principally to the middle classes.

NOTE.—The number of M.S.C.C. missionaries is taken from the list for July, 1918. Other figures from the reports for 1916.

THE DAY OF OPPORTUNITY.

(Continued from page 584.)

We will want them to guarantee with us that God's work, the Church's work among the aboriginal tribes of North-West Canada, begun a hundred years ago, will have at its back from that day forward permanent provision for its maintenance so long as the Canadian Church exists, so that the red man and the white man may go on rejoicing together in this Canada of ours within the Kingdom of our Lord and Saviour, Jesus Christ. I ask this to-day, because there will be no meeting of the Synod before that date, so that if provision is to be made for this work, the Board of Management may not only have the fullest sanction and support of this Synod, but its full authority to carry this out.

Two of the most supremely important duties of this meeting will be the completion of our revised edition of the Book of Common Prayer and the solemn consideration of conditions revealed by the war and the provision for coping with after-war problems generally. In my view, these ought to be given the right-of-way over everything else.

Prayer Book Revision.—This work was begun at the meeting in 1911, when a committee was appointed to carry it out. A draft copy of the book as revised, adapted and enriched was presented to the Synod in 1915, and after very full and frank consideration of its contents, it was adopted as "the authorized Book of Common Prayer of the Church of England in Canada." The Revision Committee was instructed to arrange with the publishers to have the book as approved placed on sale as speedily as possible, and the House of Bishops sanctioned its tentative use in the public services of the Church for the three years intervening before the present meeting. In the meantime the Committee on Revision was continued, and was charged with the duty of considering and reporting upon "any words, phrases, expressions or obvious errors in construction or printing of the Prayer Book as approved, and any addition or omission, or any suggestion remitted to the committee, or any further additions or amendments which the committee may deem worthy to recommend or report in regard to the book, the contents or construction thereof, all subject to the limitations heretofore governing the committee." The committee has had many meetings, and after very careful and thorough consideration of the matters remitted to it, presents to this Synod the result of its labours. It is highly desirable that the work should be completed at this session of our Synod, and that the book should be finally adopted and be in full use throughout our Canadian Church. To me, at all events, this seems desirable, and that for many reasons which I take the liberty of frankly stating. In the first place, it is time that the undertaking should be brought to completion. It cannot be claimed that it has been hurried through, for we have spent seven years over it, and they have not been idle years, but years of close attention and careful devotion to the work. In the second place, I feel that it is due to the publishers that they should by this time have an opportunity by the general sale of the book to reimburse themselves for the very considerable outlay in connection with the preparation of the book. It may be contended that in this they were simply incurring the usual financial risk incident to an ordinary business enterprise, but in this they were trusting to the bona fides of our Synod to have the book ready for publication within a reasonable

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period, and besides, they had the precedent of the Book of Common Prayer upon which to base their expectations.

Arguments for postponing the issue of our Canadian book seem to be grounded, among others, upon two considerations or contentions. In the first place, there are those who contend that the experience of the war and the testimony of Chaplains and others reveal so many defects in the Book of Common Prayer that it will need to be entirely recast in order to adapt itself to after-war conditions and worship. In reply to this I would say that any of us who have had any extended experience with the work of Chaplains, either in the army or in Government institutions, know well that many modifications, curtailments and adaptations in our present service are necessary to suit the exigencies of such positions. This does not imply that for the normal worship of the Church the old book has outlived its usefulness, and that, while our nation has advanced, the book has remained stationary, and has, therefore, become largely obsolete. I consider that this conception has been greatly exaggerated—almost hysterically so. Generalizations, based on isolated statements, are often dangerous and unsafe guides, and it seems to me that we have had too many of them in regard to the Prayer Book. I have read with some care the statements published by the noble men who are serving as Chaplains in the present war. I have corresponded with many of them, and I have studied the report of the English Archbishops' Committee on "The Worship of the Church," which is based largely upon the evidence of the Chaplains, and I find that in our present book, as revised, we have anticipated and embodied not only a few, but most of the modifications and recommendations outlined by that committee. I forbear to occupy the time to enumerate all these, but a few instances will suffice. In the matter, for example, of the combination of services, the permissible shortening of the Litany, the revised Lectionary, the Psalter, the permission to proceed from the Benedictus, or Jubilate, to the Communion Service, the shortening or combining of the prayers for the Royal Family, in our last proposal as to the use of the "Quicumque Vult," in all these and in others which I might cite it is most striking to discover how far we have gone in the way of meeting the recommendations of the English Archbishops' Committee. And remember, that committee not only had among its members several Chaplains who had served overseas, but have acknowledged that it was influenced by the reports of other Chaplains, and, I repeat, that our revised book has, in a large measure, met the desiderata expressed. The fact is, if we could go somewhat further in the matter of the modification of the Psalter, and if our House of Bishops could compose and authorize a more elastic and less formal service for optional use at Evensong, and possibly also provide for, say, once a month a service beginning with a hymn, followed by a sermon and the administration of the Holy Communion without Morning Prayer. I believe that, if we made these additional changes, our proposed revised book would very largely fulfill what are proposed as the needed reforms in the public worship of the Church after the war.

A second reason sometimes given in favour of a postponement of action on our part is that we should wait for a lead from the Church in the

Motherland. I yield to no one in my respect, reverence and love for the Mother Church. Indeed, my affiliations during the most formative period of my life and ministry were much more intimately aligned with the Church in England than with that in Canada, and to this day I keep in very close and warm touch with the Great Mother over there. But in the matter of caring for our own domestic arrangements over here, I claim for our Church in Canada the independence of a grown-up daughter in her own household. The affection and loyalty of a married daughter are not marred or minimized because, as a wise housekeeper, she discovers that in the new home she has set up for herself conditions call for some changes and differences from the old home—changes due to new environment, etc. "Daughter I am in my mother's house, but mistress in my own." The headmaster of one of our schools, in his inaugural address a short time ago, used these significant words: "First, it must be a Canadian school, inspired with love for Canada, and in full touch with everything that is worthy in our free Canadian life." That is the destiny which we ought earnestly to visualize before us for our Church. To do its full share in moulding the religious and moral sentiment of Canada, our Church of England in this land must not be a mere exotic, but must be Canadianized, and build up traditions, loyalties, and even literature of its own. And so in the matter of the revision, adaptation and enrichment of a Prayer Book for our Canadian Church, we must have features distinctive of Canada, and it must be adapted to our environment. If we are asked to follow the leading of the Mother Church, we answer that we have been doing so. We have examined all that the able Committees of Convocation over there have so far put forth in the twelve years they have been working, and we have adopted much of it. But we think that the time has come to go forward for ourselves, because we are freer and less trammelled in doing so. And, to be thoroughly frank, there seem to me to be other reasons why waiting for the leading of the Church over there is gravely imprudent. The acute divisions in theological thought and ritual practice threaten two possible dangers, which are these: either an indefinite delay in revision arising from a deadlock, and a consequent leaving things as they are, or the adopting of such drastic changes as will lead to serious cleavage in the Church. We in Canada do not want either of these serious contingencies, and, therefore, I consider that it is the part of wisdom to act for ourselves, and that at once, and confirm and complete our safe, sane and conservative revision. It leaves the old book in all its precious beautiful lineaments the same, and in all its valued safeguards, doctrinally and integrally, the same book. And that is what we want. A neighbour from another fold, looking over our garden wall—a wall which may soon, in the providence of God, be pulled down—remarked the other day in regard to some of the drastic changes proposed in England: "When an old garden is being overhauled there is always reason to fear that the discovery may too late be made that something not only old, but also valuable, may be displaced irreparably. Some of us are sedulously trying to cultivate some of the very plants which you seem to want to uproot."

