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CONTENTS

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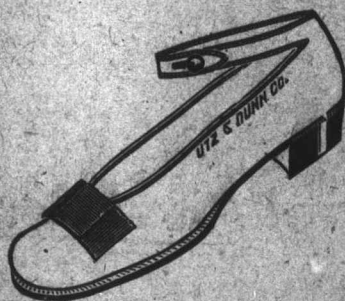
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BELLS

The Christian Year	Very Rev. D. T. Owen, D.D.
The Church and Sunday Labour	Editor
The Church and the Returning Soldier	Rev. W. Farquharson, D.D.
Extracts from Charge to Synod	Rt. Rev. E. J. Bidwell, D.D.
The Bible Lesson	Rev. Canon Howard, M.A.
From Week to Week	"Spectator"
Provincial Synod of B.C.	
New Westminster Synod	
Moosonee Conference	
Prayer Book Studies	Rev. Dyson Hague, M.A.
New Books; Churchwoman; Church News; Correspondence; Serial Story; Boys and Girls.	

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Personal & General

The Diocese of Huron has contributed the sum of \$1,829.85 to date towards Armenian and Assyrian Relief.

Lieut. Guy Clarkson, the fifth son of Mr. E. R. C. Clarkson, of Toronto, is reported to be wounded. He went overseas in July last. His brother, Lieut. Maurice A. Clarkson, was killed in action on April 21st.

The third clergyman in St. Catharines to give up his parochial work in this city and to join the colours is the Rev. Herbert West, Rector of Christ Church. He has enlisted in the Army Medical Corps.

Two Chaplains, the Revs. the Hon. Maurice Peel, Vicar of Tamworth, and Herbert Richards, have been awarded bars to the Military Cross for conspicuous bravery in saving the lives of wounded under very heavy fire.

The Drexel Biddle Bible Classes held their fifth annual service in Holy Trinity Church, Philadelphia, last month. More than one thousand members of the classes were present. Addresses were made by Bishop Darlington of Harrisburg, and Rev. W. Floyd Tomkins.

News has been received from the West Front that Captain the Rev. Edward Appleyard, the Rector of St. Matthew's, London, who went overseas as a Chaplain, has been recommended for the D.S.O. for his bravery in rescuing 40 men under heavy fire at Vimy Ridge.

The Rev. Rural Dean J. W. Jones, Rector of Tamworth, was elected by the Synod of the Diocese of Ontario at its first session on May 22nd, as Clerical Secretary of Synod in succession to the late Canon G. W. G. Grout, and the Rev. A. L. McTear, Rector of Bath, was at the same time elected Honorary Secretary.

Mrs. Bedford-Jones, the widow of the late Archdeacon Bedford-Jones, and the mother of Canon Bedford-Jones, of Brockville, died in Toronto on May 26th. The funeral took place on the 29th inst., after a service held in St. Thomas' Church, Toronto. The body of the deceased lady was taken to Catarqui Cemetery, Kingston, for interment.

The death took place at St. Thomas, on May 23rd, after an illness of several weeks, of Miss Annie J. Ermatinger, sister of the Hon. Judge C. O. Ermatinger. The deceased lady was the second daughter of the late Mr. Edward Ermatinger, and was born in St. Thomas in 1843. During her lifetime she had travelled extensively in various parts of the world.

The enthronement of Dr. E. J. Bidwell, Bishop of Kingston and Co-adjutor Bishop of Ontario for the past four years, as Bishop of Ontario took place in St. George's Cathedral, Kingston, on May 22nd. The ceremony was performed by Bishop Williams, of London, and Bishop Roper, of Ottawa, preached the sermon. Bishop Bidwell succeeds the late Bishop Mills as the Diocesan Bishop of Ontario.

The Marquis of Aberdeen, Ex-Governor-General of Canada, attended evening service in St. Alban's Cathedral, Toronto, on Sunday, the 27th May. The preacher on this occasion was the Rev. A. E. Ribourg, who gave a powerful discourse on the subject

of "God, the Holy Ghost as the source of Moral Power." The Bishop of Toronto was present at the service. He wore his Convocation robes. There was a very large congregation present.

The Rt. Hon. A. J. Balfour arrived in Canada by way of Niagara Falls on Friday last the 25th inst. After spending a couple of days in Toronto, where he was given the honorary degree of LL.D., at a special Convocation, he proceeded to Ottawa, reaching there early Sunday morning. He attended service in St. Bartholomew's Church the same forenoon, and in so doing showed his respect for Divine institutions and set a good example for other statesmen to follow. On Monday he addressed the House of Commons and on Wednesday received another honorary degree, this time at the hands of McGill University, Montreal.

Speaking at the annual service of the S.O.E.B.S., at St. Paul's, Bloor Street, Toronto, on the 27th May, Archdeacon Cody in an eloquent address spoke in terms of warm approbation of the gallant deeds done by the English regiments at the Front. He suggested amongst other things that the English residents of the Dominion raise a fund of \$200,000 to found scholarships in the Universities, not to create jealousy and strife, but to promote a healthy rivalry between all branches of the family of the Empire. No greater or better memorial to the fallen heroes in the present war could be raised than to provide facilities for the better education of Canadian youth so that they would become more intellectual, more moral, and more God-fearing than ever.

The first wedding which has ever been held from Rideau Hall, Ottawa, took place in Christ Church Cathedral, Ottawa, on Victoria Day, when Lady Mary Cecilia Rhodesia Hamilton, the eldest daughter of the Duke and Duchess of Aberdeen, who are first cousins of H.E. the Duchess of Devonshire, was married to Captain Robert Orlando Rudolph Kenyon-Slaney, A.D.C. to H.E. the Governor-General. The marriage was performed by the Right Rev. J. C. Roper, D.D., Bishop of Ottawa, assisted by the Rev. John Dillon, Curate of Christ Church Cathedral. There were five bridesmaids and the bride was given away by H.E. the Duke of Devonshire. Captain Vivian Bulkeley-Johnson, A.D.C., was best man. Both the Premier of Canada and the Premier of New Zealand, besides other Canadian and New Zealand statesmen, were present at the ceremony.

The Right Rev. C. H. Brent officiated at the funeral of the Hon. Joseph A. Choate, who died suddenly on the 14th inst., in New York, the service taking place at St. Bartholomew's Church, New York, on May 17th. A host of distinguished people were present thereat. By command of the King, the British Ambassador, Sir Cecil Spring-Rice, was present as the special representative of his Majesty, and Foreign Minister Balfour was represented by one of his private secretaries. M. Hovelacque, Minister of Public Instruction of France, represented the French War Commission, and Jules J. Jusserand, the French Ambassador, represented France. Bishop Brent was assisted by Rev. George Merrill, of Stockbridge, Mass., and Dr. Leighton Parks, Rector of St. Bartholomew's, in conducting the service. Ambassador Spring-Rice was an honorary pall-bearer, as were J. P. Morgan and Mayor Mitchel. The body of Mr. Choate was taken to Stockbridge, Mass., after the service in New York and laid to rest in the family vault.

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Canadian Churchman

Toronto, May 31, 1917

The Christian Year

The First Sunday after Trinity.

LOVE FOR GOD AND MAN.

1. "God so loved us," "God is love," so says St. John in the Epistle for the Day. While this is the special lesson for the First Sunday after Trinity, it is the special lesson for every day of the year. *It is the supreme fact of life—God loves us.* The realization of this is the crown of thought, the supreme emotion, the brightest jewel of the whole of life.

The message of that strange, bewildering stream of happenings and circumstances which make up human life is, "God is love." The truth to be beaten out by the hammer of God, beaten out from crude and coarse materials—from circumstances, disappointments, failure, pain, and perplexities—is, "God so loved us." *This is the lesson set for each man's learning.*

2. The tragedy of life is to miss the learning of that lesson. There are two special ways by which we may fail to learn. The rich man in the Gospel missed the lesson because of *success*. His eyes were blind to spiritual things. He never knew that the love of God had been seeking for him always; that the Spirit of God had been telling him that God is love, and requires, because He is love, loving response; that the love of God had been calling to him through Lazarus, and seeking through the need of Lazarus the response of love. His riches had made him blind and deaf. Again, others never learn this lesson of life because of *failure*, for, because they fail, they become embittered, and the people who have become embittered have missed the supreme lesson of life. We can miss it either way. Success may make us forgetful and selfish; and failure may make us hard and bitter. "God so loved us," "God is love"—the man who dies with that realization in his heart, whether he is called a success or a failure by men, dies a victor. He has won the battle of life.

3. "We ought also to love one another." There is no separation between loving God and practical love for men, but an inevitable unity. One leads out of the other. If we say in sincerity, "God so loved us," we *must* go on to say with St. John, "We ought also to love one another." Indeed, we can only truly love one another in proportion as we realize that God is love. Philanthropy and religion must be united. Dives could not have neglected Lazarus had he realized that God is love, and Dives cannot really help Lazarus unless he loves God. True service for man is based on the **Worship of God**. The true commission for the service of man is given to those who are on their knees worshipping God.

"In this was manifested the love of God towards us, because that God sent His Only-begotten Son into the world." God gave the best He had, even His Son. So we manifest our love by giving the best we have to Him, and to our neighbours for His sake, and the best thing we have is love and loving service. "Beloved, if God so loved us, we ought also to love one another."

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it. It is the cry of faith to the ear of mercy.

Editorial

THE CHURCH AND SUNDAY LABOUR.

"Six days shalt thou labour."
"The Sabbath was made for man, not man for the Sabbath."

The subject of Sunday labour is a live question at present in England, and will probably become one also in Canada. The Archbishop of Canterbury was approached by the President of the Board of Agriculture in England regarding the question of tilling the soil for food on Sundays, and in reply the latter gave a qualified consent, the condition being that an emergency had arisen, and that the security of the nation's food supply might depend largely on the labour devoted to the land during the few weeks following. The Bishop of Chelmsford also gave it as his opinion that Sunday labour was justifiable in order to help lift the nation out of the pit of war, but added that the nation should beware lest it continued this labour after it was out of the pit.

There is possibly no text of Scripture used more frequently in a distorted sense than the second one quoted above. The Sabbath, whether Jewish or Christian, was undoubtedly made for man, but it was made for man's welfare and not for selfish indulgence or for labour that could be performed during the other six days of the week. Apart from Scripture, it has been proved by actual experience that one day's rest out of seven is in the best interests of mankind, physically, intellectually and morally, as well as spiritually. In the words of John Bright, speaking in the British House of Commons: "The stability and character of our country and the advancement of our race depend very largely on the mode in which the Day of Rest shall be used and observed."

The plea for more freedom, for greater relaxation from Sabbath observance, is partly, it is true, a rebellion against the extreme and rigid position taken by many in the past. This reaction was inevitable. It is, however, in too many cases nothing more than a desire to get some sort of sanction that will give a respectable appearance to conduct that is out of harmony with God's will.

Canadians, especially members of the Church in Canada, should be prepared to face this matter fairly and squarely. We want nothing more than is right, but we want no juggling with institutions that are sacred and vital to our spiritual and national interests. When we can get on our knees before God and say with a clear conscience that all available labour has been made use of and is inadequate, that all wastage has been stopped, that food supplies are not being used for unjustifiable purposes, and that the demand does not come from men or corporations, whose real object is a selfish one, it is time then to consider seriously whether we should resort to Sunday labour. We must be able to ask God's blessing on it, and we should be absolutely certain that we are not playing the hypocrite and allowing ourselves to be used for selfish ends. There are thousands, yes, tens of thousands, of men available in Canada who might readily and justifiably be taken from their present employment and used in producing food. With proper Government regulation and control Canada can so utilize her resources in land and men as to be in reality one of the greatest

sources of food supply for the world and at the same time deserve and receive the blessing of Almighty God.

Canada is at war, and men and money are needed. The Ontario Government has been preaching the doctrine of thrift, and yet thousands of dollars have been finding their way recently into legalized gambling centres attached to race tracks. Clean, wholesome sport of any kind should be encouraged, and should not be condemned because of parasites who take advantage of such for wrong ends. We fail, however, to see any consistency between the preaching of thrift and the sanctioning of gambling of any kind under any circumstances.

With this issue we begin our third serial story. Each of those that have already appeared has met with warm approval, and we find that grown-ups enjoy them quite as much as our younger readers. Our new story is thoroughly Canadian. The scene is Canadian and the writer is Canadian. Miss Leveridge has written several short stories for the "Churchman," and occasional poems as well. She possesses exceptional knowledge of child-life, and this, combined with a love of nature, makes her stories very attractive. We feel certain that our new serial will prove most acceptable.

It is impossible for one not in close touch with the Dominion Government to say what the outcome of the Montreal situation is going to be. Whether the Government has received assurances from the Roman Catholic hierarchy that it will agree to conscription or not, time alone will tell. In any case, it rests largely with it and with the leader of the Opposition at Ottawa to decide what the future has in store. They may just as well recognize the fact that while they may possibly control the situation at present, with the return of some four hundred thousand men from the front, men who have offered their lives for the cause of humanity, there will be trouble in Canada unless the latter get a square deal now. So far as a referendum on the subject is concerned, either these four hundred thousand men overseas should be given a say in the matter, or an equal number of opponents of conscription in Canada should be disfranchised.

Letters appear in this issue, in addition to the one of two weeks ago, regarding the title of the Diocese of Ontario. The following difficulties have been pointed out by one high in authority: First, the diocese has had the present title for sixty years, and certain associations have to be taken into account. Second, there is already a Bishop of Kingston, England, and confusion would arise. Third, there are at least two Kingstons in Canada, not to include those in the United States and West Indies. Fourth, Kingston is not a distinctive Canadian name, like Quebec, Toronto, Montreal, etc. Besides the above, there is already a Roman Catholic Archbishop of Kingston. So far as the present Bishop of Kingston is concerned, we feel certain that he has no desire, on the one hand, to hold an empty title, or, on the other hand, to be regarded as Bishop of the whole Province of Ontario. The names suggested by Dr. Young have much to commend them, but we doubt if a name has as yet been found that would justify a change from the present one.

The Mission of the Church to the Returning Soldiers

Rev. Wm. Farquharson, D.D.

[A paper read before the Ministerial Association of Quebec City. Dr. Farquharson has been Chaplain to the Discharge Depot for wounded soldiers in Quebec since December, 1916. During that time he has represented all the Protestant Churches, including the Church of England.—Editor.]

THE first impression which a residence at the discharge depot is fitted to produce is what may be called the significance of numbers. We are accustomed to read of hundreds or thousands of casualties with little idea of what the figures signify. Let one, however, watch the groups of men as they pass, see them as they crowd the depôt, or fill up car after car on the railway, and there steals in on the mind some consciousness of what hundreds or thousands of men really mean. Since the total number who have returned through Quebec scarcely exceeds sixteen thousand, imagination is left to fill out the significance of the list of casualties reported from day to day.

The second thing that impresses one is the great variety of the conditions and circumstances in which the men return. Of those who come back uninjured, there meet the extremes in age, the old and the young. Of the older men, some are so far advanced in years that they appear hopelessly unfit for a struggle requiring both agility and endurance. Others seem reasonably capable of enduring the hardship and strain. Many of these have assured me that they were perfectly fit for the work. They never fell out in the marches and never were sick, and they supposed themselves to be of the first quality of manhood. To the powers that be, however, it seemed otherwise, and they had reluctantly to turn back and leave the task to younger men.

Of those who enlisted under age, some have well-developed bodies and have the appearance of fitness. Others are feeble and slight, and very evidently are not fitted for the stern realities of war. The youngest of those I met had enlisted before he was thirteen; the others range in ages all the way up to eighteen. In some cases it is to be feared that it was lack of parental control as much as love of country that moved the boys; in others, there seems to have been a combination between father and son to go together to the war. No fewer than one hundred and fifty of these minors passed through the depôt during the month of March after an experience which, to most of them, has been anything but helpful.