The War.—No Synod address would be complete without reference to the war. For over four years it has raged horribly. It has surpassed in unspeakable awfulness anything and everything in the annals of the world's history. Its toll of life and treasure, the tragedies wrought on land and sea and under the sea and

in the air have been such as were undreamable four years ago. But even if it were appropriate and desirable to do it, time and language and imagination would fail me, even measurably, to depict them, and I shall not essay the task of trying to do it. Only would I attempt two things. First, I invite the representatives of our Canadian Church to thank God for the gallantry and chivalry of Canada's sons and for the noble part which they have been able to play in the struggle. Secondly, I would ask that we lift up our hearts to God in thanksgiving for the way in which the tide is turning in our favour, and thus trending towards the victory for which we are so ardently longing. But, my brothers, it is our solemn duty in an assembly representing the Church of God first of all to array before our minds in the most searching and careful light the moral and spiritual lessons disclosed by the war and the defects in our manner of life revealed by the war, and then most sedulously and prayerfully to formulate plans for profiting by these lessons and remedying the defects. Before doing that, however, there are two features of the war situation now actually present that even the members of the Church Council should not fail to consider and set their faces like flint against, and use their corporate strength and influence to imbue others with the same spirit. The first is war weariness, and the second is the peril of a premature peace. . . . And first of all, the war has taught us that there has been a grave defect in the attitude of professedly Christian people to organized Christianity, or rather, to religion as the dominant guide and gauge of their lives. We knew this before, but the war has laid it so naked before our eyes that he that runs may see it.

The revelation has come to us in two ways. First of all, at home we had a right to expect surely that a Christian people in the most life-and-death struggle for a cause which they rightly claim to be God's cause would have flocked and fled for refuge and support before anything else to that sovereign God. In other words, that in addition to and over and above all other activities, religion would have been first with us. Say what we will, we have not been conscious of that, God has not been first, but only second. True, we have to admit, and that with devout thankfulness, that our people as a whole have risen in a marvellous way in the scale of moral dignity. As someone has said: "To the end of time this chapter in our history will shine with the lustre of an heroic age which shrank from no sacrifice, and which thought less of self-interest than of duty and of chivalry. Moral regeneration is traceable among all classes. It has been realized as never before that the self-centred life is as unworthy as it is unproductive of happiness. Commonplace souls have risen to heights of grandeur in action and suffering. Sympathy has been born and reborn in many a callous and hardened heart. Many who had been living without God and without any vision of the things that lie beyond the senses have awakened to the reality of the unseen and eternal world and have groped their way back from the far country to the eternal home of the soul." But, on the other hand, who will venture to say that there has been anything of the nature of a general or a national returning to God? In short, the spiritual response and the spiritual uplift have been not a little disappointing. Testimony to that effect will come from every clergyman and every Christian worker throughout the land. There has been a stirring, but it has not been in any degree general or adequate. In other words, the war has clearly demonstrated that in our ordinary life as a community, even in an extraordinary crisis in that life, re-

ligion has not played the part which it should. And then, again, abroad, overseas among the soldiers, while there have been many signal instances of a sublime and simple faith in God and in the Unseen, and while there is, thank God, a consensus of testimony on the part of the Chaplains of a gratifying appreciation in individual cases of the means of God's grace given to them, yet, how shall we express it? There is running through all the statements a sort of underlying implication, even a criticism, to the effect that religion as presented to the men before going to the war by our organized Christianity has not been such as to be to them a real thing, the *summum bonum* of their lives. There is not only the implication, but the clear complaint that there has been a defect in the Church's presentation of the Gospel message. That, it seems to me, is the first aspect of the question which as a Church and as a Synod representing the Church we must face, and that without blinking or evading the issue. *Nothing is wrong with the Gospel itself. But something is wrong—wrong, that is, in its presentation.* What is it? This awful cataclysm has revealed with a blazing and penetrating light that there is, and if ever there was a time, unique, and clamorous in its opportunity to set it right, it is now, and if not now, perhaps never. Volumes have been written with a view to pointing out the defects that have been revealed, and also giving suggestions for remedying them. It is obviously impossible to pass all these in review before us at this time, but a reference to a few of them may be helpful. . . . Let us examine a few of them and see if we cannot take means to bring them into effect.

First of all, as to our Anglican services. It is claimed that they are too long, too stereotyped, and that our very familiarity with their words and phrases has taken from them the power of appeal. Can we, in our Canadian Church, do anything to remedy these defects? I believe we can, and it will be for us in the final form of our revised Prayer Book to endeavour to make provision for this. Our effort should be in some way to give freshness to familiar things.

Another recommendation is that there should be a simpler, straighter and more effective preaching of the Gospel message. And in this connection the whole question of the training and equipment of the clergy emerges. The clergy themselves at the front, who have been face to face with real spiritual struggles, and who write about it, are conscious of the lack in themselves. They have felt themselves imperfectly equipped. They plead not only for a longer period of training, but for a more practical training—and training not merely in theology, but in the elements of psychology and in public speaking. And, my brothers, there is no doubt that one of the most serious drawbacks in the Church is the lack of an adequate training of its agents. God's work demands from us the best human material we can give to it. We want not only the best calibre of men, but men more fully furnished with the equipment necessary for their work. A layman wrote the other day: "The Church already suffers seriously from the exiguity of the educational attainments she requires from her ministers. It is becoming urgently necessary that we should educate to a much higher point those who are to teach us in the Faith, and should educate them not merely in scholastics, but in independence of thought, boldness of judgment and knowledge of men and affairs." The average ordinand undergoes only about three years' training, when the period ought to be extended to five, or even seven, years. We Bishops often feel that the exigencies of the work and the inexorable demand for men constrain us

to lay hands events much men. The efficiency and doctrine of (inviting power remedy for the laity of two ways. ing our coll to have not effective sta available me ing more ad ing students Mea not in courses and grounded no are needed their funds and they ha

In this co this Synod Church in t is undertak strong orga to do two t through the candidates istry among hearts God have been things that who, conse their future the reality been terme of the war. the organz in advance men, so th and His C me, train r in acceptir to suggest it closes, v important strong co The Chur must not not counte for the sa I make ne long upon fully-train- paramount

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to lay hands, if not suddenly, at all events much too soon on too many men. The inevitable result is inefficiency and failure to adorn the doctrine of God, their Saviour, with inviting power in presenting it. The remedy for this lies in the hands of the laity of the Church, and that in two ways. First, in so amply endowing our colleges that they can afford to have not only a full, but a fully effective staff of the best up-to-date available men. Secondly, in providing more adequate means for assisting students in their college courses. Men not infrequently curtail their courses and go out only very partially grounded not merely because they are needed in the field, but because their funds have become exhausted and they have to go.

In this connection permit me to ask this Synod to follow the lead of the Church in the Motherland in what it is undertaking to do just now. A strong organization has been formed to do two things. First, to seek out through the Chaplains for suitable candidates for the work of the ministry among the soldiers, men whose hearts God has touched, men who have been in vital touch with the things that count in life, and men who, consequently, will impart into their future work the keenness and the reality and the spirit which has been termed "the moral equivalent of the war." The second function of the organization is to provide a fund in advance for the training of these men, so that when they say to God and His Church, "Here am I; send me, train me," there will be no delay in accepting them. I would venture to suggest that this meeting, before it closes, will take up this supremely important subject and appoint a strong committee to carry it out. The Church wants these men and must not lose them, men that have not counted their lives dear to them for the sake of God and the right. I make no apology for dwelling so long upon the necessity of a more fully-trained ministry, for it is of paramount importance.

Another requisite looking towards a reconstruction of religion, unanimously recommended by all the earnest men who have thought and written on the subject, is a *revival of family religion*, and its twin requisite, *religious education in our schools*. I have so frequently dwelt upon these questions in my various addresses that it may be thought that they have become an obsession with me. But, my brothers, say what we will, the lack of the recognition of God in the families of our country and the worshipping of God there, and the practical absence of religious instruction in our schools are at the bottom of the loss of the proper grip of religion on the rank and file of our people. We talk of making the public services of our Church more attractive in the hope that they will create a taste for sacred things. To my mind, the taste must be created somewhere else and the real function of the public service is more to satisfy a need and a taste already created. And where can that taste and need be better created than in the growing children in the home and in the school. In any religious reconstruction following the war, therefore, let there be put in the forefront a reconstruction of the cultivation and practice of religion in the home and in the school. To that end, it is strongly recommended by all who have written and thought about this that the clergy must transfer more of their activities from the Church, with its guilds and its constantly recurring meetings, to the pastoral work among the homes of our people. I could say much more about this, but I refrain from lack of time. A reconstruction also in our educational system is a *sine qua non*. And while as loyal citizens and educationalists we work earnestly for other aspects of

change and reform, as Christian men and Churchmen, let us fearlessly address ourselves to bringing back into our schools not only fine ethics and high ideals for good citizenship, but fair and fine conceptions of God and the worship and recognition of Him. Someone has said that "secular education has been graded and made adaptable to every need of man save the needs of his soul." Yet here in Canada while we have felt this, we have stood aside and our public men have shied and bolted from the task of setting things right because, forsooth, it is claimed that it bristles with difficulties. The fact is, we have been pusillanimous, and in the meantime, generations of our citizens have suffered in their completed make-up. We have been cowards. Let us be brave for the future.

Church Reunion.—I have only time to refer to one other detriment to the free course and full influence of Christianity which comes out in the forefront of any serious thinking arising from the experience of the war. That detriment is the want of a united front. We have talked with pious regret for years about our "unhappy divisions." We have passed resolutions full of longing aspirations. We have indulged in pious sentiment and greeted one another at reciprocal fraternal conferences. But we remain divided. The experience of the awful calamity of the war cries out "This is wrong." The actual conduct of the campaign with growing insistence for four years from its own needs and the requisite elements of success, cries out "This is a mistake." The Allied Forces while they had no coherence in command or any united and co-operative action saw that the Kaiser was watching with smiling interest and waiting to leap into a cleavage between them and work it to his own ends. Their union and the union of governments and other organizations during the crisis of facing a common foe—all these placed before our divided Christianity, one combined message which is this: "Cease your divisions. You, too, are facing one common, awful and resourceful foe, who for centuries has been smiling up his sleeve at the internecine differences that are wasting your strength and dividing your forces. And he has been profiting by them. Learn wisdom. Draw together your scattered forces, join up your broken ranks and face the foe with a united front, and with solid phalanxes. A truce to your differences." That is the word that comes from our battlefields. That is the experience which comes bleeding out of the dreadful fray and speaks to us. That is the conviction borne home into the hearts of all our Chaplains, no matter what their party stripe has been or what the colour of their stoles or the cut of their coats has been. With one united chorus, voices come to us in one harmonious pleading that we henceforth be done with our divisions. Listen to the words of just one of these Chaplains: "We must co-operate with other churches. This seems to the writer to be almost the dominant lesson of the war. Very many of our men have had their faith in God burned into them in the hard school of reality. They have found God because they felt the need for Him; and for them He is the great principle of love and unity. They will have simply no use for any church that formulates religion in terms of division; and if they find that membership of any religious body in which they wish to consecrate and make effective the faith that has become theirs brings with it the necessary consequence of suspicion and of competition with other bodies, they will keep their faith to themselves, and the Church will have lost their allegiance, perhaps for ever. It is by no means meant that differences

are to be minimized, or the peculiar heritage of the Church abrogated or surrendered, but what is meant is that, in the great battle that will have to be fought for the Kingdom of God, it will be courting failure if forces are dissipated by competition or unwillingness to co-operate as far as possible." There is truth in that statement.

My brothers, what are we of the Church of England in Canada going to do about this? We must do something. I have never been one of those who are in search for short cuts to union, or would in securing it compromise or surrender our heritage as a Church. But my soul is aflame with the unescapable urgency of acting at this solemn and psychological moment when God is calling us to act. I plead that as a Church we really do something tangible and practical. And to that end, let us put to ourselves frankly the question whether we have not been, to put it mildly, not a little to blame in the past? Have we been quite responsive enough? Have we been not just a little too aloof in our attitude to others? The door of opportunity for things that lead to union I believe is wider open to-day than it has ever been. In what attitude as a Church are we to stand before that open door? Will it be with a jealous eye on our ancient treasures, and a cry of "hands off;" will it be with princely pomp and arrogant spirit sternly guarding our heritage, precious as it is? If so, the door may be shut in our faces. Or will it be in the spirit of the Master, girt about the waist like Him with the towel, emblematic of willingness to serve, to reciprocate, to co-operate and to lay all the treasures and traditions of our valued inheritance upon the altar of the united effort for the good of mankind? If we do that, the door will be open, open wide and our entry will gloriously welcome.