Though the classes thus noted form a considerable aggregation, their number is small compared with that of those who come back wounded or medically unfit. Those thus scarred have, for the most part, abundant evidence of their endurance as soldiers. They have suffered wounds of every description. Limbs are seen in every form of wreckage. Men have been shot through the body, lungs have been pierced, parts of the skull have been torn off, even heart and brain have been invaded, and yet they live. They have been poisoned with gas, shocked by shells, or broken down by disease and exposure. Nerves have given way till bodies, once strong, quiver like an aspen leaf. Mind itself has in many cases been dethroned. The marvel is that so many come back as from the gates of hell with heart still fresh and spirit unbroken.

A third impression which meeting with the men gives is a new sense of the brotherhood of all who suffer in a common cause. Diverse enough are the elements of which the army is composed. From many lands the men have come. They are marked by varied features and speak in different tongues, yet they rally for one great purpose.

Among the Churches, that of England has the decided pre-eminence in the number of her adherents. There follow in due order Presbyterians, Roman Catholics, Methodists, Baptists and Congregationalists. Along with these come members of the Salvation Army, Plymouth Brethren, Lutherans, and even Quakers and Mennonites. Seventh Day Adventists, Latter Day Saints and Mormons have heard the call and take their places with the rest. Members of the Orthodox Greek Church, Buddhists, Confucians and the cosmopolitan Jew all join in the ranks. These, and a few who repudiate any religious name, may have little in common, and yet, as they come with marks of battalions in which those dear to us have fought, we feel a certain kinship with them. With Henry V. in Shakespeare's great play we can say:—

"For he to-day that sheds his blood with me
Shall be my brother."

And from the bottom of our hearts we wish that God's blessing may rest on every man who has suffered with us in the support of this great cause.

The inquiry naturally arises as to the effect which this struggle, with all its passion and stress, is having on the moral tone of the men and of the nation.

When the war broke out our first feeling was that the stern struggle would awaken the whole nation to a sense of the nobility of a life of toil and sacrifice. To some extent this has been the result. In our own land, and, perhaps, to a greater degree in Britain, there has been felt the inspiration of a great purpose. Men, wont to plan for their own profit, have devoted themselves to their country's service, while women, accustomed to ease and luxury, have awakened admiration by the joy which they take in suffering and service. One cannot doubt that all this will be productive of good.

It would be a great mistake, however, to imagine that this moral elevation is to be gained without a struggle. It is certain that every spiritual triumph our soldiers gain is secured at great cost. The mere gathering of a body of men into one organization provides conditions that prove a test of character. Where good and bad meet, the evil is always louder in its expression than the good. Speech, like an atmosphere, carries its germs to every mind. The profanity of the army is proverbial. Scarcely less marked is the filth of speech in which the soldier too often indulges. Wherever he goes, it is the vices of each community that are the first to meet him. He is assailed by the drinking customs of England and by a class of women who are but too ready to help in his downward course. Add to these conditions the tension which the war brings and the feeling that life for him is to be short, and that it makes little difference how he lives, and we have a view of some of the conditions under which our young men are placed.

The fact that there is much evil, however, does not prove that our men fall in the test. Every stage of life's progress is marked by the exchange of the innocence, which is ignorance of evil, for character, which is power over evil. "Of our vices we may frame a ladder if we do but tread beneath our feet each deed of shame."

It would be too much to expect that all our men would pass through such an ordeal without a scar. Men of experience in the army speak of some of the scenes in Britain as "carnivals of licentiousness." Physicians give warning of the aftermath of diseases that are likely to spread over all the land. There is, however, hope as well as fear in the relative failure that is witnessed. Life's tragedy is only possible where there is awakened a lofty purpose in souls that do not yet possess the strength necessary to sustain them through the trials that follow. Thus there is "the high that proves too high, the heroic for earth too hard." Such failures are not final defeats, but rather "the triumph's evidence for the fullness of the days." It is cheering to know that, in the opinion of some of the men, many of them come back stronger, both morally and spiritually, than they were when they went away.

What, then, is the service which the Church can render to these soldiers returning? It is akin to that which people on shore may do for a hero who has all but lost his life in the attempt to rescue a drowning companion. Just because they had no struggle in the watery element, the onlookers are now able to rally the failing powers of him whose strength is spent. In some such way people who know nothing of a soldier's trials may refresh his spirit as he returns from the stress and strain. Our ability to help in this case, however, depends less on what we can do than on the spirit in which we do it. If we are to prove their helpers there are three qualifications which we need to possess.

First, we need a sympathetic attitude towards them in the financial loss they have sustained. In several localities I have been told of soldiers and their families who are enjoying more luxuries than they could afford in pre-war times. Cases of the kind there may be, but they are not the rule. Unmarried men especially are getting less as soldiers than they previously earned. In addition, many of them through their absence lose their opportunity of promotion. Even the small pay the men receive is given in such a way as to make it less than the ordinary civilian would understand by the terms of the contract. Lord Roberts, writing in 1914, gave as one of the complaints of the soldiers that they could not keep themselves fit for duty on the food which the authorities supply them. In this way, he said, the men feel that they are deceived and cheated. This is exactly the complaint of the men everywhere to-day. Nor is it that they are all grumblers. Some go out of their way to speak considerately of the difficulties of supplying their needs, but I have not met one who would say that he could keep fit for service on the soldier's rations as usually handed out to them. In this way the men return with working power enfeebled, with their money largely spent in supplying themselves with food, and are thus at a disadvantage as compared with their companions who remained at home. How to help them wisely is a problem. Everything should be done to encourage them to fit themselves for useful service, for joy is given with every dollar honestly earned, such as never comes with money got otherwise. If through judicious sympathy and encouragement the Church is in any way able to refresh their spirits, she will not lose her reward.

In the second place, it is of absolute necessity that we realize something of our own moral and spiritual frailty before we attempt to help the soldiers in theirs. Nothing so much unfits us for helping others as the spirit of self-righteousness. Soldiers especially are on the look-out for it, and are always ready

to resent it. One day a soldier asked me the common question: "What are you trying to do with us?" Before I had time to answer another chimed in with the somewhat ironical remark: "He is trying to make Christians of us." I assured them that I did not for a moment doubt their Christianity and that my mission was largely to help those at home to meet the returning soldiers as Christian brothers should. My answer served the purpose intended and suggests the spirit in which our work requires to be done.

The third and chief condition of our being able to help them is that we ourselves get a new realization of the presence of God and of the power of His Grace. For long we have been drifting into a kind of scepticism as to the reality of the power of grace to renew the soul. We still speak of the value of the religious life, but we have been drifting perilously near to a creed in which there is neither place for repentance nor renewal. Tennyson expresses this tendency in the well-known lines:—

"The world will not believe a man repents
And this wise world of ours is mainly right
Full seldom doth a man repent."

This doubt of the power of grace to renew the soul seems always to be linked with the claim that in the case of some of us there is no need of repentance. If the Church herself is to be saved she needs a baptism into the essentials of the Christian faith and a reawakening of fundamental Christian experience. It may indeed be that the soldiers through their sense of need can help us back to a firmer trust. An officer assured me that the experiences through which he had passed had been the awakening for him of religious life. Others have indicated the sense of need that fear awakens. This is indeed but the outer court of the religious temple, yet through this channel the way may be found to that God Who is known only by those that love.

There is no mere method that will succeed in producing this spirit.

"It is by no breath,
Turn of the eye, wave of the hand, that Salvation
joins issue with death."

Everything that elevates and purifies our own spirit will help us in ministering to the soldiers. It will need all the idealism of the Apostle Paul combined with the practical kindness of the Good Samaritan to fit us for the mission before us. What the immediate issue will be, it is not for me to say. If we are ready to receive God into our lives we shall have the best preparation for our task. This attitude in which the whole soul is kept open for the Divine guest is beautifully expressed in a poem written by C. H. Sorely as he was about to start for the battlefield, where he found his grave. His words will form a fitting conclusion to this paper:—

"I have a temple I do not
Visit, a heart I have forgot,
A self I've never met
A secret shrine—and yet, and yet

This sanctuary of my soul
Unwittingly I keep white and whole
Unlatched and lit, if Thou would'st care
To enter or to tarry there.

With parted lips and outstretched hands
And listening ears Thy servant stands,
Call Thou early, call Thou late,
To Thy great service dedicate."

CHINESE PROVERBS.

- Think twice and do not speak at all.
- At 70 a man is a candle in the wind.
- A thousand soldiers are easily obtained; a general is hard to find.
- Do not lace your shoes in a melon patch.
- Easy to open a shop; hard to keep it open.
- Of all important things, the first is not to cheat conscience.
- All pursuits are mean in comparison with learning.
- In a united family happiness springs up of itself.
- He bought a dried fish to spare its life.
- Win your law suit, lose your money.
- Better do kindness near home than go far to burn incense.
- If you suspect a man, don't employ him; if you employ a man, don't suspect him.
- Unskilled fools quarrel with their tools.
- It's a little thing to starve to death; it's a serious thing to lose one's virtue.

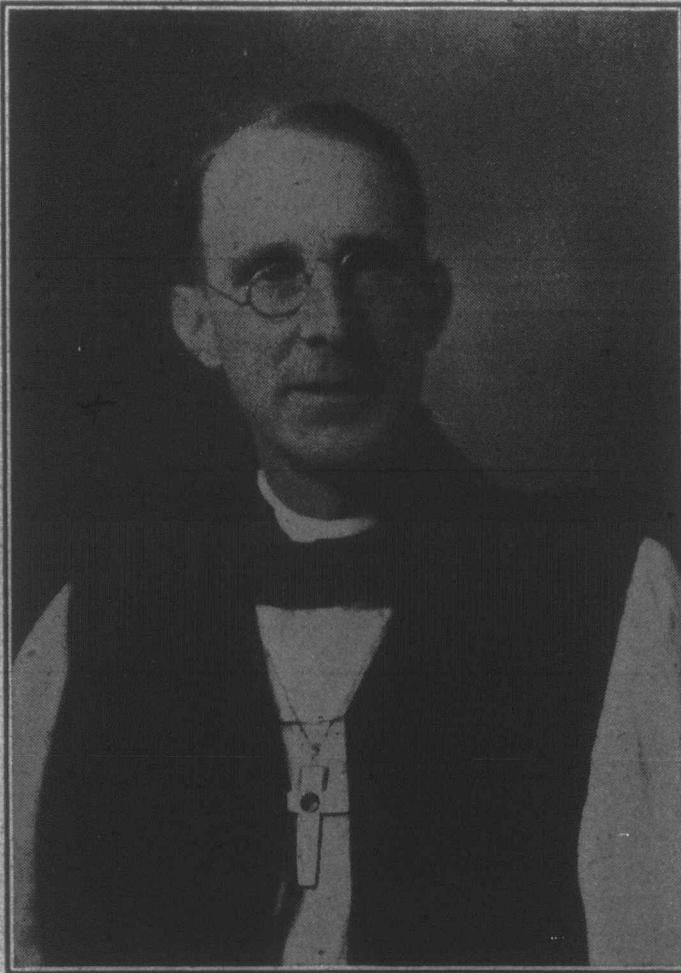
—World's Outlook.

Charge to Synod
of the
Right Rev. E. J. Bidwell
Kingston, May 22nd, 1917.

THE Right Rev. E. J. Bidwell, Bishop of Ontario, delivered his first charge in that capacity to his Synod at its recent meeting in Kingston. He referred in fitting terms to the late Bishop Mills, and in the name of the Synod and diocese bade farewell to Mrs. Mills who is leaving Kingston. He also referred to the added responsibility placed upon his own shoulders and thanked the clergy and laity for their kindness in presenting him with the robes of the Doctor's degree to be conferred upon him by the University of Oxford, and the necessary travelling expenses in connection therewith. Turning to matters of more general concern he spoke of the splendid victory of the Canadian forces at Vimy Ridge and emphasized the need of seeing to it "that their sacrifice has not been in vain."

*Helping the Government.

"It is not my custom, nor do I think it as a rule advisable to refer to matters in my Charge which



RIGHT REV. E. J. BIDWELL, M.A., D.D.,
Deacon 1891, Priest 1892, Bishop of Kingston and
Co-Adjutor Bishop of Ontario 1913, enthroned
as Bishop of Ontario, May 22nd, 1917.

might even indirectly be thought to bear on politics. But there are two causes regarding which the Government has itself appealed to the clergy for their assistance, and upon which therefore I feel bound to touch. They have asked us to do all we can to forward the appeal for National Service of every kind, and now again they have asked for our help in urging the movement for economy and greater production upon the people. With reference to the first of these two appeals, I have done all that I could. I have urged national service, and asked my clergy to do the same. I have spoken at several recruiting meetings. But I must frankly state that I do not feel inclined to speak at any more such meetings. Those of us who have sent our sons or are preparing to send them as soon as they have reached the age limit and are trained, perhaps only sons, to risk and very likely lay down their lives, as indeed many

*This was written before Sir Robert Borden had declared in favour of compulsory service. Bishop Bidwell added subsequently that he felt sure that the Anglican Church in his diocese would give its hearty support to any measure that was thought necessary for the proper maintenance of the Canadian Expeditionary Force.—Editor.

have already done, are beginning to feel somewhat sick at heart when we see that we are doing this, not only for our country and her cause, but to enable to live in ease, comfort and safety, a large number who might just as well offer themselves as our sons, but have not the spirit to do so. We feel most strongly that this state of affairs is most unfair to us, and we are waiting to see what the Government is going to do about it. They may be sure of this. The sense of British fair-play which is characteristic of our nation would be behind them in any measure they might take to compel all who are able to do their share to come forward and do it. With regard to the appeal for economy, it is devoutly to be hoped that the matter will be taken in hand scientifically, and the people told exactly what they must do. There appears not to be the slightest doubt that a food shortage stares us in the face in the near future, whether peace comes or not. Greater production will meet this shortage to some extent, and the action of a prominent citizen of this community, always to the front in good works, in making a large supply of seed-potatoes available for the people, is to be highly commended. But we need in addition a campaign for thrift, to be carried out by the Government with power to enforce certain economies, such as now exists in England, though not necessary on the same scale, or otherwise the result will be just the same as in recruiting—public-spirited people will do their best to use self-denial, thrift and economy, but selfish people will not trouble their head about the matter at all, unless they are made to do so. Therefore let the Government mete out the same measure to all,—the day for exhortation is past. What is needed is authoritative action.

War and Religion.

"I shall be expected to say something of the effect of the war upon religion. It is very difficult to gauge exactly just what that effect is. We hear varying accounts from the front, just as at home. My own impression is that this terrible war has tended to deepen the religious sense of our people, though perhaps more indirectly than directly. We are an inarticulate race as far as our religious experiences are concerned, and because there may not be many surface signs of a deepening of the religious sense, it by no means follows that it is not there. The war has certainly brought home to men in the most forcible way possible that they do not and cannot live by bread alone. The sheer materialism which held sway before the war has received a smashing blow, and the really Christian ideals of Service and Sacrifice have to a great extent come into their own once more. It will be our work, my brothers of the clergy, to crystallize and consolidate these new impulses, so that they may become permanent life-motives among our people, and not fade away when the present producing cause no longer stimulates them. If you are ready and alive to seize upon every chance of utilizing the uplift in men's hearts which this war has so frequently caused, you will find, I think, many opportunities ready to hand of increasing true religion among your people.

No Candidates for Ordination.

It is most creditable that the type of young man who seeks ordination in our Church, is exactly that class which has heard the call of duty and honour and gone forth to fight and lay down their lives if need be for the cause of their country. I have no candidates for ordination at all this year, and I am quite at a loss as to how to provide for some of our Missions, which need young and vigorous men. And even when the war is over, the supply will continue inadequate, till we have greatly improved the position of the clergy as regards stipend. About this matter it is necessary for me to speak out plainly.

Clerical Stipends.

"I have come to the reasoned conclusion that I cannot any longer assume the great responsibility of sending clergy to work in parishes, where at the present purchasing power of money, they are not even getting a living wage. The time has come to put aside all false delicacy, and to declare plainly that if a community puts so little value on the ministrations of the Gospel that they are unwilling to make any effort that their minister shall be enabled to live as a self-respecting man is entitled to live, then such ministrations cannot be given them. It is a hard thing to say. It is most painful to have to dwell upon the material aspect of the highest of professions. But it is equally painful to have upon one's mind continually the knowledge of the heart-breaking

(Continued on page 355.)