Another Subject.—The war has revealed the prevalence of social evils in the community and diseases resulting from them which the Church must bravely and courageously do its part in combatting. The existence of these revolting conditions was known before, but their prevalence, as I have said, has been laid bare by the war to such an extent that one of the gravest after-war problems must be an organized campaign against the awful menace. One of the chief functions of our Social Service Council will be to co-operate in this effort and I wish to confer with them on a proposal, brought before me from overseas, looking to the formation of a national council for Canada with Provincial Councils to co-operate with it.

My brothers, I have dwelt long on what I have deemed to be the challenge to the Church of the present crisis in the hope that as president of this Supreme Council of our beloved Church, I might do "my bit," however small, in firing our imagination and quickening our zeal and thus inducing us all, Bishops, clergy and laity, to gird up our loins and do all that in us lies to lift up our Church, our Christianity, to the plane and standard of influence in the world where it ought to be, and where at present it is not. In taking means and devising plans for doing this, may I humbly suggest to the Synod that after an illuminating discussion, we constitute a number of well and wisely selected committees to deal with different aspects of what we set ourselves to accomplish. For example, there should be a Church War Commission, a committee to deal with the supremely important question of the returned soldier, a committee to get into touch with likely candidates for the ministry, and to make provision for their training. Let me suggest also that in this country of immense distances most of those committees, at least such as that on the returned

soldiers, should not meet merely in one centre, but that at all events sub-committees of them should be peripatetic and should meet at different centres so as to co-operate with local committees in all the larger centres of our Dominion, in order not merely to stimulate action but to co-ordinate the action of the whole Church.

There are many other subjects which I would fain speak about, but I have kept you much too long already. I would like to have referred to the sad tragedy in Halifax, that stricken city at the eastern gate of our Dominion, and to bespeak sympathy and support for the diocese there. The whole Church in Canada should see to it that the Church people there are not left without the means for restoring their buildings. I should like to have paid a warm tribute to that wonderful organization, the W.A., which, war or no war, goes on from strength to strength with its good work. While we men shrunk from the expense of meeting in the West, they have had the courage to go there. My only regret is that I cannot be in my See City to welcome them to the West, and personally to bid them Godspeed. I am sure this meeting will follow them with its best wishes, and when they open their sessions send to them its warmest greetings. I would like also to have paid a much deserved tribute to the overseas Chaplains belonging to our Church for the really splendid work they have done. They have shown themselves to be not only true men of God, but true brothers and comrades to the men on service, and generally most gallant officers. Lack of time also prevents me from making more than a passing reference to what we owe to our two Episcopal brothers, Bishops de Pencier and Richardson, the former our Canadian soldier Bishop, who while serving as Chaplain to his battalion, did most valuable work among the men as Bishop in confirmations, etc., and who we are glad to know, returns to represent Episcopally our Canadian Church overseas. Bishop Richardson went over at the request of the House of Bishops to take a word of cheer from the Church to our soldier-boys at the front. He did the work admirably, and has given us a most valuable report of the conditions as he found them.

Well, brethren, I must not keep you longer. May God be with us in the special power of His Spirit, and help us to have a right judgment at this specially critical period.

THE BIBLE AND THE WAR.

Dr. J. H. Ritson, of the British and Foreign Bible Society, in the East and the West, states that the actual combatants and labour battalions on the field of war speak at least seventy-two languages. The British and Foreign Bible Society was ready with versions of the Scriptures in all these tongues. It is a remarkable fact that no Government, friendly or hostile, has deliberately put hindrances in the way of replenishing and maintaining stocks of Scriptures for the sailors, soldiers, or civilians in the battle-swept areas. This one society alone has distributed more than seven million Scriptures among those involved in the great struggle; and the Bible House still remains open at Berlin, Vienna, Budapest and even Constantinople.

Men face to face with death are searching the Scriptures for realities as never before. Between eight hundred thousand and nine hundred thousand Jews are among the fighting forces—two-thirds of these being with the Allies, and thousands of these men, free from the restricting influences of the synagogue and ghetto, are reading the New Testament for the first time.

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Preferments, Appointments and Inductions.

Hiscocks, Rev. Henry Griffin, M.A., B.D., Incumbent of Punnichy, Sask., to be Assistant Curate St. Mary Magdalene Church, Toronto.

Church News

The New Rector of St. Thomas' Church, St. Catharines.

Next Sunday, Rev. A. H. Howitt, M.A., formerly Rector of Orangeville, will commence his duties as Rec-



REV. A. H. HOWITT, M.A.,
 Rector of St. Thomas' Church, St. Catharines, Ont.

tor of St. Thomas' Church, St. Catharines. Rev. Mr. Howitt is the son of a prominent Churchman, Rev. Canon Howitt, Rector of St. George's Church, Hamilton. He is an honours graduate in philosophy of Toronto University (1913). He took his divinity course in Wycliffe College. His first post was as Curate of the Church of the Ascension, Hamilton. Mr. Howitt is keenly interested in church missions. In his student days he organized a mission in West Hamilton, which has developed into a flourishing congregation with a comfortable church edifice. He is an active Sunday School worker. His preaching ability is highly spoken of, and he has done good work in organizing the parish of Orangeville during his three years' rectorship. He is one of the coming young men of the diocese.

The First Celebration of the Lord's Supper in Canada.
 Sydenham Lindsay.

It is worth drawing attention to the fact that the 340th anniversary of the first recorded celebration of the Holy Communion in Canada fell last month. Undoubtedly there were previous celebrations. Apart from St. Brennan, there is no doubt that Bishop Eric, coming here from Greenland early in the 12th century, celebrated the Communion, and that Albert de Pravo,

Johann Ruysch and other Chaplains to British navigators, did likewise. Yet the first recorded Eucharist was that celebrated by Master Wolfall in August of 1578, when he was Chaplain to Frobisher's third expedition.

All I know of the circumstances has been gleaned from the industrious Hakluyt. Frobisher got together 15 ships, which met at Harwich in May of 1578, the flag ship being the "Aid," of 200 tons burthen. It was his intention to found a colony in Meta Incognita, so that he gathered together a 100 emigrants and also the various parts of a house which should be erected in the new land. The first of the rules laid down by Frobisher for his flotilla required them to "banish swearing, dice, card playing and filthy communication, and to serve God twice a day with the ordinary service usual in churches of England, and to clear the glass according to the old order of England." It may be said anent the last point, that a short prayer and a psalm were recited every four hours when the sand glass was running out. In case of falling in with hostile men they had a watch word: "Before the world was God," and countersign: "After God came Christ His Son." The flotilla left Harwich the last day of May, and three weeks later the general (Frobisher) descried land. He and other gentlemen went ashore, "being the first known Christians that we have true notice of, that ever set foot on that ground." To a high cliff they gave the name of Charing Cross. They had a good deal to contend with between fog, ice, current, wind and storm, to say nothing of the faint hearts of some of the men. At one time their lives were in extreme peril, and they gave utterance to such pious ejaculations as: "Lord, save us now or never." It was on this occasion that George Best, captain of the "Ann Frances," with others, got separated from the main fleet, and wandered about for some time before effecting a union again. While thus exploring, Captain Best came upon Hatton's Headland, which he had visited the year previous, and "in the highest part of this headland, he caused his company to make a column or cross in token of Christian possession." On Gabriel's Islands, likewise they erected many crosses. At length Best's squadron got in touch with the main fleet again, and the men "welcomed one another after the sea manner. And when each party had ripped up their sundry fortunes and perils past, they highly praised God, and all together upon their knees gave Him due, humble, and hearty thanks. And Master Wolfall, a learned man, appointed by her Majesty's council to be their minister and preacher, made unto them a godly sermon, exhorting them especially to be thankful to God."

It seems to have been about this time—towards the end of August—that we have the first recorded Eucharist. "On Winter's Furnace, upon the

Countess of Warwick's Sound, Master Wolfall preached a godly sermon, which being ended, he celebrated also a Communion upon the land, at the partaking whereof was the captain of the 'Ann Frances,' and many other gentlemen and soldiers, mariners and miners. The celebration of the Divine mystery was the first sign, seal and confirmation of Christ's name, death and passion ever known in these quarters. The said Master Wolfall made sermons and celebrated the Communion at sundry other times, in several and sundry ships, because the whole company could never meet together at any one place." It is interesting to note that Wolfall must have used the Elizabethan ritual of 1559, which was then in vogue throughout the Anglican branch of the one Church.

Other matters of interest are recorded. Frobisher and his party sowed pease, corn and other grain, in order to prove the fruitfulness of the soil against the next year. They seem to have encountered the mosquito, which is described as a "kind of small fly or gnat, that stingeth and offendeth sorely." They left the shores of this country the beginning of September, and "drink was so scant, that all the way homewards they drank nothing but water." What with equinoctial storms and other difficulties, the ships could not keep together, but, "(thanks be to God) all the fleet arrived safely in England about the 1st of October, some in one place and some in another." Of Master Wolfall we learn that he had a good and large living, an honest wife and towardly children, being of good reputation among the best. Yet "he refused not to take in hand this painful voyage, for the only care he had to save souls and to reform the infidels, if it were possible, to Christianity." He was in every necessary action a most resolute man, and "may rightly be called a true pastor and minister of God's Word."

Notes from Rupert's Land.

The Archbishop of Rupert's Land has appointed Rev. J. Milner to the parish of Holland and Cypress River. Mr. Milner formerly had charge of Grand View of this diocese, but for several years past has been at Rainy River in the diocese of Keewatin.

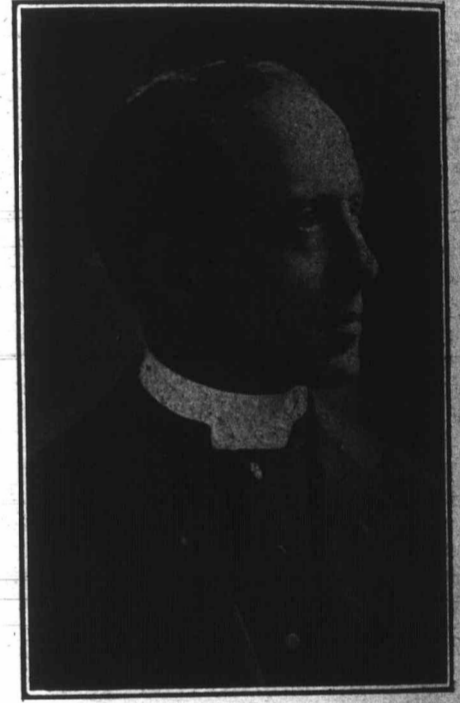
Ellen Agatha, youngest daughter of Capt. the Rev. and Mrs. Robertson died at the Lancaster Apartments in Fort Rouge, on August 27th, after an illness lasting for several weeks. Capt. Robertson was for many years Rector of St. Mary's, Virden, and Rural Dean of Brandon, and is now on leave from the diocese, serving as a Chaplain in the Imperial Army. The funeral took place on Wednesday afternoon, August 28th, and interment was made in St. John's Cathedral Churchyard, the service being taken by the Archdeacon. The body was borne to its resting place by four of the clergy of the diocese, the Rev. Rural Dean Findlay,

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Capt. the Rev. F. W. Goodeve, Rev. A. S. Wiley and the Rev. R. E. Park. The Archbishop was present at the graveside.

A New Financial Agent.

Rev. A. L. Fleming, who returned from Baffin Land two years ago, where the arduous experiences he underwent seriously affected his health, has accepted the post of Financial Agent of Wycliffe College. He is a graduate of that institution, having interrupted his course to spend four years in the North Land. He was one of the founders of the Eskimo work at Lake Harbour. He spent two winters



REV. A. L. FLEMING,
 Financial Agent of Wycliffe College.

at that port, the only European Christian worker there. He is well known as a devoted worker and capable preacher.

Port Arthur Notes.

Capt. Hedley at Port Arthur. On July 23rd, Port Arthur was favoured by a visit from Canon Hedley, the immediate past Rector, who has been overseas as Chaplain to Col. H. A. C. Machin's battalion, and who is now in Canada on leave of absence. Canon Hedley preached twice in St. John's on that date to overflowing congregations, and his words, bearing messages fresh from the firing line, were listened to with rapt attention by large audiences.

Much regret has been felt in Port Arthur at the removal to Edmonton as Rector of the pro-Cathedral of Rev. E. Pierce-Goulding, Rector of St. Paul's, Fort William. Mr. Goulding and his wife will be much missed in church and social circles.

Rev. John Leigh will spend Sunday, September 15th, and Sunday, September 22nd, in Winnipeg, where he will have charge of Holy Trinity for two weeks. While he is away Canon Garrett, of Niagara-on-the-Lake, will officiate at St. John's. Canon Garrett has a son in Port Arthur, with whom he will spend some time.

Remarkable have been the congregations at St. John's Church all the summer, double the usual number in previous years. The church has at all the evening services been well filled, and on more than one occasion crowded. This is all due to the popularity of the new Rector, Rev. John Leigh, who, though in Port Arthur so short a time, has already loomed large on the horizon of religious and civic life.