The Bible Lesson

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

First Sunday after Trinity, June 10th, 1917.

Subject:

Our Lord and St. Thomas—St. John, 20: 24-31.

IT should be a great help to us to know that our Lord's Apostles were men of such varied character. The Gospels bring before us the individuality of these men. They all (with one great exception) had love and loyalty to Jesus. That was their common ground, but in many ways each showed his own individuality of character and thought. We should not expect or desire that all Christians shall be alike—like peas in a pod. "There are diversities of gifts" and diversities of temperament as well. This fact, which is to be found in a study of the character of any of the Apostles, is particularly illustrated by St. Thomas.

1. St. Thomas looked at the dark side of things. We generally say such kind things about an optimist that we have little patience with one who is not optimistic in his outlook. Yet a splendid character of love, loyalty and devotion lay behind the quiet, reflective, unoptimistic attitude of this Apostle. This is shown, in St. John 11: 16, when Jesus was about to return to Judea on account of the death of Lazarus, and the disciples were afraid of Jewish hostility, Thomas said, "Let us also go, that we may die with Him." On the first Easter Day St. Thomas was not with the other disciples when Jesus came to them (vs. 24). The events of the Crucifixion were such that one like St. Thomas desired to be alone. Others might find help and sympathy in one another's company, but St. Thomas was not like the rest. Solitude seemed to be what he desired. He missed much by this attitude, but still we like to think of him as he was.

2. St. Thomas wanted proof of the Resurrection. There is no doubt he was wrong in not accepting the evidence of the other Apostles. They were good and loyal to their Lord and St. Thomas should have received their testimony. He felt, however, that it was too good to be true and declared that he would not believe without some positive demonstration.

This attitude of his mind has been of value to the Church because it shows that the Apostles were not credulous persons easily misled by their hopes. The fact is that none of the Apostles expected the immediate resurrection of the Lord. They were only convinced after their eyes had seen. St. Thomas is the most outstanding example of this attitude of mind. The Lord graciously offered him the very proofs that he demanded. Yet when he saw the Lord and heard His voice he felt that he did not need them. "My Lord and my God," expressed his satisfaction and his devotion. "He believed because the fact which was too good to hope for became too certain to reject."

3. St. Thomas' triumph of Faith. Through misgivings and doubt to a triumphant faith is the end which this Apostle reaches. The loftiest view of our Lord given in the Gospels is the end that he attains. He "became not faithless but believing," and the attainment of that faith in Jesus as Lord and God seems to St. John a fitting close for this Gospel. It is the climax of that progress of faith which St. John traces throughout the Gospel.

4. A new Beatitude. This is a blessing which we share. "Blessed are they that have not seen, and yet have believed." "This last and greatest of the Beatitudes is the peculiar heritage of the later Church," Westcott. There must have been many who did not see the risen Lord at His first appearances on Easter Day and of these some believed. Their happiness lay in the fact that at once they were in sympathy with the facts of the unseen order. St. Peter (1 St. Peter 1: 8) dwells on the thought of this blessedness which is ours.

5. The close and purpose of St. John's Record. Verse 30 tells us that it was not St. John's purpose to write a Life of Christ. It is a Gospel, not a biography, which he gives us. Many signs have been pointed out. Life, and Light, and Love have been exemplified and the progress of Faith in Jesus as the Son of God has been traced. The purpose of it all (vs. 31) is that his readers may believe and have life. In his first epistle (1 St. John 5: 13) this same purpose is set forth.

LESSONS.

1. There are all kinds of people in God's Church. The Gospel is not intended to destroy

our individuality, but to improve our character and to bring us into the life of Faith.

2. Honest doubt is not sin, but obstinate refusal to consider God's way of making Truth known to us is sinful.

3. The presence of Jesus, personal experience of Him, and the convicting power of the Holy Spirit will drive away our doubts.

4. Blessedness lies in being in sympathy with God and God's order in the world. Faith is instinctive where there is sympathy with God.

5. Loyalty and love such as St. Thomas had are better than an unthinking optimism. Love and loyalty in the end will triumph.

NEW BOOKS

Much Ado About Peter.

By Jean Webster, author of "Daddy Long Legs," "Dear Enemy," etc. Hodder and Stoughton, Toronto. (249 pp.; \$1.25 net.)

Anyone who has read one of Jean Webster's stories will want to read all. Vivacious dialogue, well-used dialect, rapid plot, well-defined characters and good descriptions are the elements of one of her best stories of love in the drawing-room and in the kitchen of an English country home. Peter, the groom, is the man of the book. He wins his own prize, the housemaid. Then curiously enough by his sagacity he saves his master from losing his. The book has reached a second edition.

An Alabaster Box.

By Mary E. Wilkins Freeman and Florence Morse Kingsley. McClelland, Goodchild and Stewart, Toronto. (311 pp.; \$1.50 net.)

A primitive village, so true to type that it might be anywhere, with some deserted mills, plus the usual stock in trade, is the scene of a story that is an admirable portrayal of the folly, greed and grudge-bearing of a small-centre of life. The deserted mills are constant reminders of the perfidy of the village capitalist, who is spending some years in prison. Lydia Orr, a new-comer who spends money in quixotic fashion, is the puzzle of the book. The author will answer her own puzzle. The book is a leisurely story that makes pleasant reading with no distress of pathos or intensity.

"EVEN AS I."

It is in the Upper Room, and the Kingly Traveler is taking leave of those who have journeyed with Him, for presently He must go alone over the darkest way that the foot of traveler ever trod. He will see them again, but He is thinking of the interval and of the other parting at Olivet. They will be missing Him. The garish day will menace. The shadow and the deep darkness will assail. Burdens will be heavy, battles fierce, temptations subtle, conflicts sore, but they that are clad in white walk safely, and He is saying, He is saying: "Ye are to love, even as I."

For the unloving, the sun is chill, the garden has neither fragrance nor beauty, the fog blots out the stars, but they that love live in another land. He is saying: "Ye are to love, even as I."

They who come to each new hour and place to be ministered unto will find even the ministries offered them dull and tasteless. They who fare forth to minister shall see arid deserts blossom, shall find a path bright with the smile and song of those whom they have blessed, shall strive to lift the world, and feel the thrill and wonder of it, as little by little it moves into the light. He is saying: "Ye are to minister, even as I."

But if the way seems lonely and the night be long, if they that love them shall slumber while those who plot against them keep watch, then let them know that the Father loves, loves and slumbers not, loves with that four-square love that passes knowledge. He is saying, "Ye are loved of the Father, even as I."—Bishop Wilson.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

A GRAVE crisis has arisen in the political life of this Dominion. The Prime Minister has publicly announced his intention of introducing a bill that will make military service compulsory, and immediately the most populous province but one shows signs of opposing it even with armed resistance. And not only does a province express its disapproval, but certain elements of labour and various minor sections of the citizenship of the country are pouring in their objections to any form of compulsion. The situation is full of the gravest danger unless handled with great wisdom, promptitude and determination. The friends of conscription in the Province of Quebec have no opportunity to affirm their faith or display their enthusiasm because they have no leaders to stand up before them and give voice to their sentiments. It would appear to be self-evident that if the Government has no French-Canadian minister or member to stand up in the presence of his compatriots and calmly but forcefully lay our country's necessities and our citizens' duty before them, it is in an unenviable position. Do the French-Canadian members of Sir Robert Borden's Cabinet believe in conscription as it is proposed? If they do, why are they not rallying the friends of conscription to their aid and discussing with the citizens of Quebec at every important centre the great crisis that is ours, and considering the only just way of meeting it? Are they afraid of losing their political influence through failure? Surely if the men at the front are daily offering their lives on our behalf the men who take some risk in regard to their political standing are no great objects of sympathy. It is a time when such risks should be demanded. The Province of Quebec, as we have said on former occasions, has never had a fair chance to form an opinion on our obligations in this war because so-called political leaders have never attempted to lead. Mr. Blondin probably is the nearest approach to an exception, but his efforts came late in the struggle. If the Church of Quebec, or the political leaders of Quebec had seriously faced the problem the situation would be entirely different. The people could be convinced, but those who ought to do the convincing were either unconvinced themselves or lacking in courage.

To face this extremely critical situation it will be necessary to know just what is the objection to military service in this war, on the part of our French-Canadian neighbours. It has been hinted that the increased influence of their race and church is looked for through the slaughter of English-speaking citizens and the safety of our more cautious fellow-citizens who quietly stay at home. That may be set aside as too cold-blooded, yes, and too foolish, for a moment's consideration. The growth of power of any section of Canadians in the future will not be based on a failure to sustain Canada at a moment when everything pointed to destruction. French-Canadians are not fools and they know better than to look for prestige through treachery to their fellow-citizens. It has been suggested that the French-Canadian is not convinced that Canada is in real danger else he would step forward and do his share. The French-Canadian has more to lose from the point of view of his ideals and race than any other element among Canadians, and if he were really at heart convinced that everything he holds dear were about to be taken from him then he would gird on his armour and fight. The fact is, it is said, that while the French-Canadian knows the danger, he is satisfied that others will do the fighting, and hence he need not worry. Whatever might have been believed about the safety of Canada in this world-war up to a few months ago, now that the United States has grasped the sword as the only sure method of preserving national integrity, it is difficult to see how any Canadian can for a moment further live in a fool's paradise. And what is more, if he thinks he is going to achieve greatness by a policy of waiting for others to do his fighting then he is surely doomed to disappointment. The real desire of our French-Canadian friend is that Canada should be an entity of itself unrelated to any other country in the world. He feels that our imperial relationship is dragging us into imperial wars that are of no interest to us and of no value. If he does not advocate direct independence the effect of his position leads directly to that objective. Independence is a

Week
of Interest

fair proposition for discussion, but so long as we are a part of the Empire it is impossible for us to share the protection of the Empire without incurring responsibilities for its safety in return. It is a thousand pities that Canada is not united to the fullest extent in putting forth its greatest effort to attain peace in the world, by the triumph of righteousness. There comes a time, however, in the history of every nation, when it must be ascertained, and it is well to ascertain, just who are to be depended upon in times of crisis. That time is upon us, and French-Canadians are by no means the only men who have shown an indifference to Canada's safety in these troublous times. In thus speaking of a province or a race one can only speak in general terms of what appears to be the general attitude of the people. It must not be forgotten that several thousand French-Canadians are fighting with the best of our troops at the front and have covered themselves with glory. We must not forget the homes from which these splendid fellows came. We have high hopes that when leaders will only risk something in leading, these people will be in the forefront of the defence of Canada, and when peace has been established they will have won for themselves a right to high influence in shaping the policies of our common country.

"Spectator."

"THE SORROWFUL STAR."

Now bowed great Michael at the Throne of God;
"Lord Christ, Lord Christ, this people of thy love,
This little earth once fashioned very fair,
These children counted worthy of Thy Death,
These have again forgot; They have set up
New Altars to New Gods; steeping their souls
In Lust of Gold. These make a foolish mock
Of Thee, and of Thy Name and of Thy House."

Thus Michael, "Lord, my fiery sword is here—
Bid me arise and smite them from Thy Sight."
"Nay, but I hear the sounds of harvesting,
There is ripened wheat, and light on many a
hearth;
And Red wine in the vineyards—Now, for these,
Spare them a little, Michael,"—

"Kingly one
Beneath thy touch the ordered planets sway
In the Great Silence; only from this earth
There lifts such stress of envyings, and wrath,
Such dust of conquerors, beating down the weak,
As stills the singing of the husbandmen,
The laughter of the rivers;"

"Ah, but look!
One tends the little garden places still,
For that sake, Michael, stay thy hand awhile."
"My Lord, Behold! the reddened mists of War
Shut out this place; the fire, the trumpetings,
The shout of victors and the broken cries
Of broken men reach upward to Thine ears.
There is no longer care for harvestings,
No mark of Seasons, but around the year
The great Strife surges, as an ocean might
Loosed from its bonds; the bitter ring of steel
Has hushed the music; and the children weep,
Fatherless, Homeless; Lest this storm of Hate
Break even the peace of Heaven, bid me strike."

"Oh, Michael, smite them not; through thunder-
ings
Of strife untamed, through crimson dust of War,
Through tears and desolation, these have come
Back to My feet again; for that they pray.
Who had forgot to pray, put up thy sword!"

—Frances Beatrice Taylor.

London, Canada.

The substance of the Church's work is doing good.—Archbishop Benson.

In the government mint you see them place a bit of metal on the die, and then, with a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it. And, when that touch is over, there is an impression upon the coin which will abide when a thousand years have passed away. So one life moves up against another, filled with the power of the Holy Ghost and stamped with the image of Christ's likeness; and, when that touch of friend upon friend is over, there are impressions that will remain when the sun is cold and the stars have ceased to shine. It is a wonderful thought to grasp. We may live when we are dead—not only, as we trust, in Heaven, but also by the impress we made in Christ's Name upon others. It is a life against a life that is worth while.—"The Messenger, Society of St. John Evangelist."

**Provincial Synod of
British Columbia**

THE second meeting of the Provincial Synod of British Columbia opened in Christ Church, Vancouver, on Thursday, May 3rd, the Metropolitan, Most Rev. F. H. DuVernet, presiding. Besides the Metropolitan, there were present, Bishops dePencier, Doull and Schofield, and the following elected delegates: British Columbia, Revs. R. Connell, C. R. Littler, F. A. P. Chadwick, Archdeacon H. H. Collison, Chancellor Lindly Crease and Messrs. F. W. Blankinbach, J. Harvey and R. W. Perry. New Westminster, Revs. Dr. Seager, A. H. Sovereign and H. G. King, the Archdeacon of Columbia, and Mr. J. H. MacGill. Caledonia, Archdeacon Collison, Canon Rix and Revs. T. J. Marsh and W. S. A. Larter. Kootenay, Archdeacons Greene and Beer, Revs. F. H. Graham and H. W. Simpson; Chancellor E. A. Crease, Messrs. H. Bird, F. Irvine and Geo. Johnstone. Cariboo, Archdeacon Pugh, Revs. H. S. Akehurst, L. Dawson and H. Edwards.

Preceding the business sessions was a celebration of the Holy Communion with an address by Bishop dePencier. The address of the Metropolitan, which has already appeared in the "Canadian Churchman," drew attention to the various problems facing the Church. The Ven. Archdeacon Collison was elected Prolocutor, Rev. C. R. Littler, secretary, Mr. Geo. Johnstone, treasurer, and Mr. W. R. Allen, auditor. The Prolocutor appointed Dr. Seager deputy and Messrs. MacGill and Crease assessors.

The Metropolitan agreed to accept the complimentary title of Archbishop but deprecated the use of the words "Your Grace," or "My Lord Archbishop," in ordinary intercourse with other clergy. The consideration of the Revised Prayer Book gave rise to considerable discussion, the Athanasian Creed being the main difficulty. This was ultimately referred back to the General Synod, although Bishop Schofield tried hard to effect a compromise. The Prayer Book as revised was finally accepted, subject to certain amendments, a list of which appeared in last week's "Canadian Churchman."

The Archdeacon of Columbia gave notice of motion to recommend the abolition of "bars," the licensing of "cafes," and the penalizing of "treating."

The committee on Missions to Orientals in British Columbia recommended the constitution of a board to deal with this work. This was agreed to, the Bishops and Archdeacons with secretaries and superintendents to be ex-officio members.

During the discussion of the report of the Governors of the Anglican Theological College, it was urged that provision be made for the training of Indian students and the Bishop of New Westminster pointed out that the New England Company had given certain sums of money on the understanding that this would be done.

The subject of religious education of children was the closing business of the Synod. The Bishop of Kootenay urged that the one chance of success in having religious teaching introduced into the secular schools was in the different denominations getting together and agreeing on a common platform. Mr. J. H. MacGill insisted that the responsibility of religious training belonged to the home and the Church and not to the State-paid public school. Archdeacon Greene declared that no system of education was worth while if not based on religion. The Rev. R. Connell deprecated the introduction of Bible reading and prayers into the public schools as of doubtful value.