DIVIDEND No. 89

Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up capital stock of this Corporation for the quarter ending September 30th, 1918, being at the rate of ten per cent. (10%) per annum, and that the same will be payable on and after the first day of October, 1918.

The Transfer Books of this Corporation will be closed from Saturday, September 21st, to Monday, September 30th, both days inclusive.

By Order of the Board.

A. D. LANGMUIR,
 General Manager.

Toronto, August 29th, 1918.

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W. Goodeve, Rev. Rev. R. E. Park. is present at the

cial Agent. ng, who returned two years ago. experiences he un- fected his health. post of Financial College. He is a institution, having rse to spend four Land. He was one he Eskimo work at spent two winters

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Several additional improvements have been lately made to St. John's Church fabric. A large and much-needed ventilator has been placed in the centre of the church roof, the main steps have been rebuilt and greatly strengthened.

It is to be hoped that some of the Western Bishops, who are attending the General Synod in Toronto, will see their way clear to stop off at Port Arthur for a Sunday on their return west. This parish contributes very generously to Missions, and it is due to the congregation that they should know something of the Western Canada Mission field, where their home Mission contributions go. "How shall they hear without a preacher?"

The Conference of the Anglican Missions to the Jews in Ottawa, Oct. 3, 1918.

Rev. M. Malbert, Superintendent of the Ottawa Hebrew Mission.

The dawn is looming on the horizon, and the old god Thor, is being harassed back to Teuton soil. Christianity and British liberty are coming by their own again. To Britain owes the world justice, liberty and democracy. To Britain the world owes also the Bible in 480 languages, and the praise to the Lord Jesus from sea to sea and shore to shore. Britain has taken up the cudgels for the Jewish people to restore them to political freedom after 19 centuries of dispersion and persecution. The promise of the British Government is nearing its realization day by day by the progress of the Entente armies in France. But political without spiritual liberty is like a structure without a foundation. He, whom Christ makes free, is free indeed. The Jews are without the Gospel. The Talmud occupies the position with them what the New Testament does with us; and in addition the Talmud claims to be paramount to Moses and the Prophets. But even this superficial religion is vanishing from the Jewish soul, and the children of Jacob are drifting into hopeless materialism pure and simple. There are some wisecracks who will say that it serves my purpose to say so as a missionary. Then let them see what Dr. Nathan Birnbaum, an unconverted Jew, says in a Jewish weekly: "I said that I was a strong believer in the Jewish soil. That is I

believe that the land on the borders of which Moses, our Prophet, stood with longing eyes before his death; the soil where our Prophets expressed their eternal yearning for the Messiah; the land which our best sons left with a longing and faith in their breasts that one day they would return as a sacred and purified people—I believe that this land may rightly be called the Jewish land, Eretz Israel. But I know that we have already once, or more correctly twice, acted un-Jewishly, and I can see that we are not preparing for better behaviour this time. We are going to flood the country with the spirit of European worldliness, with a deadly enemy of true Judaism. Yes, I believe in the soil, and in Jewish soil, but for this reason I am horrified at the idea that Palestine may be flooded with all the pitch and brimstone of the European-American world, that there too all the bare, empty, hard Europeanism may break out, and that if it does, we shall take pride in it. I am horrified at the idea that there, too, the mad race for money will begin. The suppression and the oppression of the poor, of the working man, the foolish, trashy gawdiness; the indifference; the business which masks itself as freedom, beauty and art; and that unrestraint which masquerades as beauty; the various elementary truisms which pass as high convictions; the domination of the mob—the coarse, gruesome, swindling and servile mob. I am horrified at the thought that the sacred city, Jerusalem, may become a suburb of New York, London, Paris or Berlin, and that God Himself will be an exile; that Jerusalem will become worse than it was as the Prophets saw it in the time of idolatry—the only difference being that there will be no Prophet to see it." Such is the fear of an honest Jewish soul who cannot see that the only solution of the Jewish problem is in Christ, Who is the Way, the Truth and the Life. The conference is for the purpose of showing the disease and its remedy, in order to make Christian people realize the need of the quickening Gospel to the Jews in our midst.

At the celebration of the Holy Communion in Christ Church Cathedral, the Gospel and Epistle and some Col- lects will be read in Hebrew.

The speakers at the conference will be the Bishop, Rev. D. B. Langford, Rev. W. Stevenson Major, Rev. M.

Malbert, Canon P. L. Spencer, Rev. S. B. Rohold, president of the Hebrew Christian Alliance of America, Rev. F. H. Brewin, Canon Gould and Rev. D. J. Neugevirtz.

Edmonton Notes.

Rev. G. Bowring, formerly of the diocese of Mackenzie River, will take up permanent work in Edmonton diocese in the near future. Mr. Bowring is taking Rev. Canon McKim's services at Christ Church, while the latter is in attendance at the General Synod.

The preacher at Holy Trinity Church, on the evening of September 1st, was the Rev. W. R. George, of Vancouver. Mr. George was formerly Rector of Holy Trinity parish, and his stop-over in Edmonton on his way to the General Synod was appreciated by many old friends and parishioners.

Mr. S. V. Patrick, of the Edmonton Mission, has joined the colours, and will be greatly missed in the Wabamun district, where he has faithfully laboured for several years. "Pat" was a great favourite among the boys.

New Chancel and Organ at St. Matthias' Halifax.

On Sunday, September 1st, the new organ was heard for the first time, with Mrs. Redden as organist. This instrument, which is one of the largest and best in the Maritime Provinces, should help greatly in the development of this rapidly growing parish. This service was also important as being the first since the completion of the Church, which has been enlarged by the addition of a temporary chancel. The Rector, Rev. T. H. Perry, preached at both services. This is the third time the seating capacity has been increased in four years. Over three years ago the present building was erected, but there were few who thought an addition would be required so soon. It is expected that the coming winter will find the large and commodious building again overflowing. Inspiring reopening services were held on September 8th, when very large congregations were present, the Rev. S. J. Woodroffe being the special preacher.

The Mustard Seed Chapel.

On one of the channels at the mouth of the Red River stands a little Anglican church known as "the Mustard Seed Chapel." This building was erected many years ago to meet the spiritual needs of the Indians and settlers resident on the lonely spot, and also of the many "who travelled by land or by water." The services are still regularly held and the work receives its entire support from the missionary funds of the diocese. The Rev. Benjamin McKenzie, one of the fathers of the Church in Rupert's Land, is in charge and he placed in a bell tower, built recently by his own hand, a large bell which in future will call the faithful to Divine service.

Confirmation at Grand Prairie.

Sunday, August 18th, will be remembered as an eventful day in the annals of the Church of England on Grande Prairie, when three services of Confirmation were held in the churches of the district. The Bishop of Athabasca administered the apostolic rite to seven persons, most of whom were of adult age. The services of the day began at 11 o'clock at Christ Church, when, after Morning Prayer, two candidates were presented for confirmation. In the afternoon the service at St. George's, Richmond Hill, was of a most interesting character. Not only were the four candidates presented to the Bishop, but the baptism of the infant son of Mr. and Mrs. Alfred Field took place. Mrs. Field was one of the confirmees, and her husband is



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the brother of the missionary clergyman who lost his life on board the ill-fated steamship "Falaba," while returning to his work in West Africa. There were present at St. George's no less than 70 persons, which constituted a record for this little church. The day closed at St. Andrew's, Lake Saskatchewan, the pioneer church of the district, where one other member received the rite of Confirmation. The Bishop in his sermon spoke of the evident signs of advancement in the work of

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

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

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Pans and Pots all Lose Their Spots



the Church. The labour of God's servants—such men as Canon Smith, the late Bishop Holmes, the late Rev. Robert Holmes, the late Rev. Hugh Speke and others, was telling to the Glory of God and the extension of His Kingdom. Those who were present at the services, especially the confirmees will long remember the earnest words spoken by the Bishop.

Considerable Church News has been held over this issue.

The Labourer is Worthy of His Hire

IN every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavour; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work to-day are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation and the Kingdom of God?

Your pastor is not a cheap man nor an unskilled labourer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured to-day by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom and authority,

whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Now, are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies, and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. The standing record of clergymen's salaries is a pitiful shame. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday School, or the wages of the man who lays the sidewalk in front of his church.

Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. There is scarcely a church, large or small, anywhere that cannot increase its pastor's salary at least 50 per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation to-day than at any time in the nation's history, and there is a bigger share for every man, woman and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for the righteousness that "exalteth a nation." He puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer the call. He is fighting for the Kingdom of Heaven on earth, to help win its victories over the arch enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.—The Literary Digest.

The Jolly Animals' Club

By LILIAN LEVERIDGE

IX.

Quilly-Coat Proves Himself a Friend.

QUILLY-COAT, the porcupine, was lazily sunning himself on the bank of the Winding River when out of the tangled bushes sprang Fleet-foot, a beautiful mother doe, and her fawn.

"Sorry to disturb you," she said, "but I'd like to stay here and rest awhile if you don't object."

"Not at all," answered Quilly-Coat. "Help yourself to a seat. I was just listening to those thrushes and robins over there. What in the world are they making such a hullabaloo about?"

"Why, they're practising their chorus for the concert at the Club to-night," answered Fleet-foot.

"Club! What Club?"

"Haven't you heard about the Jolly Animals' Club? That's funny. I thought everybody knew about it." And then she explained it all. "They tell me I've missed half my life by not joining," she finished, "but it's simply out of the question for me just now. Those terrible men and dogs have lately come to the Merry Forest. They are the most cruel creatures that ever lived, and they seem to have a special pick on our family. I'd like to join the Club and have a little fun once in a while, but I can't think of it, for it takes me all my time to keep out of the way of the dogs and get a bite to eat."

"I'd like awfully well to go there, too," the porcupine said, "but it's no use wishing. I'd never get in in a hundred years. Our family were never remarkable for cleverness or goodness either. No, it's no use thinking of such a thing."

"Oh dear, I'm so sleepy," yawned Fleet-foot, "and poor Sonny is nearly tired out. I never got a wink of sleep all night, and to-day it isn't safe to close one's eyes for five minutes."

"I'll tell you a good plan," said Quilly-Coat. "I'll climb that big tall tree over there. From the top of it I can see all over the woods for miles around. You go to sleep and I'll watch, and if I see the men and dogs coming this way I'll warn you."

"Oh, how kind of you!" exclaimed Fleet-foot. "I'll be so thankful."

"All right, then, make yourselves comfortable. I'm off."

You wouldn't have thought, to look at the porcupine, that he was much of a climber, but he could hold his own with the best. Up, up, up he went until he had reached a dizzy height at the very tip top of the tall pine tree. "All right," he called down, "There's nobody in sight."

For more than an hour there was no sign of an enemy, but after a while there came on the breeze the sound of a faraway cry which Quilly-Coat knew was the baying of the hounds. "I won't wake those tired folks yet," he thought. "Maybe they're not coming here."

But they were coming. The sound was getting louder and louder, so Quilly-Coat knew there was no time to lose. He gave the signal, and Fleet-foot was up in an instant. She listened a moment, then with Sonny at her heels, swam across the river and soon was out of sight in the woods. Sonny was young and very tired, so she could not travel very fast, and Quilly-Coat knew she was not yet out of danger.



The porcupine's own position was anything but safe. He went down the tree, and just as his feet touched the ground, a lank, hungry-looking hound sprang out of the bushes beside him, and, sniffing along over the grass, tracked the doe to the river. Vexed to find himself beaten, he stuck his nose in the porcupine's face and snarled, "Tell me where that deer went, or I'll shake you to pieces."

Quilly-Coat bristled up. "I'll do nothing of the kind," he said.

Then the dog sprang at him, and there was a fierce fight. The dog was much the bigger of the two, but he got the worst of it; for every time he touched the porcupine he got quills in his face. In a few minutes he was howling with pain, and clawing wildly at his mouth. He had had enough.

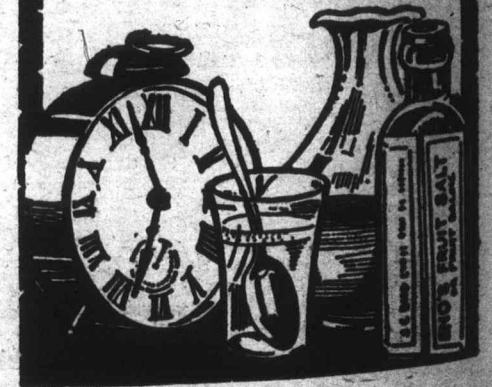
Quilly-Coat got off with scarcely a scratch. He hid safely in a crack in the rocks and watched while the men came up. Seeing what had happened, two of them held the dog down while the other pulled out the quills. It must have hurt dreadfully by the way the dog howled. It took them quite a while, and by the time they were able to start out again Fleet-foot and Sonny were, no doubt, at a safe distance.

That evening just before sunset, Quilly-Coat had a visit from Professor Owl. "You're wanted over at the Club," he said. "Concert begins at nine o'clock sharp. Your friend Fleet-foot told me about you, and you'll find her there."


"Who ever would have dreamed of such luck?" thought Quilly-Coat as the Professor disappeared among the trees.

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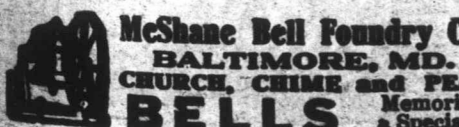
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They're wee and winsome, all dressed in brown, And daintier birds are seldom found.