After resolutions expressing appreciation of the work of the Bishop of New Westminster at the front, and of the addresses of the Metropolitan and Bishop of New Westminster, the final benediction was pronounced and the Synod closed.

(For list of committees appointed see page 351.)

The greatest benefactor to mankind, as I conceive it, is not the person whose name is talked about, not the person whose achievements are recorded in papers and encyclopaedias, but it is the person who is never noticed and not greatly honoured, the person who manages to convey to his fellowmen and even to children the breath of the Spirit of God.—R. H. Horton.

**Synod of
New Westminster**

THE Synod of the diocese of New Westminster met in Vancouver, B.C., May 8th and 9th, the Bishop of the diocese, Right Rev. A. U. dePencier, presiding. The proceedings began with a celebration of the Holy Communion in St. Paul's Church, which was followed by the business sessions in St. Paul's Hall. The Ven. Archdeacon Heathcote opened the proceedings with prayer. The Rev. W. R. George was appointed honorary clerical secretary, and Mr. J. R. Seymour honorary lay secretary.

In welcoming the delegates Bishop dePencier drew attention to the following additions to the staff of clergy since the last meeting of Synod: Rev. H. A. Collins, Vancouver; Rev. R. Alderson, North Vancouver; Rev. L. C. Lucraft, South Vancouver; Rev. R. Axon, Lynn Valley; Rev. C. W. Silk, Maple Ridge; Rev. J. E. Godsmark, Alta Vista; Rev. S. Pollinger, Broadview; and Rev. J. MacDougall, Whonnock. He also mentioned the Revs. F. W. C. Kennedy and N. L. Ward who had spent several years in Japan and China respectively, and who are now engaged in work among Asiatics in Vancouver. The Ven. Archdeacon Raymond, formerly of the diocese of Fredericton, was welcomed by the Bishop and given a seat on the platform.

Owing to the fact that the Bishop had been absent from the diocese during the past year, the Ven. Archdeacon presented the account of the work of the diocese in which he paid a warm tribute to various organizations and all Church members for their efforts in connection with the war. Three members of the last Synod had since passed away—viz., Revs. A. Dunlop and H. G. Miller and Mr. Henry Birmingham, an active layman. During the past year the diocese had received £816 10s. from the British Columbia and Yukon Church Aid Society, £187 6s. 6d. from the New Westminster Diocesan Committee in England, £50 16s. 5d. from the S.P.G. for work among Chinese, £200 from the same society for work among Japanese, Chinese, Hindus and Sikhs and £65 from the Colonial and Continental Church Society. Two mortgages totalling \$8,400 and a loan of \$2,619 from the Synod were reported as standing against the Japanese Mission property. A suggestion to clear off the sum of \$2,600 on this property by a general parochial levy did not meet with favour.

The report of the Mission Board showed that the response to an appeal for the missionary funds from the parishes in general had exceeded that of previous years, the smaller churches responding in a most satisfactory manner to the increased apportionment. It was reported though that contributions to the M.S.C.C. had fallen short by some \$2,000.

In the evening of the second day the Bishop addressed a large meeting, giving a graphic account of his work as Chaplain at the front. After having been three months in England he was sent to the Ypres salient, where he worked in the large hospital where the wounded were being brought in from the Somme. What struck him most, he said, was the endurance of the soldiers. He referred to the close co-operation among Chaplains of different denominations and the respect they showed for one another's convictions.

A recent war dance and carnival was condemned by many members of the Synod in strong terms, and a resolution condemning raffles and gambling was adopted.

Practically all the recommendations passed by the Provincial Synod the previous week regarding the Revised Prayer Book, including the removal of the Act of Uniformity from the book, were approved, as was a recommendation to refer back the whole matter to the General Synod.

In the report of the Rev. F. W. C. Kennedy on work among Japanese, it was stated that the number of Hindus in Canada has dwindled to about one-fourth of what it was formerly.

The elections resulted as follows: Executive Committee—Clerical, Revs. A. H. Sovereign, M. H. Jackson, H. G. King, E. R. Bartlett; lay, Messrs. F. Burd, G. L. Schetky, J. A. Birmingham, J. R. Payne; appointed by the Bishop, Rev. J. H. Hooper and Mr. J. C. Lucas. Provincial Synod—Clerical, Archdeacon Heathcote, Revs. Dr. Seager, A. H. Sovereign and H. G. King; substitutes, Revs. E. R. Bartlett, M. H. Jackson, H.

(Continued on page 348.)

Moosonee Diocesan Conference

UP to the year 1872, the chief oversight of Protestant Church work in the Northwest territories (that vast area of Canada between the Quebec border and the Rocky Mountains and north of the United States border and the C.P.R. line from Fort William to Sudbury) was given to one Bishop of the Anglican Church, who was responsible to English missionary societies and the Archbishop of Canterbury. It was called the diocese of Rupert's Land. In 1872 the present diocese of Moosonee was detached and defined. Since then nine other dioceses have been formed and the former diocese is now the Ecclesiastical Province of Rupert's Land, while the diocese of Rupert's Land is only coterminous with the old boundaries of Manitoba. The area of Moosonee diocese is 600,000 square miles and its people are of three distinct types—white settler, Indian native and Eskimo.

For the first time since 1872 there has been held a conference of the Bishop, clergy and lay workers in this huge area. It was held on Wednesday, May 16th, at Cochrane. The clergy present were Archdeacon Woodall, Revs. J. D. Paterson, R. C. Pitts, A. Marchant, H. Ackland, H. Cartledge, G. F. Knox and the laity, Messrs. G. B. Nicholson and Bamforth, of Chapleau, Houge, of Matheson, Hodgson, of Iroquois Falls, Ebbitts, of Porquis Junction, Jemmett and Woodbury, of Timmins, Liddicoat, of Nahma, Robson, of Abitibi, and Greer and Dempsey, of Cochrane.

After the celebration of Holy Communion at 9.30 a.m., the conference met in the schoolroom of the church, and, after the appointment of Rev. R. C. Pitts as secretary, listened to an instructive address from Bishop Anderson. The Bishop dealt with the work of the Church among the white settlers, Indian natives and Eskimos, its vastness and its importance and the difficulty of adequate executive control. He also submitted a financial statement for 1916 which showed an expenditure of nearly \$20,000 on the diocesan work over and above parochial finances. His Lordship also spoke of the desirability of a better organization, of increased support from general missionary funds, and of Sunday School development. A committee was appointed to consider and report on this address, and the afternoon session was devoted to their recommendations.

In the interval lunch was served by ladies of Holy Trinity at which delegates, both ladies and gentlemen, were present. Several happy little speeches were made on this occasion, but perhaps the most pleasing event of all was a standing vote of congratulation to the Bishop on his having that day attained to the eighth anniversary of his consecration.

The afternoon session of the conference endorsed the following recommendations from the committee on the Bishop's address:—

1. That the conference express its appreciation of the address and statement submitted by his Lordship.
2. That the conference is of the opinion that the time has arrived when the interests of the Church in this diocese can best be served by the organization of a Diocesan Synod, and that his Lordship should be requested to appoint a committee to draft a constitution and submit the same through his Lordship to all of the organized parishes through the Rector or clergyman in charge, and to all missionaries throughout the diocese for confirmation or suggested amendment, and that the final consideration of such constitution and Synod organization be dealt with at a further

conference to be called by his Lordship after he has received such confirmation or suggestions, within one year if possible.

3. In the meanwhile the conference feels that as soon as possible a secretary should be appointed to take off his Lordship's shoulders the detail work of the diocese.

4. That the Bishop appoint a committee to prepare for presentation to the M.S.C.C. a statement in detail of the extraordinary needs of this diocese, both in its white work and its Indian work, and that an effort be made to have the diocese fully represented by delegates from the diocese at the next meeting of the Board of Management of the M.S.C.C.

5. That the Bishop appoint three district Sunday School secretaries to meet the needs of the three geographical districts of the diocese—viz., Chapleau, Timiskaming and the North and that these three secretaries form the Diocesan Association.

In the course of the afternoon Rev. G. Knox and Mr. J. M. Greer went as delegates to the W.A. conference, in session at Bishopthorpe, to carry their greetings and appreciation of W.A. work. The W.A. replied by sending Mesdames Anderson and Nicholson to reciprocate. Two other important resolutions were passed by the conference before adjournment:—

1. That this conference make vigorous representations to the Northern Ontario Relief Commission with regard to the claims of the different Anglican parishes in the burned area for relief.

2. That Archdeacon Woodall and Messrs. S. J. Dempsey, Hough, Ebbitts, Hodgson and Poole be a deputation to meet the N.O. Relief Commission.

Although Rev. E. J. Peck, D.D., was unable at the last moment to get to Cochrane, and, therefore, several who intended to take in the missionary meeting in Holy Trinity schoolroom on Wednesday evening, stayed away, yet those who were present were entirely satisfied with three excellent addresses from three experts in Indian missionary work. Archdeacon Woodall spent several years in Indian work around Hudson's Bay, Rev. H. Cartledge is going back to resume the work which he has been doing for three years past, teaching and ministering to Indian scholars and students, and Mr. G. B. Nicholson for some 30 years has watched the Indian character as it has come from its primitive elements under the influence of the white man and trader. All who heard could not question for a moment the claim of Indian Mission work. The meeting was presided over by the Bishop, and missionary hymns were interspersed with the speeches.



NEW WESTMINSTER SYNOD.

(Continued from page 347.)

R. Trumpour and H. J. Underhill; lay, Messrs. A. McC. Creery, J. H. MacGill, J. R. Seymour and A. D. Taylor; substitutes, Messrs. G. L. Schetky, A. J. B. Mellish, H. D. A. Birmingham and J. D. Hall. General Synod—Clerical, Archdeacon Heathcote, Revs. Dr. Seager, A. H. Sovereign, H. G. King, E. R. Bartlett, W. H. Vance; substitutes, Revs. G. H. Wilson, W. R. George, F. E. Perrin, C. B. Clarke; lay, Messrs. A. McC. Creery, J. H. MacGill, J. R. Seymour, Chancellor Taylor, F. Burd and G. H. Cowan; substitutes, Messrs. J. A. Birmingham, A. J. B. Mellish, J. R. Payne, H. H. Lister. Board of Missions—Clerical, Revs. G. H. Wilson, F. Plackett, A. W. Collins, S. Féa; lay, Messrs. F. W. Stirling, F. J. Burd, G. L. Schetky, A. P. Black; appointed by Bishop, Rev. M. H. Jackson and Mr. J. Arnould.

Prayer Book Studies

By
Dyson Hague.

THE SO-CALLED ATHANASIAN CREED.

THIS famous Confession of Faith is in the form of a Canticle, or Church hymn. Bishop Gore says it ought to be considered a Canticle rather than a Creed, and in the pre-Reformation service it was called a Psalm, and was sung with the other Psalms. It sets forth the glory of the eternal Trinity, and the truth about Jesus in His Deity and Humanity. It was originally written because myriads of Christians were weakening in their faith with regard to Christ as true God and true man, and it is of special value in these days, when so many think that it does not matter a little bit whether men think of Jesus as Divine or not. Nobody knows when or where or by whom it was written. There are two things, however certain. First. It was not written by Athanasius. Second. It sets forth so clearly what Athanasius believed that he probably would have subscribed to every word of it. In order to clear the way to an intelligent understanding of this great historical Creed, it is well for the Churchman, and especially for the younger Churchman, to grasp certain introductory axioms. Its composer assumed that the supreme thing in life, the only thing worth while for **time and eternity, is faith—the faith** (1 Tim. 6: 12, R.V.); and that the definite body of truth taught by Christ and His Apostles, and received as a sacred deposit by each successive generation of Christians, was to be held fast, and never to be betrayed (1 Tim. 6: 20 R.V.). And further, that this faith of Christians was, and is, ever in danger; and that subtle foes—without and within were, and are, ever endeavoring to undermine the sacred trust of transmitted truth, and to turn men from its acceptance. Now this was especially the case in the fifth century. It was an age of awful crisis for the Faith. The Truth was in danger. It was a day of life or death. Like an overwhelming tide, the Ostrogoths, the Visigoths, and the Vandals swept from the Central Empire zones over the whole of the South and West of Europe, and, surging across the Mediterranean, spread desolation over the lands in North Africa. Their barbarisms equalled, if they did not surpass, the present-day atrocities of the Germans in Belgium, Poland and Serbia, and of their allies in Armenia and Palestine. Their path was a path of blood and fire. Wherever they went they left a trail of horror. And the strange thing was that these Vandals were Unitarians in doctrine, and persecuted with the most incredible ferocity all who held our simple faith in the Holy Trinity and in the Divinity of Christ. The story of those persecutions is like a modern page from the history of the Belgian atrocities, or of the Spanish Inquisition. Bishops were burned. Clergy were tortured. The laity were degraded, mutilated, and enslaved. Mothers and maidens and sweet little children were ravished, tortured, and slain with the sword. But they fought the noble fight, and kept the faith. And as they writhed in bodily torture, transcending modern grasp, they cried from the flames: "Dread Gehenna and hold Christ fast;" "By the majesty of God, by the Day of Judgment, by the brightness of the coming of Christ, hold fast more firmly the Catholic faith;" "Fear the eternal punishments—hold gallantly to the faith." It was the fulfilment of Luke 12: 4-5; Matt. 24: 21. Gloriously they suffered, gloriously they died, rather than surrender one item of the faith. In this easy and indifferent age it's almost impossible to

grasp the spirit and the attitude of these African Christians, who felt that the faith of Jesus Christ was like a standard of their King, and that they should joyfully die rather than yield it to the foe. To the tolerant mind of the twentieth century Churchman it is ridiculous to think that men should risk torture and flame for the trivial distinctions of heterodoxy or orthodoxy. What does it matter, anyhow? It is only a tweedle-dum, tweedle-dee of theology. But to the Christians of those heroic days, who reproduced the spirit of Heb. 10: 31-39, it was life or death! Now, it was then, in an age when men were dying rather than surrender, that someone, nobody knows who; somewhere, nobody knows where; somehow, nobody knows how, composed and published for his own and succeeding generations that wonderful body of theological truth which we call the Athanasian Creed. It may have been Hilary, or Ceasarius, or Honoratus, all Bishops of Arles, in Southern France, or it may have been Vincentius, the monk of the little island of Lireux; or Vigilius, the African; or it may have been a number of them in succession, touching and re-touching, revising and re-revising what somebody originally composed—the latest theory. But whoever did it, it is a most elaborate composition, and represents very high, very deep, and very heavy theological thinking. Anyway, whenever we are tempted to growl, inwardly or outwardly, at our worthy Prayer Book compilers, and say: Whatever did they put that in the Prayer Book for? What is the good of it, anyway? let us remember that when men and women and children were willing to die rather than give up the faith, this old Hymn about the faith of the Trinity was written with the desire that the Church might faithfully guard her trust, and never, by any small compromise or surrender, give up its faith in the Trinity and in the Deity of Christ.

But, says the layman, I cannot understand it at all, nor can anybody, as far as I know. Why should we

have to repeat such **The Layman's** words as Trinity, and **Complaint.** Co-eternal, and Reasonable soul, and

confusion of substance, etc., when nobody can begin to understand their meaning? Of course, you cannot understand them. You are not asked to understand them. If you tried to understand them you would be like the old preacher, who said that he would explain the Trinity to his people on the coming Sunday, and a day or so afterwards saw a small boy on the seashore filling a hole in the sand with his little spoon. "What are you trying to do, little boy?" asked the preacher. "I am trying to put the sea in this little sand-hole." "Why, that is an impossibility," said the preacher. And then it dawned upon his mind that he was being taught in a picture-lesson that it was impossible, too, for his small head to contain the knowledge of the Being and Nature of the Infinite God. The fact is, nearly all the trouble with regard to this Athanasian Creed arises from mistaken emphasis. The incidence of Church thought nowadays is on understanding and explaining truth. But in the days when the Athanasian Creed emerged the incidence of Church thought was upon the guarding and the safe-keeping of truth. The age in which we live needs, above all things, to sit at the feet of a man like Pascal, the great French philosopher and scientist, and learn that the last attainment of reason is to know that there is an infinity of things that surpass it, and that our science is a drop and our nescience is an ocean in which that drop is whelmed (Wight's "Pascal," pp. 191-277). We are not asked as Churchmen to explain these

(Continued on page 354.)

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(Established 1871.)

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Trinity Sunday.

Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

First Sunday after Trinity.

Holy Communion: 245, 433, 630, 643.
Processional: 376, 406, 449, 468.
Offertory: 512, 605, 657, 764.
Children: 697, 701, 707, 715.
General: 2, 416, 456, 483.

Preferments, Appointments and Inductions.

Sherman, Rev. L. R., M.A., B. Litt., inducted Rector of Holy Trinity, Toronto, by Bishop Reeve, Assistant Bishop of Toronto, Monday, May 21st. (Diocese of Toronto.)

Winter, Rev. C. E., Incumbent of Shannonville, to be Rector of Lansdowne. (Diocese of Ontario.)

Durnford, Rev. V. M., Rector of Hyde Park, Ont., to be Rural Dean of West Middlesex. (Diocese of Huron.)

Boyle, Rev. V. O., M.A., Incumbent of Coe Hill, to be Rector of Wellington, Ont.

Bedford-Jones, Canon H. H., Rector of Brockville, and **Fitzgerald, Canon W. F.,** Rector of St. Paul's, Kingston, to be Examining Chaplains to the Bishop of Ontario.

Blgrave, Rev. R. C., Rector of Christ Church, Belleville, to be Honorary Chaplain to the Bishop of Ontario. (Diocese of Ontario.)

The Churchwoman

Rupert's Land W.A. Annual.

The annual meetings of the Diocesan W.A. were held in Holy Trinity parish house on the 17th inst., the president, Mrs. R. B. McElheran, presiding. On account of the next regular meeting falling in January next, the business was condensed and the attendance, especially of country delegates, much smaller than usual. The reports presented showed that all the branches were flourishing, and the financial showing was splendid. The meeting showed its appreciation of the excellent work of the Diocesan officials by asking them unanimously to keep their posts until the next annual. The Auxiliary is, in addition to its regular work which is unimpaired, utilizing its organization for Red Cross work, with satisfactory results. A mission-

ary meeting was held on the Wednesday evening preceding with the Archbishop presiding. Bishop Lofthouse gave an inspiring address on his early mission work and present religious development of the Indians and Eskimos of his diocese. This was followed by a social hour. The annuals of the Girls' Auxiliary, the Junior Auxiliary and the Boys' Auxiliary, which preceded the general annual, were very successful.

Ottawa W.A.

Ottawa board meeting was held on May 14th, the Rev. Mr. Archer giving the devotional address. It was announced that the "General Board" would be held in Ottawa in the fall. Eight new life members were announced, Miss Tomkins of Manotick, presented with such by a friend, Mrs. J. F. Orde by her husband, Miss Abbie le Roy by the G.A. of St. Matthew's Church, Mrs. Forster of St. George's by her friend Mrs. Dowsley, Mrs. Bradley by Manotick W.A., Mrs. Wright by Holy Trinity W.A., Miss Kathleen Forbes by the congregation of St. Augustine's, Beachburg, and Miss Hunter by Pembroke W.A. Miss Oakley, of Toronto, has come to Ottawa to live with the Rev. Mark and Mrs. Malbert to receive further training for work amongst the Jews. Will the W.A. members take a kindly interest in her? The Dorcas secretary reported nine bales sent to Calgary, one to Columbia, one to Algoma, one to Athabasca, one to McKenzie, two to Moosonee, four to New Westminster, one and a quarter to Qu'Appelle, seven to Saskatchewan; value, \$797.95. 1,307 "Leaflets" circulated for May! The collection at the annual will go towards the Roberta E. Tilton fund. Resolutions of sympathy were expressed to Bishop Lofthouse on the death of his wife, Mrs. Roper on the death of her sister, Mrs. Capp, former corresponding secretary, who lately lost her mother, Mrs. Hanington on Canon Hanington's death, Rev. Mr. Coles on his wife's death, Mrs. Mills of Kingston, and Mrs. Sydney Holmes on the death of her mother. Mr. and Mrs. Hunter have again left us to take up work at Hay River School. A pleasing letter was read from Miss Bassett now at The Pas. The Extra-Cent-a-Day now amounts to \$379.22, and the following branches have recently subscribed:—W.A.'s, Osgoode and Madawaska; and G.A.'s, Pembroke, Morrisburg, Osgoode, North Gower and Metcalfe. The Summer School for Ottawa will be held at Ashbury College, June 25th to July 2nd. It is hoped the W.A. of Ottawa diocese will be well represented.

St. Stephen's W.A., Calgary, holds Annual Meeting.

The Woman's Auxiliary of St. Stephen's Church, Calgary, held its annual meeting on Monday, May 14th, at 3 p.m., in St. Stephen's Parish Hall. The president, Mrs. R. J. Priestley, presided. The reports of the year's activities were very encouraging. Rev. Canon James conducted the devotional exercises, and addressed the meeting. He emphasized the value of the W.A. in the parish, and referred very earnestly to the need of harmony, and co-operation in all Church work. Mrs. Bernard, diocesan president, was present, and after congratulating the members upon their successful year's work spoke a few words on the great needs of Mission work, especially India, which she said was responding nobly to the cause of the Empire, an evidence of the work of the Holy Spirit in answer to Christian intercession at home and abroad. Having ascertained there were no other nominations than those of the previous week the president declared the following officers elected for the ensuing year:—Hon. president, Mrs. Bernard;

president, Mrs. Willis James; vice-presidents, Mrs. Corse, Mrs. Carvell; Dorcas secretary, Mrs. Newton; secretary, Miss Heaney; treasurer, Mrs. Fream; secretary-treasurer Babies' Branch, Miss Watt; assistant, Miss Cox; superintendent of juniors, Miss Cox; Leaflet secretary-treasurer, Mrs. Proctor; Extra-Cent-a-Day secretary-treasurer, Mrs. Pardee; U.T.O. secretary-treasurer, Mrs. Borgall; delegates to annual diocesan meeting, Mrs. Corse and Mrs. Pardee; substitutes, Mrs. Fream and Mrs. Carvell. Mrs. James in moving a vote of thanks to the retiring officers, Mrs. Priestley and Mrs. Dawson, testified to Mrs. Priestley's power for good, and unselfish service whilst she held the office of president since 1913. She said: "During her term of office the W.A. had advanced in many ways which it must be gratifying to Mrs. Priestley to know were in the right direction." The Branch showed their appreciation of her devotion to the missionary cause by making her a life member of the diocese in February, 1915. A pleasant feature of the meeting was the presentation of a silver badge to Rita Corse of the Junior Auxiliary for faithful attendance during the year.

Church News

Induction of New Rector of Holy Trinity, Toronto.

The Rev. Louis Ralph Sherman, M.A., B.Litt., was duly inducted as Rector of the above church in succession to the late Canon Powell, on the evening of May 21st, the ceremony being performed by Bishop Reeve, the Assistant-Bishop of Toronto, who took the Bishop of Toronto's place, the latter being unable to be present on account of illness. Archdeacon Warren, of Peterborough, assisted the Bishop, and the sermon was preached by the Very Rev. D. T. Owen, the Dean of Niagara, a former Rector of the church. The Rev. A. J. Arthur, the Curate, read the service, and the Lessons were read by Rev. Provost Macklem, of Trinity College, Toronto, and Archdeacon Inglis, of Simcoe. The Dean of Niagara chose for his text, Hebrews 2: 9. Mr. Sherman is the sixth Rector of the parish, a parish which has been in existence for 69½ years. There were a number of the city clergy present in their robes. At the close of the service a reception was held in the parish hall.

Hallfax Notes.

The new assistant of Trinity Church, Mr. William Geddes, a student of Wycliffe College, Toronto, was given a warm welcome by the congregation at a social gathering. The Rev. E. Roy, who will also assist in the work at Trinity was included in the welcome.

The preacher in All Saints' Cathedral on Sunday morning, May 20th, was the Very Rev. Scovil Neales, Dean of Fredericton. He took as his text an appeal for personal righteousness—holy living—and not merely emotional and fruitless religion, the words—"Righteousness and judgment are the habitation of His seat." It was finely set forth that the religion of which the measure was feeling, unrelated to the surrender and discipline of the will to the things loved and commanded by the Eternal Father, is not that which shall bring a man or a woman peace at the last. The blessing is to the pure, helpful, unselfish life attuned to that blessed Will which angels rest not seeking to fulfil. Dean Neales referred in striking fashion to the special and solemn warning of these times against "the unlit lamp and the unguilt loin," and their call, clear, imperious and insist-

Progress of the War

May 21st.—Monday—French capture strong positions in Champagne region.

May 24th.—Thursday—British Transport "Transylvania" torpedoed in Mediterranean and 29 officers and 373 men of other ranks perish. Italians defeat Austrians and take 9,000 prisoners.

May 25th.—Friday—Italians push on and capture 1,245 war prisoners. United States forces appear on the French front.

May 26th.—Saturday—Italians strengthen their newly-won position and capture 11 guns and 1,200 more prisoners.

ent, to follow in the footsteps and exemplify the religion of Jesus.

A bright and happy gathering was held in St. Paul's Hall, Sunday afternoon, by the Loyal Workers' Young Men's Bible Class, who met to pay tribute to "Mother." Among the invited guests were the mothers of the members of the class. Quite a large number of the mothers availed themselves of the invitation, and entered heartily into the service, conducted by the class leader and officers. The room was decorated with white carnation, the emblem of "Mothers' Day." The class officers also wore the flower.

The Rev. E. M. W. Templeman, formerly Rector of Belloram, Nfld., who has enlisted for service in the R.A.M.C., was the preacher at a recent Sunday evening service in St. George's.

At the annual meeting of St. Mark's Senior Branch of the W.A., the reports of the officers showed a gain in membership and in money received and disbursed. The secretary of the Girls' Branch presented a very creditable report. The officers for the ensuing year are: President, Mrs. LeMoine; 1st vice-pres., Mrs. Wm. Whiston; 2nd vice-pres., Mrs. Edw. Clayton; sec., Miss E. Richardson; treas., Mrs. Power; "Leaflet" sec., Mrs. Appleton; Dorcas sec., Mrs. DeWolf; board representative, Miss A. Rennels; Junior superintendent, Mrs. Harrah.

A most interesting meeting of the Local Assembly of the Brotherhood of St. Andrew was held in St. Paul's Hall, on May 15th. The President, Mr. J. M. Donovan, occupied the chair, quite a number of the members of the various Chapters being present. After arranging for a mid-summer meeting, to be held at Rockingham, and other routine business, the President extended to Rev. S. B. G. Wright, of All Saints' Cathedral, who met with the Assembly for the first time, a very hearty welcome to the meeting. Mr. Wright, after thanking the members for the cordial reception to him, gave an address on "A Man's Religion," emphasizing many points in connection therewith and especially useful in carrying on Brotherhood work. Mr. Wm. Geddes, of Trinity, then spoke on the subject of "The King's Business," dealing with the subject in a very interesting manner. Both of these addresses were filled with inspiration and encouragement for Brotherhood men.

Montreal Notes.

There are 95 names on the honour roll of All Saints' Church, Montreal, and out of this number 14 have been killed in action.

Rev. Dr. Symonds, the Vicar of Christ Church Cathedral, on Sunday evening, May 20th, personally thanked the people of St. James' Methodist Church, for their unanimous vote of sympathy with him in the death of his son, Lieut. H. B. Symonds.

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The following extract is taken from the minutes of the adjourned Easter meeting of the general vestry of Christ Church Cathedral, Montreal, held on May 14th: "Resolved, That the General Vestry of Christ Church Cathedral, at their adjourned Easter meeting, desire to convey to their honoured Vicar, Reverend Herbert Symonds, D.D., LL.D., the expression of their high appreciation of the tact and ability with which he has fulfilled the difficult and arduous duties of his office, and of his self-sacrificing devotion to the service of the congregation. They look back with gratitude upon the happiness which has come to them through his ministry, and forward with the assurance of their confidence and affection to the continuance of the happy relations which have grown up between themselves and him."

Induction at Sutton, Ont.

A very interesting ceremony took place at St. James' Church, Sutton (diocese of Toronto), on Wednesday evening, May 16, when the Rev. E. H. Moxon was inducted to the incumbency of the parish of Georgina. Bishop Reeve officiated. The service was of a very impressive character, and the Bishop gave an earnest sermon, not only dealing with the duties of a clergyman in his sacred office, but of the duties of the congregation towards their clergyman and church work. On Ascension Day, three services were held: at 8 a.m., 10.30 a.m. and 7 p.m. A weekly service is held on Friday evenings for the Empire and soldiers.

Militia Veterans' Memorial Service.

Captain the Rev. T. G. Wallace and Major the Rev. Canon Dixon took part in the annual memorial service of the Canadian Militia Veterans which was followed by the decoration of Queen Victoria's monument and the soldiers' monuments in the Queen's Park, Toronto, on May 24th. Captain Wallace recited the prayers and Major Dixon was one of the speakers on the occasion.

See House Sold.

The Ontario Diocesan Synod has ratified the sale of the See House for the sum of \$20,000. The present residence of the new Bishop of Ontario, Dr. Bidwell, is to be purchased as the new See House.

Honour Roll Unveiled in Trinity Church, St. Thomas, Ont.

A very handsome honour roll has been prepared by the Ladies' Guild of this church and it was unveiled with appropriate ceremony on Sunday, May 27th, the Rector, the Rev. J. W. J. Andrew, preaching the sermon. Special reference was made on the roll to those who have sacrificed their lives in the cause of King and Empire.

St. Catharines Notes.

At the recent Diocesan Synod of Western New York, held at Buffalo, a very happy little incident was the visit of a delegation from the Deanery of Lincoln and Welland, who conveyed the fraternal greetings of the deanery to the Synod. The delegation was composed of Ven. Archdeacon Perry, of St. Catharines, Rev. Canon Garrett, of Niagara-on-the-Lake, Rev. Rural Dean Almon, of Merriton, and Rev. G. Bousfield, of Niagara Falls, Ont. The visitors received a very hearty welcome and were called to the

platform, where Archdeacon Perry was asked to address the Synod, for which he received, by resolution, the thanks of the council. The visitors were afterwards entertained to luncheon by the members of the Synod.

Ven. Archdeacon Perry, of St. Catharines, recently inducted Rev. Canon Davis into the rectorship of Port Colborne, the Rev. F. W. Hovey preaching the induction sermon. He also inducted Rev. Canon Smith into the rectorship of Fort Erie, at which Rev. Canon Davis was the preacher.

The Bishop of Niagara held Confirmation service in Christ Church, St. Catharines, on Sunday, May 20th, where, before a large congregation, a class of young people received the laying on of hands. A pleasing feature of the Confirmation was the fact that all but two of the candidates were members of the Young People's Bible Class, and were confirmed through the work of the Sunday School and their teacher, Mrs. J. Taylor.

Christ Church, St. Catharines, has recently received a number of improvements in the laying of new cement walks to the church and other repairs to the church and parish hall, the work of the Ladies' Aid Society and the A.Y.P.A.

St. Paul's, Halifax, Honours Mr. Charles C. Blackadar.

The following address was presented to Mr. Charles C. Blackadar, Halifax, on the occasion of the recent celebration of the 50th anniversary of St. Paul's Home. The address was read by Archdeacon Armitage:—

"To Charles C. Blackadar,—The corporation of St. Paul's Church, Halifax, consisting of the Rector, churchwardens and vestry, offer you

their most sincere congratulations on attaining forty years of continuous active service on the vestry, two years of which time were spent in the responsible office of churchwarden, the highest position in the gift of the Church. During that long and fruitful period of our church life, you have brought to our counsels a ripe judgment, a sincere desire to give of your best of heart and mind and an earnest purpose to advance the highest spiritual and temporal interests of the parish. We have all felt it a rich privilege to be associated with you in Christian work. Your interest in all that makes for good, especially in the field of Christian philanthropy, where you have long held the foremost place in the community, has been a constant source of inspiration. We rejoice that God has so highly blessed you in His work, and we pray that He will continue to you His goodness, and shower upon you the blessings of His grace for time and for eternity. W. J. Armitage, Rector, D. M. Owen, W. L. Payzant, churchwardens, C. F. Jubien, vestry clerk."