The Winter Wren is extremely shy, Its voice a strong, melodious cry. From those who know, I've often heard

'Tis quite as small as a humming-bird.

The Marsh Wren rests where the wet swamps gleam,

Her music low as a bubbling stream, A nest like a cocoon round she weaves,

Yet hole at the top for entrance leaves. More friendly yet is the small House Wren,

Who builds near homes or abodes of men.

Busy and hustling, cheery and strong, It sings to its brood a rare, sweet song.

These home-loving birds say unto you

That work with love is happiness true. This much I will tell you, much more then

You may very well learn from the wee brown wren.

—Our Dumb Animals.

DAVE'S AWAKENING.

Some years ago, in a poor school-house in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the head of the class," said the master, "and see that you stay there. You can if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way and you'll do."

Dave is to-day the manager of a large company, and he attributes his start to the words: "Go up to the head, and see that you stay there. You can, if you work hard."—Pittsburg Christian-Advocate.

GET ACQUAINTED.

The sewing-room table was piled high with pink and blue and white, with sleeves and skirts and bands and ruffles that at the end of days of rushing work were to result in the dainty little gowns in which Maidie made a picture to rejoice her mother's heart. Mrs. Cameron had been sewing since luncheon, and there was a deep line between her eyes and a tired colour in her cheeks. When Maidie slipped into the room and began idly fingering some pieces, she spoke sharply:—

"Maidie, you must let things alone. I can hardly get the work done, as it is. Why don't you go out in the yard and play?"

"Nancy Henderson is down there," Maidie responded, slowly.

"Then, why don't you go down and play with her? Run away, and don't come until I call you."

Maidie did not run. She started obediently, but at the door she stopped with a wistful hesitancy. Her mother did not look up, and very slowly Maidie went downstairs.

It was a warm spring afternoon and the windows were open, but Mrs. Cameron had no time to look out. The voices came up to her from beneath the window, however.

The first was Nancy's. "What did she say?"

Then Maidie's—and Maidie's mother knew the wistful look in the brown eyes that went with that note in her voice.

"I—I didn't ask her."
"Why not?" Nancy's surprise was incredulous.

Maidie's voice was embarrassed now and hurt. She was trying to be brave and pretending not to care.

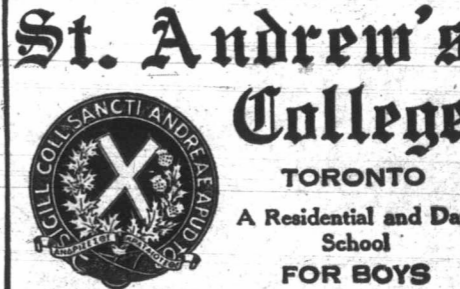
"Well, you see, she was so busy making my dresses. Mother always is busy. Somehow we—we don't have time to get very well acquainted."

Up in the sewing-room overhead the work fell from a woman's nerveless fingers. Not time to get acquainted? Did Maidie feel that way? Why, in five years Maidie would be in the high school, and in five years more— The sewing was utterly forgotten now; here was something infinitely important that must be thought out.

That night, after Maidie was in bed, her mother came in. Maidie's eager exclamation and the clinging of her warm little arms were a revelation that pierced her mother with both joy and sorrow. Holding her close, Mrs. Cameron tried to tell her daughter about the busy days and all the time it took to take care of a house and make a little girl's dresses, and that, if a mother and her little daughter were to have time for each other, the little girl would have to help—give up a dress or two, perhaps, and do things about the house. It was a long, long talk; Maidie was almost asleep at the end. Did she understand—and care? Her mother wondered during her own sleepless hours that night.

It was Maidie herself who answered—under the window with Nancy again the next day.

"Mother and I got acquainted lots last night," the child sang. "I'm going to help her, so that she'll have more time for it. We've decided there isn't anything so important for mother and daughters as being acquainted."—Youth's Companion.



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show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at and abuse it, we may be sure of abuse in return.

The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often.

Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of the modern man and woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh.

Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."—London Lancet.

MARRIAGE

STROTHER-PATTERSON—On Wednesday, 21st August, at St. Luke's Church, Creemore, by Rev. R. B. Patterson, Rector of Woodbridge, brother of the bride, Eva Elizabeth, only daughter of Mr. and Mrs. Robert Patterson, Creemore, to Rev. Arthur Strother, Rector of Creemore, Banala and Lish.

LAUGH AND LIVE LONG.

Thackeray truly remarked that the world is for each of us much as we

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DO WRITE!

Now, don't forget my letter (I write this on my knee!)—
It's meat, and drink, and baccy—just everything to me.
No! I don't want a parcel, so keep the sweets and cake,
Your message is more welcome, and stops the blessed ache!

Just anything you write about, it's sure to interest me;
I love to know what's going on and what you do and see.
Do tell me if the apple blooms, and if you're well and fit,
And if the hens begin to lay . . . and don't forget to knit!

Those socks and mufflers were all right—they fit me just a treat,
My mates they were that envious to see my stockinged feet;
And they began to write for some from mothers and their girls—
I tell you I was happier than "Mar-kisses" and Earls!

Now, I must go to trenches—good-bye my deary, deary wife,
I'll be getting leave, I'm thinkin' . . . if God He spares my life,
I'm joyous as a bird, old girl . . . but now I'll just say this:
I want a peep at Blighty! . . . God bless you—here's a kiss!

A FUNERAL OF ANTS.

By W. D. Neale.

One day a little boy, tired of play, threw himself down on a grassy mound to rest. Shortly afterward his father was startled by sudden screams. He flew to the child, thinking perhaps a serpent had stung him, but was at once reassured on seeing him covered with soldier ants, on whose nest the boy had laid himself. Numbers of the ants were still clinging to him with their forceps and continuing to sting the boy. The father at once proceeded to kill them, and about twenty were thrown dead on the ground. He carried the boy indoors, and in a half-hour returned to the same spot, when he beheld a large number of ants surrounding the dead ones. He determined to watch their proceedings. He followed four or five that started from the rest toward the hillock a short distance off, in which was the ants' nest. This they entered, and in about five minutes reappeared, followed by others. All fell in rank, walking regularly and slowly, two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades, then two others, and so on until all were ready to march. First walked two ants bearing a body, then two without a burden, then two others with a dead ant, and so on until the line was extended to about forty pairs. And the procession moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and, laying down the dead ant, it was taken up by the two walking unburdened behind them. Thus, by occasionally relieving each other, they arrived at a sandy spot beside the sea. The company of ants began digging holes in the ground with their jaws. A dead ant was deposited in each hole, and they laboured on until they had filled up every grave. Then they departed for their home in the grassy mound.

Blessings may appear under the shape of pains, losses, and disappointments, but let him have patience, and he will see them in their proper figure.—Addison.

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