Sunday Men's Meetings at Trinity Club, Chatham, Ont.

During the past season, whenever good speakers were available, Men's Meetings were held in Trinity Club on Sundays at 4 p.m. Only men with a message were asked to address the club. Hence the attendance averaged 75 for each meeting, and the men were representative of every walk of life. Among the speakers were the following: Dr. Rollin Stevens, who described the Ford Republic, of Detroit, the most successful institution for dealing with boys, who constantly come up in the Juvenile Court. This institution ought to be a pattern for

Ontario. Boys sent to it seldom return to crime. Dr. McIndoo, of Detroit, gave a splendid talk on Boy Psychology. Mr. Butzel, a Detroit philanthropist, and one of the most effective speakers in the legal profession in Detroit, explained the methods employed in the Juvenile Courts of his city. It would repay any city a thousandfold to get this speaker, an expert on the boy problem. Col. W. F. Cockshutt, M.P., of Brantford, gave an address on "The War—its effect upon the Church." Mr. Thomas Scullard, K.C., spoke on "War Conditions in England," and Lieut. George Kerr gave a blackboard talk on the battle of the Somme, with special reference to the part played by the Canadians, Lieut. Kerr having been engaged in the Somme offensive. Principal Plewes discussed the question of industrial and technical education, and a large number of mechanics of the city took part in the discussion. Mr. Arthur Stringer, the well-known Canadian author, gave an excellent and practical address on "The Poetry of Life." Trinity Club has proven its worth in the community life of Chatham, and has the hearty support and financial assistance of the business men of the city. It now has 200 members. During the past winter the men of the 186th Battalion were given all the privileges free, and every Chatham soldier who returns from the front is presented with a paid-up membership for a year.

Successful A.Y.P.A. Concert.

The members of the A.Y.P.A. of Calvary Church, Silverthorne (diocese of Toronto), rendered a grand concert and plays on Tuesday evening last, the 22nd inst. Many of the city's best-spoken-of talent assisted, also Miss Cecil Pearson, of Thornhill, and Miss Eva Kirby, formerly of Markham. The proceeds, amounting to about \$25, are to be donated towards wiring the basement of the church, which will cost in the neighbourhood of \$70.

Rural Deanery of West York.

A resolution voicing the opinion that the diocese of Toronto having assumed the responsibility for the completion of St. Alban's Cathedral, should do all it can to further the work, so as not to risk the loss of what has already been expended through leaving the building in its present condition was adopted at a meeting of the West York Rural Deanery held at Richmond Hill. The last resolution was moved by Rev. W. J. Creighton and seconded by Rev. William Egan, and was addressed to the Bishop of Toronto.

New Rector of Wellington.

The Bishop of Ontario has appointed the Rev. V. O. Boyle, of Coe Hill, Ont., to be Rector of Wellington. The Rector-designate is a nephew of Dr. Boyle, the President of King's College, Windsor, N.S., and he is a graduate of Trinity College, Toronto.

Church Furniture Dedicated in St. Clement's, Toronto.

The Bishop of Toronto visited this church on Sunday morning, May 27th, for the purpose of dedicating new pews, choir stalls, a Bishop's Chair and other church furnishings, a large portion of which have been presented to the church as memorial gifts. In the course of his sermon the Bishop spoke of the gifts as being symbolical of the Holy Spirit. The offertories at this church on the two last Sundays have been sufficient to cover

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the cost of those articles that had not been donated. The choir, under the direction of their organist, Mr. Barrett, rendered special music for the occasion.

The Bishop of Ontario's Chaplains.

The Bishop of Ontario has appointed the Rev. Canons H. H. Bedford-Jones, Rector of Brockville, and W. F. Fitzgerald, Rector of St. Paul's, Kingston, to be his Examining Chaplains, and the Rev. R. C. Blagrove, Rector of Christ Church, Belleville, to be an honorary Chaplain.

Committees Appointed by Provincial Synod of British Columbia.

Executive—Bishops of the Province, Prolocutor, Secretary, Treasurer, Ven. Archdeacon of Columbia, Ven. Archdeacon of Lytton, Rev. Canon Rix, Rev. F. H. Graham, Rev. R. Connell, Chancellor E. A. Crease, Mr. J. H. MacGill, Mr. J. R. Harvey, Mr. W. E. Fisher, Mr. D. W. Rowlands. Finance—Treasurer, Mr. Harry Bird, Mr. F. W. Blankenbach, Canons—Bishops of the Province, Prolocutor, Secretary, Rev. F. H. Graham, Chancellor L. Crease, Chancellor E. A. Crease, Mr. J. H. MacGill, Mr. A. J. B. Mellish. Beneficiary Funds—Bishops of the Province, Ven. Archdeacon of Columbia (convenor), Ven. Archdeacon of Lytton, Rev. Canon Rix, Rev. Dr. Seager, Rev. F. H. Graham, Rev. R. Connell, Rev. H. S. Akehurst, Treasurer, Chancellor L. Crease, Mr. J. H. MacGill, Mr. Harry Bird, Mr. L. M. de Gex, Mr. F. W. Blankenbach. Religious Education—Ven. Archdeacon of Kootenay, Rev. Dr. Seager (convenor), Rev. Canon Rix, Ven. Archdeacon H. A. Collison, Rev. C. R. Littler, Rev. L. Dawson, Rev. F. A. P. Chadwick, Chancellor L. Crease, Chancellor E. A. Crease, Mr. J. H. MacGill, Mr. W. A. Fisher. Returned Soldiers—Bishops of British Columbia, Rev. A. H. Sovereign, Rev. Canon Rix, Rev. W. S. A. Larter, Rev. H. S. Akehurst, Chancellor L. Crease, Mr. W. L. Keene, Mr. R. W. Perry, Mr. Harry Bird, Mr. A. J. B. Mellish. Indian Work—Metropolitan (convenor), Archdeacon of Caledonia, Archdeacon of Lytton, Archdeacon of Quatsino, Rev. Leonard Dawson, Chancellor Lindley Crease.

Rupert's Land Notes.

A gathering unique in character and pregnant with possibilities for future progress in the diocese was held on Monday evening, May 14th, when upwards of 100 prominent laymen and clergy of Winnipeg met at a dinner in the St. Charles Hotel. The matter was arranged by the Deanery of Winnipeg, but was entirely informal. The Rural Dean, Rev. R. B. McElheran, presided, and briefly introduced the speakers. Rev. W. Bertal Heeney, Rector of St. Luke's, gave a masterly address on the "Present Outlook of the Church," a full report of which will appear in the "Churchman" later. Lieut-Col. C. W. Rowley, head of the local Military Hospital Commission, spoke on the problem of the returned soldier and the Church. Mr. Wm. Pearson discussed the relation of the Church to the labour and social problems of the day, pointing out that only the spirit of Christ operating in masses and classes alike will solve the difficulties. Chancellor Machray outlined some of the prevalent questionings of men, and in burning words made a plea for more personal religious life. His Grace the Archbishop of Rupert's Land, at the price of serious dislocation of his engagements, was present, and pointed out the tremendous force the united voice of the Church in the city could exert, if means of its corporate expression

could be found. In the discussion which followed the set addresses, Justice Galt, Messrs. G. W. Baker and A. Code, and Rev. G. H. Williams and Rev. H. Cawley took part. No formal resolutions were presented or discussed, but so pleased were those present with its character and value that it was unanimously decided to repeat the meeting at regular intervals.

The Bishop of Keewatin, acting for His Grace the Archbishop of Rupert's Land, paid a visit to Carman and held two Confirmation services, one at St. John's Church, Carman, where twelve young people received the Apostolic rite of Confirmation, and the second at All Saints' Church, Graysville, where a class of four was presented. The Bishop also inducted the Rev. F. Longmore into the rectory of Carman.

Rev. V. S. Bell, Incumbent of Glenboro and Stockton, has been appointed Incumbent of Elkhorn.

The congregation of All Saints' has suffered a sad loss in the death of the late Miss Carrie Mason, who had been a member of the congregation for many years. The deceased lady was the founder of St. Mildred's Guild, of which, for over twenty years, she was the efficient and much-loved president.

St. Stephen's Church, Kildonan, was crowded to the extent of its capacity on Sunday evening, May 13th, when the Archbishop of Rupert's Land laid on hands on 28 candidates presented to him by the Rector, Rev. J. A. Shirley, B.D., for the rite of Confirmation. Of this class 12 were married persons. The Archbishop's earnest exhortation for a perpetual abiding in Christ created a deep impression.

At a recent meeting of the parishioners of the parish of St. Andrew's, the Rev. H. Hoodspith, of Rathwell, was chosen as Rector. Mr. Hoodspith has accepted the offer, subject to the satisfactory repair of the Rectory building.

The Rev. W. Newman, late incumbent of Manitou, has been appointed locum-tenens of the parish of Minnedosa, taking charge at once.

The Ven. Archdeacon Fortin, on the advice of his physician, is taking an extended holiday in the East, and

will be away until the end of August. He left, accompanied by his granddaughter, Miss H. Richardson, on the 14th inst., going first to Ottawa, then to New Bedford, Mass., and finally to Fredericton, N.B. During his absence the parish will be left in charge of Rev. H. D. Martin, the assistant Rector.

The Rev. A. S. Wiley, M.A., Rector of St. Peter's Church, has been confined to his house, and later underwent an operation at the General Hospital for blood poisoning. He is making a rapid recovery.

Very Rev. Dean Coombes has returned to the city much improved in health, and preached in the Cathedral on the Sunday after Ascension Day.

St. Luke's Church, Fort Rouge, Winnipeg, held its meeting for the election of delegates to the Synod on May 7th. The Rector, the Rev. Wm. Bertal Heeney, presided, and the following gentlemen were elected: Lieutenant-Colonel Rowley, Wm. Pearson, and Mr. Joseph Carmen. St. Luke's has had a good year, in many ways the most satisfactory in its history; though two hundred and fifty of her men have gone to the war, the congregations have been larger than formerly. The Easter Communicants numbering six hundred and ten represents a high-water mark. The general revenue of the Church totalled over \$27,000. There has been great activity in the societies. St. Luke's has organized an Auxiliary Vestry, feeling that the work to be done by the vestrymen was more than could be reasonably expected. It also affords a training ground for the future vestrymen. This new body meets under the chairmanship of the people's warden when the Rector is not present. The members of both bodies meet from time to time for luncheon, so as to become better acquainted and to exchange notes concerning the work of the Church.

The Rector and family will leave for the Coast on the 2nd of July to make a tour of the Columbia Coast Mission with the Rev. John Antle. The Venerable Archdeacon Davidson of Guelph, Ont., will be in charge of St. Luke's for the month of July.

Scripture Gift Mission

A Military Policeman's Story

The Scripture Gift Mission and the War.

A WORKER whose special sphere of distribution of Gospels and Testaments is a great London terminus, whence thousands of men depart for training camps as well as for the front, writes:—

"The following facts were vouched for to me at Waterloo Station by a Military Policeman, about a soldier well known to him. The man was a great drunkard and of a peculiarly brutish disposition. He was sent in due course to the front, but despised all piety, refusing Testaments and Gospels. At length, however, amid the dread realities of his surroundings he was induced to accept a Gospel and commenced reading it in the trenches. While so doing a shell burst in his locality, and every man in proximity to him was either killed or wounded, while he remained unhurt. He at once became convinced that this was the message and hand of God for him, and that God must have a purpose in regard to him. From that day onward he was a changed man. His letters to his wife were of such a character that she could scarcely realize he had been the writer of them; and when, after some time, he returned on leave, his interest was all in the direction of the things of God, and she was quite amazed to note the change in him. The military policeman who told me this, also asked for two or three Gospels for himself. He said that this change had been maintained in the man, to his knowledge, for several months."

Stories such as these are their own appeal for continued help and definite, earnest prayer. Any gifts for the work may be sent to the Editor or to the Chairman, Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, at 15, The Strand, London, W.C.

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Memorial Window Dedicated in St. Luke's, Hamilton.

On Sunday, May 20th, a very fine memorial window was dedicated in this church. The window, which is a representation of St. John, is in memory of Corp. Stanley Brooks, who laid down his life for the Empire in Flanders, August 2, 1916. The window is a gift of the parents of the late Corp. Brooks.

On Victoria Day there was a memorial Eucharist for the fallen of the parish. Fourteen men have made the supreme sacrifice. The attendance at the service was good.

Committee of General Synod on Prayer Book Revision.

The Central Executive Committee on Prayer Book Adaptation, Enrichment and Revision has been called to meet in the city of Toronto, on Thursday, the 13th of September next; by the Bishop of Huron, its convenor.

Font Given by Sunday School in Memory of Fallen Comrade.

The children of All Saints' Church, Melfort (diocese of Saskatchewan), Sunday School, have placed in the church a beautiful font to the memory of one of their comrades Bugler George Lee, who fell in the Battle of the Somme last July. The Bishop of the diocese, the Right Rev. J. A. Newnham, D.D., was to have conducted the service of dedication on the occasion of his visit to the parish on April 15th, for the purpose of Confirmation and induction, but, unfortunately, the font did not reach Melfort until the day after his visit. The service, however, was held on Sunday, May 20th, in the presence of a large congregation. The Rector, Rev. C. Barnes, conducted the service and preached an appropriate sermon.

New Church Consecrated at Schreiber.

Thursday, May 17th, was a red-letter day for the Anglicans of Schreiber (diocese of Algoma), and not only was it the anniversary of the Ascension of our Lord, but it was the annual visit of the Archbishop, and this year it was also specially important for these reasons: First, there was the consecration of the new church; then there was the Confirmation of four members of the congregation, one of whom is recognized as "a mother in Israel"; and in the third place the occasion will be remembered because of two visitors to the parish in the persons of the Rev. E. H. C. and Mrs. Stephenson, who were the instruments of raising much of the money with which the new church was built. Their visit was emphasized by presenting Mrs. Stephenson with a life-membership badge in the W.A. Mr. Stephenson also received a token of esteem at the hands of the men of the parish. There were three services on Ascension Day, Holy Communion at 8 a.m., Morning Prayer at 10.30 a.m., when his Grace, the Archbishop delivered an eloquent sermon, and Evensong at 7.30 p.m., when the church was duly consecrated by the Archbishop. Canon Burt, of Fort William, acted as Chaplain, and others who assisted were the Rev. E. H. C. Stephenson and the Incumbent (Rev. R. H. Fleming). All the services were well attended and were of an interesting and hearty character. After the evening service the clergy and congregation adjourned to the parish hall for refreshments and social intercourse. Speeches were made by all the clergy. The future of this parish looks very bright.

Correspondence

FURNISHINGS WANTED FOR BOYS' CLUB ROOM.

Have you any books, games, tables, etc., or other contributions that you are able to give towards a Boys' Club Room in the West End of Toronto? A layman interested in Boys' Work has some forty boys at work fitting up the platform in the basement of Calvary Church, Silverthorne, in the form of a comfortable room for their own use, and would like some assistance. If you can help in any way, kindly send word to the Rev. E. J. McKittrick, or Mr. F. R. Diamond, 279 Blackthorn Avenue West Toronto.

MISLEADING NAMES.

Sir,—I thoroughly agree with "Anglican," in your issue of May 17th, as to the incongruity and misleading character of the name, "Diocese of Ontario." In justice to the Churchmen in nine-tenths of the civil Province of Ontario it ought to be changed. How many Ontario Churchmen who read these lines can tell what counties comprise this diocese?

Along with this I desire to call attention to the misleading character of the title, "Ecclesiastical Province of Canada." It has been wrong since the different colonies were confederated into the Dominion of Canada in 1867, and it has become more than ever wrong since Ontario has been set apart as a separate ecclesiastical province. A better name would be, "Ecclesiastical Province of Québec and Acadia," or some similar name that would convey a proper idea of the position of this part of the Canadian Church. Ontario Churchman.

ALL ROUND CONTENTS.

Sir,—One could not read your table of contents without being struck with the all-roundness of the material you present to the readers of the "Canadian Churchman." Take the issue of last week for an example. The first contributor is a well-known High Churchman (so-called). The second is a well-known Bishop of the Evangelical School. The third is a foremost High Churchman. The fourth, a well-known moderate Churchman with Evangelical views. The fifth is of fairly broad views. The sixth is decidedly High, almost of extreme standing. The seventh is decidedly Evangelical and of the so-

called Low School. And yet, one would be safe in saying that no one could tell from their writings which was of which school; or wherein their exclusive views were to be discovered. They were Churchmen—Churchmen all; and the writings of the Evangelicals had as Churchly a flavour as that of the High Churchmen, and that of the High Churchmen as Evangelical a flavour as the most conscientious Low Churchman could desire. In fact, the Protestant Low Churchman could not have written a more remarkable exposé of the fallacies of the so-called Catholic theory of "Resurrection" (p. 315) than the life-long champion of High Anglicanism, the Bishop of Exeter. What does it all mean? Surely, that where the Spirit of Christ is, there is the spirit of Truth and of Love, and where the spirit of Truth and Love is, there is the spirit of Unity. What we need to-day as Churchmen is to rally round the central truths; and to get closer and closer to Him Who is the Centre of all Truth, and in Whom we must ever get closer and closer to one another.

A Constant Reader.

EVENING COMMUNION.

Sir,—It is really too bad that one should have his name pilloried in nearly every paragraph of a letter when his only reason for signing his name is because he regards anonymity as a relic of an era that is passing away.

All that "Anglican" advances is known to me, but I am not defending Father Puller's position or that of any one else. To one viewing all actions in the light of their historical environment, the transference of the Eucharist from the first hours of the Jewish "night-day" to the first hours of the Gentile "day-night" is an absolutely reasonable development, by whomsoever fathered.

I might have been a little more explicit in my reference to Pliny. For his statement on Christian worship, as a whole, points plainly to morning and evening Lord's Day services. At the morning worship the Sacrament occupied to the Eucharist, which, from all historical evidence, must have been the principal act of the Sunday service, a similar position to the Ten Commandments in our Liturgy. That they met again in the evening for a simple meal seems to infer an Agapoe separated from the Communion, which must thus have been held at the earlier service.

The appeal can only be to history, and in the matter of Evening Communion, the constant witness of the

Church is that she has preferred to make her "sacramentum" at the morning service, professing by word and action her faith and loyalty to Christ. Communion, apart from the morning hours, is practised even in the Roman Catholic Church when necessary.

Geo. Bousfield.

NATIONAL REPENTANCE.

Sir,—In your issue of the 26th April, on the "Ministry of the Holy Spirit," are these words, "The sense of sin is well-nigh lost." The writer might have gone further and said, it has disappeared, obliterated by self-righteousness. This is the more remarkable when we know that this war has come as a punishment for sin, and we will not win the victory unless we repent—a national and universal repentance for the sins that we have committed against the Divine Majesty, provoking most justly His wrath and indignation against us.

By the simple process of shutting our eyes to our own shortcoming and rapturously gazing on our virtues, we have come to regard the Hun as the embodiment of evil and ourselves as the exponents of righteousness. Our spiritual condition is aptly described in 2 Kings 17: 33, "They feared the Lord, and served their own gods." We have a form of godliness, but in practice we deny the power thereof. The god that we really serve, under differing forms and guises, is self-interest, self-indulgence, and (the one most abhorrent to the Master) self-righteousness.

We serenely inform the Most High that He sees we put not our trust in anything that we do, at the same time placing our entire confidence in human methods. For many decades Great Britain has had to keep her navy at the two-power standard on purpose to ensure her food supply in time of war. Now, the devices of the enemy have outwitted us. World-wide famine stares us in the face. The clouds are still darkening. Last year's wheat crop for export, even in neutral countries, was far below the average. One of the biggest of the Allies is wavering. Strikes, dissatisfaction, unrest everywhere; misery, desolation, destruction. This is the day of visitation. God's wrath is manifest. We have disobeyed His commands, neglected His Word, despised His instruction. We ask for blessings, but we want them on our own terms. Who thinks of taking the Beatitudes for a guide? We are not in the right place. We cannot expect to receive the blessing of peace until we have sought forgiveness.

A. F. L.

AN ANOMALOUS TITLE.

Sir,—Your correspondent, "Anglican," has raised an interesting point in your issue of the 17th instant, but, in pleading for a change in the name of the Diocese of Ontario, he has not taken into account the historical order of the various connotations of this name. It was, of course, given, first of all, to the lake; and secondly, on the creation of the Province of Upper Canada, in 1791-2, to a county which comprised all of the islands lying in Lake Ontario between Kingston and the most easterly point of the county of Prince Edward. After these islands had been incorporated in the counties on the main land opposite to which they were situated, the name was bestowed upon the then new county which was carved out of the county of York, which at the first was abnormally large. In 1861-2, on the erection of the eastern end of the old Diocese of Toronto into a separate diocese, the latter was called Ontario—not altogether with the approval of "old Bishop Strachan," as there is reason for believing. In 1867, at the

SCRIPTURE GIFT MISSION

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A few extracts from letters showing the varied spheres of service:

SERBIAN.—"Many thanks for the Serb Gospels: they will be the greatest boon to the poor wounded Serbians, of whom there is a constant stream at the military hospital here."

ITALIAN PRISONERS IN AUSTRIA.—"Received with great pleasure the Illustrated Gospels to be sent to the Italian prisoners of war who are quite hungry for them: they always want more of them. I will be very thankful for another parcel."

PORTUGAL.—"I had filled my pockets with Gospels sent me by the Scripture Gift Mission; the soldiers crowded around me and asked me to give them each a Gospel which they eagerly and thankfully received."

Thus the word is being spread, and we ask the earnest prayers of the Lord's people that Isaiah lv. 11 may be fulfilled.

DONATIONS may be sent to the Office of THE CHURCHMAN; or to The Chairman, REV. W. H. GRIFFITH THOMAS, D.D., 1850 College Street, The Secretary, MISS DICKSON } Toronto, Canada.

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A. F. L.

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confederation of the provinces into the Dominion of Canada, this civil province, which had been successively "the upper country" of the Province of Quebec, Upper Canada, and Canada West, became Ontario. Finally, a few years ago, the ecclesiastical Province of Ontario came into existence. Certainly, confusion may arise from the fact that the Bishop of Ontario is not the Metropolitan of Ontario; but confusion might also arise if Kingston were the name of the diocese, seeing that there is already a Bishop of Kingston, a suffragan of the Bishop of London. (To obviate such confusion was probably the reason why the Diocese of Huron was called after the lake of that name rather than after its See city, London.) If a change were being made—and it is by no means clear that one is desired by the people of the diocese, who have grown accustomed to the present name in the last fifty-six years—Frontenac and Cataragui have much to recommend them from the historical point of view. They are both names which, notwithstanding their present application, were, in earlier days, borne, sometimes together, by Kingston, which ought always to be highly regarded as the scene of the labours of the first Church of England missionary in this province. Both are found frequently in the correspondence of that missionary, the Rev. John Stuart, D.D., and in that of his equally devoted contemporary, the Rev. John Langhorn, of Fredericksburg and Bath. Further, the Diocese of Cataragui (or Katarakouay) would be fully consonant with the Diocese of Niagara, the Diocese of Ottawa, the Diocese of Saskatchewan, and the Diocese of Qu'Appelle, seeing that the Cataragui River falls into the St. Lawrence at Kingston.

A. H. Young.

Trinity College, Toronto.

VOLUNTARY v COMPULSORY.

Sir,—Two apparently rival systems are being forced upon our consideration in the present crisis—the voluntary and the compulsory. The voluntary system, from a moral and spiritual standpoint, must always be the higher of the two, but the compulsory system from a practical and national standpoint will always be the wider of the two.

The reason for this is plain. On the one hand, it is the appeal to a man's will which stirs what is noblest and best within him. If he is not free to choose otherwise he is not offering a willing sacrifice for a great cause, but, on the other hand, the number of those who will cheerfully respond to an appeal to the will is limited, and when something more than the individual is involved and the whole body of which the individual is a member comes prominently into view the necessity of having every member in the body doing his share and not leaving the burden to the willing few becomes very evident.

It is natural and best that we should begin with the voluntary system and work up to the compulsory system as our realization of what the whole body requires becomes more intense. In every great undertaking there must be some room left for the voluntary element if the highest achievements are ever to be attained, while at the same time this element should work within the circle of a system which brings a certain amount of pressure to bear upon all.

It is because we have been too individualistic in our past training and have not made enough of the socialistic idea of life that it seems to us now that the voluntary system is breaking down. There is just the danger that we may swing to the other extreme if we do not see clearly the value of both systems—the volun-

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tary combined with the compulsory, though this may seem a contradiction in words.

Let us apply this principle to National Economy.

We have begun with the voluntary system. An appeal has been made to our people to economize in every possible way so as to be able to invest in war loans. Much has been achieved in this way, but there are many who will not respond to such an appeal, and so the compulsory system has to be applied. Taxes are imposed to meet the cost of war. Every citizen must now bear his share.

With our enormous drink bill staring us in the face, we began by calling upon our people to "follow the King" and abstain from intoxicating drink during the war. Some nobly responded, but not enough to have any marked effect upon the millions of dollars expended upon this unnecessary luxury. A certain amount of compulsion brought to bear upon the drinking habits of our people is in the best interests of the whole body. The voluntary element may solve the drink problem for an individual, but it can never alone solve the drink problem for a nation. There must be corporate action as well as individual effort.

Let us apply this principle to Patriotic Funds.

It would have been a great moral loss to our people if they had not been asked to give for Red Cross purposes and Patriotic Funds. The generous response to these appeals has had an uplifting effect, but as the work of providing for those dependent upon our soldiers needing additional assistance grows apace it will seem only reasonable to fall back upon the compulsory system with a graduated tax upon profits to meet such claims.

Let us apply this principle to enlisting.

The voluntary system called forth our noblest and best. It gave a spirit to our Canadian forces which has covered them with a glory which can never die, but now the weakness of the voluntary system is being felt. It is too limited in its reach. It does not spread the burden equally. The willing bear the whole load, whereas every citizen has his duty to perform to the State in some direction or other which should be indicated to him by those who review the whole situation.

We are thus driven, step by step, to the inevitable conclusion that conscription of men as well as conscription of money is necessary in a great crisis like the present. In other words, we arrive at the socialistic principle that the State has the right to call for what it needs for the maintenance of its existence and the promotion of its welfare.

This is a rude shock to those who have been brought up with a false idea of personal liberty, which in most cases means the essence of selfishness.

This is a sad blow to those who are making money their god and are living under the Dominion of the Dollar, but this is no shock to those who have been taught the Christian principle which recognizes both the rights of the individual and the claims of society. This is no blow to those who are worshipping the Father above and are living under the Dominion of Christ. As St. Paul has taught us, we are not independent units, we are ministering members of society. "No man liveth unto himself."

F. H. Du Vernet, Metropolitan of British Columbia. Prince Rupert B.C., May 19, 1917.

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The Man in the Pew Asks Questions

(Continued.)

GOD AND THE WAR.

"H.M.W.," a Toronto Churchman, writes to "Canadian Churchman" asking several questions about God, the War and Prayer. Similar questions are in the minds of many people. The answers below attempt to point out some of the fundamental principles involved.

4. Is God permitting this slaughter of men that they might be chastened for their sins?

Most certainly. This war is the result of sinfulness, as all wars have been. War is selfishness rampant. All selfishness is sin and all sin springs from selfishness, though it matures in various forms. Men are being killed in this war, as in all wars, not for their individual sins, but because they are involved in the consequences of the sinfulness of the time. It should be carefully noted that war is a punishment of sinfulness, because it is automatically related to sin. To say this is not the same thing as saying, for instance, that the earthquake which occurred in San Francisco was a punishment for the sins of that locality. There is no necessary connection between a natural phenomenon and a moral condition. We may infer that from our Lord's teaching (St. Luke 13: 1-6). This punishment of war is directly related to sin in the world, just the same as a diseased body is directly related to the sin of drunkenness. It must be borne in mind that the open clash of arms is not the only form of war. The "Peace" we had before this war was only "undeclared war." The opposition of labour and capital, the grinding of the face of the poor, the harassing of the plans of the rich, the competition of rival firms, the fret and check of individuals against one another are only other expressions of the same fundamental selfishness which heads up into war.

This war is truly a chastening for our sinfulness, but not in the sense some people take it. For instance, some said that the maiming and maltreatment of women and children in Belgium was the punishment for the Belgian Congo horrors. This overlooks the fact that the Belgian people did not approve of and did not share in Leopold's nefarious acts, for their commission speedily changed such things. This also imposes the difficult task of finding exact parallels in commission for the maltreatment which the people in Northern France, Poland and Armenia have suffered. The war is a chastening and a warning, just as the body breaking out in loathsome sores is a sign of disease within. The world is sick unto death with the fatal disease of selfishness and war is only the result of the disease. We are not expiating our offences by the sufferings of this war; we shall be saved from our offences only by a change of heart which these sufferings may induce.

5. Is the God of the praying German the same as He Who is worshipped in Britain, France and Russia?

God is the Father of all, but there are some people who are worshipping Him in a mistaken way. These people are not only in Germany but also in Canada, Great Britain, etc. Kaiser Wilhelm is one of them. He prays to God as though He were bound to save Germany at all costs. Some of us pray to God as though He were bound to save our Empire at all costs. There is only one thing which God is bound to do at all costs and that is to do right. Some of us seem to look upon God as a good second rifle, necessary for emergencies

only and that He is to save us because we call upon Him. The ancient prophets of Israel had to combat just such a notion among their people, some of whom thought that God was morally bound to keep Jerusalem, the city of His own temple, free from the invader. The people learned the painful lesson that righteousness and truth alone commended them to God. The Kaiser, according to his public utterances, is worshipping God as the old Teutonic deity, Thor; and some of us are worshipping Him as though He were a tribal deity of Great Britain.

But how can God grant victory to both sides, for both sides are praying for it? Does it not make a mockery of prayer? Yes, if God had to give everything that was asked for. But you notice that the promises of answered prayer are made only for those which are asked in the name of Christ, which you understand means more than using His name at the close of the petition. An illustration makes the matter clear. When two children approach their mother claiming ownership of the same article, what ought the mother to do? She ought to decide the matter according to the rights of the case and not according to the strength of the voice or violence of the appeal of the children. The fact that

Clergyman Has Recovered

Was Unable to Fill Appointments
and Greatly Discouraged by
Continued Ill-health.

Gananoque, Ont. (date of issue)—The many friends of Rev. George Alton are pleased to learn of his recovery after a long period of ill-health from biliousness, stomach troubles and severe headaches.

Mr. Alton had become very much discouraged over his inability to obtain relief, and thought he would have to quit the ministry, when fortunately he read about Dr. Chase's Kidney-Liver Pills and began their use. He tells the particulars of his case in this interesting letter:

Rev. George Alton, Gananoque, Ont., writes: "I had been suffering from bilious attacks for four years. I was very weak, had headaches, and my stomach was so bad that I could hardly eat anything without being troubled by it. I had tried many cures, herbs, pills and salts, and was under the doctor's care for some time, but instead of getting better I seemed to get weaker. I was unable to fulfill my appointments on Sabbath and had to secure help. I used to take dizzy spells and could not walk across the floor straight. I had almost given up all hope, and my wife said that if I did not get better we would have to quit the work of the ministry. However, in looking over the 'British Whig,' the well-known Kingston paper, I saw Dr. Chase's advertisements in it, and read how Dr. Chase's Kidney-Liver Pills had helped others who were troubled as I was. I resolved to give these Pills a trial, and I must say that in a short time I obtained relief. I continued taking them for some time, and now I am able to resume my work again. From the benefit I have obtained from these pills, I would recommend them to all who suffer as I did."

Rev. C. Cunningham, 124 First Avenue, Toronto: "This is to certify that I am personally acquainted with Rev. George Alton of Gananoque, and believe his statement with reference to Dr. Chase's Kidney-Liver Pills to be true and correct."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, 5 for \$1.00, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

the children come to her proves the unity of the home. Her decision does not disrupt the home or dethrone the mother. The children have confidence in her justice. So when we pray to God, even in a mistaken fashion, we show the reality, not the mockery, of prayer and our confidence in His just award. God is the Father of all and the prayers which will be heard are those which are in accordance with His will as Father of all, Who can do only righteousness and truth.

6. Is the God to Whom all hearts are opened, all desires known, and from Whom no secrets are hid, the same as He Who permitted Prussia to spend forty years planning the destruction of men and women who daily called upon His name and who put their whole trust in Him?

The fundamental question of God permitting evil was taken up in answer to Question 1. (See last issue.)

W. T. HALLAM.

(To be Continued.)

PRAYER BOOK STUDIES.

(Continued from page 348.)

Creeds; we are asked to receive and believe them (Art. 8). Our great poetic thinker, Lord Tennyson, may have had the Athanasian Creed in mind when he wrote:—

"We have but faith: we cannot know,
For knowledge is of things we see:

Let knowledge grow from more to more,
But more of reverence in us dwell."

Or when he said of that little flower in the crannied wall:—

"Flower in the crannied wall
If I could understand
What you are, root and all, and all
in all,
I should know what God and man is."

That anybody living to-day in a world of a thousand mysteries, things of which we know that they are, but cannot know how they are, or what they are, mysteries such as light and heat, and, above all, life itself, that anyone standing, as Pascal sublimely said, between two infinitudes, should refuse to believe any proposition merely because of its intrinsic difficulty, is, as a modern writer well says, of all paradoxes the most paradoxical, and of all absurdities the most ludicrous. In a subsequent article we propose to touch upon the perplexing questions of the value, and the use, and the objectionable phases of this great Church Apologia. It stands as an Eddystone Lighthouse, unshaken by the waves of the centuries, to warn Christians against the errors which undermined the faith of Christ in these days of Arianism and Apoleonarianism, and are threatening it to-day, when Christian Science, and Theosophy, and Spiritualism are perverting unstable souls, and overthrowing the faith of many in the Church of England. If the Church, as Archbishop Barry has well said, has taken the bold and exceptional course of requiring the laity, as well as the clergy, to hear and repeat this Creed, then surely it is the duty of all good and true Church people to study its meaning. And to do this, above all things it is necessary, by an act of historical imagination, to sympathetically enter into that vanished world of blood and heroism, from which it first emerged. (The reader is referred to that masterly chapter in Dowden's "Further Studies," p. 101, entitled "Quicunque: Minatory Clauses." It is a unique bit of writing, and the writer of these Studies would like to acknowledge its illuminating effect in theological and ecclesiastical suggestion.)

ROSE ISLAND

By Lilian Leveridge

CHAPTER I.

On the Violet Bank.

"What is it? that so little; plant or flower,
A sunset or a sunrise, gives us wings,
Or opens doors of glory every hour,
To Godlike thoughts—and life's imaginings.
Yea, 'tis a greatness that about us lies
Within our touch—pervading air and sod,
That bounds our being—hidden from our eyes—
But inward, subtle,—guiding us to God."
—Wilfred Campbell.

UPON a bank of violets, blue as the May day sky—perhaps a little bluer—lay a hatless, coatless, bare-footed boy, lazily pillowed on a pair of interlocked hands, very brown and rather grimy. On a budding maple bough, rocking rhythmically in the wind, a song sparrow perched and sang: The boy did not know it was a song sparrow. It was just a bird, one of a countless host of woodfolk with which he was otherwise familiar. Nevertheless, the silverly sweet notes that rained from the throbbing throat in drops of crystal music were not sung for naught. As the boy listened, the heart beneath his blue gingham shirt swelled with a feeling he could no more have put into words than he could have translated a Greek poem. The miracle of world beauty, of world wonder, of world interestingness, seemed to thrill him with a longing to understand it all, to be a part of the teeming, active, glowing life around him.

"I wonder what that bird is," he said to himself. It had never occurred to him to ask any one. Who was there he could ask about these things, anyway? Not his father, Dave Christie, who was away lumbering almost all the time, and with whom, on his rare and brief visits, Robin scarcely felt at home; not precise and prim Aunt Hilda, who had kept in spotless neatness the little, lonely red-gabled house over on Rose Island, ever since the mother he could not remember had died; not his schoolmates, the echo of whose boisterous shouts were flung to him on the wind from the playground over the knoll; and certainly not his teacher, Miss Cameron.

Robin was well aware that Miss Cameron did not regard him with favour and, indeed, there was no love lost between them. Ever since he had seen her jump with a scream on to her chair, just because of a harmless little mouse that, during his reading lesson, had jumped from his pocket to her desk, he had held the youthful new teacher in slight respect. Books he regarded as an unavoidable evil of the schoolroom. It never occurred to him to go to them for help in the solving of his problems. So he looked at the bird singing between him and the blue with a helpless wonder.

By and by the bird ceased singing and flew away. Robin watched its airy, swinging flight with envy. Then his glance descended earthward and rested upon a tiny brown cradle suspended from a hazel twig just above his head. "A chrysalis!" he said, sitting up to examine it more closely. He reached out his hand to take it, but drew back suddenly, with a tense, breathless interest shining in his hazel eyes.

A slight tremor passed through the wee cradle, as if the slumberer inside were awakening. The next moment the hard brown shell split along its whole length. The sleeper had evidently decided that it was time to get up, and was stretching.

Robin drew a long, slow breath, and watched with fascinated eyes. He had known that each chrysalis contained a moth or butterfly, but had never yet

seen one come out. What a lucky chance it was that had led him in the very nick of time to this particular spot!

Just at that moment the bell rang, and Robin started up with a look of dismay. That always unwelcome summons had never been so unwelcome before. He hesitated, then with a firm set of his lips, sank back to his former position to watch the miracle unfolding before his eyes. A struggle, a hard struggle, was going on in that confining shell, and in sweet, silent awe at the mystery of it, Robin forgot the clanging bell and the shouting voices that had died away, leaving peace and stillness brooding over the world.

A gleam of warm, sunny colour appeared in the widening rift; then for a moment all was still. Again came a quivering thrill, and more colour appeared. Slowly, slowly the prison bars were burst asunder, and, like a spirit freed from the tomb, the butterfly emerged. Gradually the beautiful ruddy-brown and yellow wings unfolded, and, still all a quiver from its struggle, the lovely thing clung to the hazel twig to rest. By and by the shining, gauzy wings began slowly to fan the air, and momentarily grew stronger, till with an ease and grace that nothing could surpass, it fluttered away in the sunshine.

Robin drew a long, long sigh. "I wonder what it feels like to be a butterfly," he said. Then all at once he remembered that hateful summons he had disobeyed. With a quickened heart-beat of apprehension he turned his tardy steps toward the school-house.

A spirit of peace seemed brooding over the Deerwood School that bright, spring day. In appearance it was always brooding there, but in reality Robin knew to his sorrow that a spirit of quite another nature often held sway within its dull gray walls. It was a solid-looking frame building situated at the western end of a grassy acre enclosed by a high board fence that was delightful for daring bare feet to walk. After a number of bumps and bruises that had befallen some little green newcomers, Miss Cameron had forbidden this favourite pasture. That was one of the things that Robin laid up in his heart against her. What right had she, a mere slip of a girl, to infringe upon the time-honoured privileges of Deerwood boys? All around the school and grounds were forest trees. Not a dwelling was in sight, and only the infrequent passers-by encroached on its pristine quiet. To-day through the all-pervading hush ran a whisper of nature newly re-born.

The boy's bare feet slipped noiselessly in through the open door; but as he walked up the aisle to the front seat—where Miss Cameron had placed him for stricter vigilance—he felt the battery of thirty pairs of more or less shocked or amused eyes turned upon him. There was an ominous silence.

"Robin Christie," said Miss Cameron sternly, while the troubled look deepened in her dark eyes, "Do you see the clock?"

Robin had seen it the moment he entered the door. It was half-past three.

"Did you hear the bell ring half an hour ago?"

"Yes, Miss Cameron."

"Then why did you not come at once?"

With a little thrill of exultation even now, Robin thought of the miracle he had witnessed, but never for a moment did it occur to him to tell about it. So with a little flush of defiance, he answered simply, "Because I didn't want to."

The teacher was visibly shocked. Her face flushed, then suddenly grew

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pale, as she answered in a low, tense voice, "I will see you after four."

With unseeing eyes Robin turned to his geography lesson—the rivers of South America, with their tributaries. He hated geography, and it seemed unutterably tedious just now. The hard, puzzling names and shaky lines upon the map brought no image to his mind of broad, swiftly-flowing rivers with luxuriant trees, unfamiliar plants, beautiful flowers and strange animals and people living and moving upon their banks; no pictures of wavering silver ribbons threading in and out between blue, misty, forest-clad or snow-capped mountains reaching up into the gold and ruby clouds of dawn. There was nothing at all of this, nothing but puzzling black lines and names that one almost despaired of spelling. And ever between his eyes and the uninteresting map there floated an airy vision of butterfly wings; and above the quiet, studious sounds of the schoolroom there rang in his ears, over and over again, those ominous words, "I will see you after four." Was it any wonder, then, that when his class was called to recite he could not answer a question?

(To be Continued.)

CHARGE TO SYNOD OF THE RIGHT REV. E. J. BIDWELL.

(Continued from page 345.)

struggle it is to so many of our clergy to live on the utterly inadequate pittance which is all they receive. They very seldom complain. Usually they suffer in silence. Such a state of affairs is a standing reproach to the Church. Every effort must be made to alter it. It is of course a question for laymen to deal with. I call upon the lay members of Synod to put forward some definite course of action at this Synod to remedy this outstanding defect in our system. For if nothing is done, then the only alternative will be to confine the ministrations of the Church to such places as are willing to recognize their duty. I say this most reluctantly, and fully aware that my words may easily be misunderstood. But I feel bound at all costs to make the position clear. The crisis has arrived and must be met.

Re-Arrangement of Missions.

"There is another kindred matter which ought to receive our immediate attention. I allude to the general layout of our present Missions, and the expenditure upon them. I desire to have a competent commission appointed at once to go thoroughly into this question, and suggest alterations wherever needed. Arrangements which may have been excellent 20 years ago may need very careful revision to-day. It is quite an important question whether we ought not to concentrate our forces much more than we are doing at present, and work more from strong central positions. Certainly we cannot afford to increase our grants. It is not improbable that we may have to reduce them somewhat. Yet stipends must be increased. A way to reconcile these two apparent contradictions must be found and I believe it will.

Sunday School Commission.

"I believe that in time our people will come to see that in spite of all difficulties which seem to surround the subject, no true education can be given that ignores religion as a factor influencing the mind and character, and so will ultimately see to it that the teaching of religion is not confined to Sundays, but is made part of the regular training given every day. Till that auspicious time arrives

the Sunday School holds the fort for God and religion against pure secularism. We are bound, therefore, to put forth every effort to make our Sunday Schools as efficient as possible. The progress that has already been made in the few years that the present secretary has been at the helm of the commission is amazing, and there is every reason to believe that with proper support he will be able to make our Sunday Schools a still greater power.

Council for Social Service.

"The Church at large does not, I think, quite realize as yet the importance of the work undertaken by this council. All questions of the social and moral welfare of the country come under its supervision. It is, for instance, carefully watching the effect of the war-measure of prohibition in Ontario, in order to arrive at a really well-informed judgment on the merits of the measure. It is dealing with other similar matters in the same spirit. In this way, whatever action it may take at any time will be the result of careful investigation and scientific examination of the facts, and will not be due, as is sometimes the case, to ill-informed fanaticism. Professor Michel, of Queen's University, who has made a special study of this subject, has been commissioned by the council to prepare and disseminate throughout the Church literature giving exact information on the various social and moral questions which are of interest and importance to-day.

It is hoped that at the next meeting of the council in October it will be possible to appoint a field secretary whose services will be at the disposal of the Church, to awaken and maintain interest in this highly important department of Christian activity. Among other problems with which the council will deal is that of the returned soldier, particularly from the social and spiritual point of view. These men deserve every possible assistance and attention that we can give them, and the Church must be ready to offer this help in the wisest possible manner.

Summary.

"Summing up, let me remind you once more of the matters which I have touched upon as demanding your earnest consideration. These are—the supply of candidates for the ministry; the provision of adequate stipends for the clergy; the steps to be taken to carry out properly the canon on stipends; the better support of the Sunday School Commission and the Council for Social Service; the latter of which is of great importance now that we are faced with so many social problems, including the most pressing one of our returned soldiers, for whose benefit we must spare no effort. We are living in stirring times, when the utmost energy is demanded of each of us in every direction. Let us see to it that our beloved Church answers the call. I am not one of those who are continually criticizing her. She has her faults as a human institution. But I prefer to try quietly to amend them rather than to blazen them forth from the house-top, for I owe her everything, and can only repay her with unswerving loyalty. That is, I believe, the note of our attitude towards her in this diocese. We may be small and poor as compared with some, but we are rich, so my experience among you my brethren teaches me, in loyalty to our Mother the Church, and to each other. My earnest prayer is that we may continue in this happy condition, strengthening as the years pass by those ties of mutual friendship and service which I thank God bind us together at the present time. And I am sure that you will all join with me in this prayer."

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Hippity-hop, hippity-hop,
Down the street to the candy shop;
Striped sticks in a big glass jar,
Tommy Taylor's favourites are.
"Six for five," said the candy man.
Tommy to subtract began:
"Six for five and five for four,
Four for three," he counted o'er.
"Three for two, and two for one,
One for nothing"—the sum was done.
"Please, Mr. Candy Man," said he,
"You may give the 'one for nothing'
to me!"
And so surprised was the candy man,
He gave it to Tommy, who turned and ran.
But should you try this trick, my dear,
It wouldn't work out that way, I fear.
—Dora Marchant Conger, in Little Folks.

glad to get away. I had a letter from a cousin who has been in the United States lately, and it contained such interesting news about how everybody over there is digging up the gardens, and even the churchyards, planting vegetables and useful things so that they can produce more food. Don't you think it's splendid the way everybody is pulling altogether, helping everybody else? I do. It brings a smile into your thoughts just to think about it, and—I don't know about you—but when a smile gets inside me, it isn't long before it finds a way out—so I smile very often when I think about that farm this summer. It's coming nearer and nearer. I shall only be in the office for about three more weeks, and then three weeks after that, away I go to my farm! I wonder if I'll meet any of you there!

Your Affectionate Cousin,
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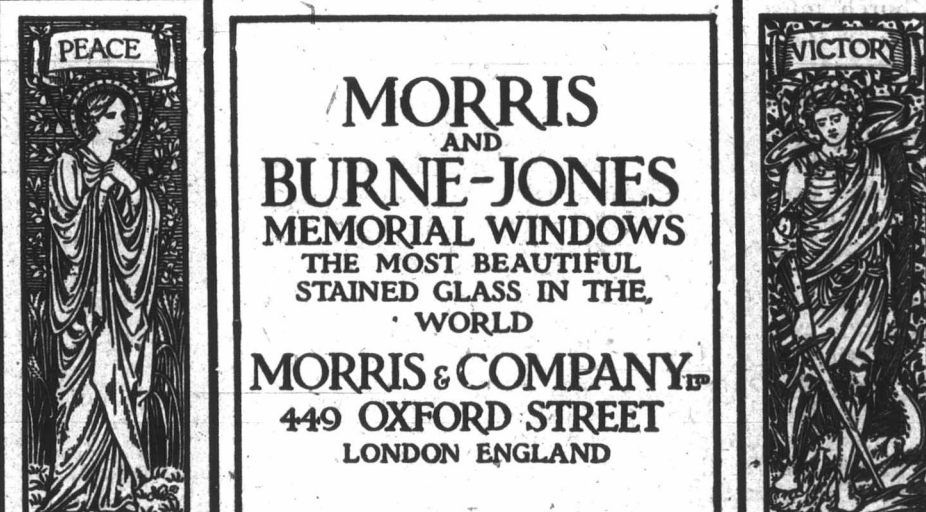
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