

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

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



Vol. 12.

TORONTO, CANADA, THURSDAY, MAY 13th, 1915.

No. 19.

WANTED—To buy a canoe in first class condition for use in a Mission in Northern Ontario. Small motor launch might be purchased if cheap and reliable. Apply Box 8, Canadian Churchman, Toronto.

WANTED—A City Clergyman is free to take duty in the Country. (Summer resort preferred) during the month of August, five Sundays. Address—'Cosmos', Canadian Churchman, Toronto.

WANTED—Organist-choirmaster, first class, for Grace Church-on-the-Hill. State salary expected and experience. References. Apply Rector, 352 Russell Hill Road, Toronto.

FURNISHED RESIDENCE
—To rent for the summer, tennis court, telephone, piano, gas and electricity, fifty dollars per month, Parkdale, near cars. Apply Mr. Macrae, Canadian Churchman Office. Phone Parkdale 3187.

HOTEL ELLIOTT
Toronto. LIMITED
American plan, \$2.50 a day. Ladies will find this hotel quiet and in centre of shopping district. Church street car from Depot to Hotel.

TELEPHONE, MAIN 1054
CHARLES EVANS-LEWIS
Barrister, Solicitor, Notary, etc.
Room 508 Lumsden Building
6 ADELAIDE STREET, EAST TORONTO

5% to 7%
High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. Absolute Security. Particulars on request.
BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Dominion Bank Building, Toronto

The Environment of Early Christianity
A new volume in the "Studies in Theology Series." By S. Angus, M.A., Ph.D.
Price, 75c. Net.

The Emotions of Jesus
A new volume in "The Short Course Series." By Professor Robt. Law, D.D.
Price, 60c. Net.

God and the War
Some Lessons of the Present Crisis. By Dr. Paterson-Smyth, author of "The Gospel of the Hereafter."
Price, 75c. Net.

Christian Psychology
By the Rev. James Stalker, D.D.
Price, \$1.25 Net.

Pastor in Parochia
By the Right Rev. W. W. How, D.D.
Price, \$1.25 Net.

Upper Canada Tract Society
JAMES M. ROBERTSON, Depository
2 Richmond Street East, Toronto

ESTABLISHED 1856
P. BURNS & CO., LIMITED
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
OFFICE AND YARDS—
BATHURST ST. Telephone Adel. 1968 & 1996
PRINCESS ST. Main 190
TELEPHONE MAIN 131 AND 132
LOGAN AVE. Telephone Gerrard 151
DUPONT Hillcrest 1825
MORROW AVE. Telephone Junction 3786.

FOR SUMMER WEAR
The finishing process in the manufacture of
EMPIRE SATIN
is such that all the original softness of texture and richness of appearance is retained after it has been worked upon and put into a garment, making it an ideal Satin for lining garments for Spring and Summer wear.
WEAR GUARANTEED FOR TWO SEASONS.
NISBET & AULD, Limited - TORONTO
Wholesale Selling Agents for Canada.



German Bossism
will soon be a thing of the past. How about the BOSSISM of DRUDGERY in your house?
Have you a faithful ally—an INVINCIBLE VACUUM CLEANER—to enable you to defy the attacks of DUST and DIRT?
No housecleaning. No dirty rugs. No clouds of germs to assault the throats of your little ones. FREE demonstration in your own home.
PHONE: Adelaide 1858, or Write
The Invincible Renovator Mfg. Co., Limited
81 PETER STREET, TORONTO
Have you received your FREE copy of Receipt and Account Book? Send with your name and address those of two friends having electricity and no Vacuum Cleaner.
We repair all makes of Vacuum Cleaners.

CHEAPEST AND BEST
Send your Blotters, Calendars, Circulars, Cards, Catalogues, Magazines, Newspapers, in fact, every class of delivery for the home addressed or unaddressed, to us for delivery.
The Best Service at Lowest Rates
Over 25 Years in the Business
MACRAE & MACRAE
Adelaide 2850 8 SHEPPARD STREET

Clerical Collars

We carry in stock all the popular shapes in Linen and Waterproof Linen.
Write for Circular.
HARCOURT & SON
103 King Street West, Toronto

FINE HOUSEHOLD LINENS
For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens, Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.
Big stock of select makes always on hand.
Out of town Customers efficiently served by Mail.
JOHN CATTO & SON
55-61 King Street East - Toronto

WHITSUNTIDE AND GENERAL ANTHEMS
Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and
GENERAL MUSICAL SUPPLIES
Music sent on Approval to Clergy or Choir Leaders.
Anglo-Canadian Music Co.
144 Victoria Street, Toronto.

Pure ICE Exclusively
Highest Grade Coal
GRENADIER ICE AND COAL CO.
CHAPMANS, LIMITED
Head Office:
Confederation Life Bldg.
17 QUEEN ST. EAST
E. W. TRENT, Sec'y-Treas.

DRINK HABIT
THE DRINK HABIT thoroughly cured by the Pittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St., E., has kindly agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.
FITZ CURE CO.
P.O. Box 214, Toronto.

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

1869 Oldest Established Undertaker in Toronto. 1914
Our Motto of Success—
"Courteous and Sincere Service."
DANIEL STONE
525 Sherbourne St. Phone North 28

MONUMENTS
If you are considering the purchasing of a monument, see us before you decide.
BEST STOCK, BEST DESIGNS AND BEST PRICES IN CITY.
McINTOSH GRANITE CO., LTD.
Phone North 1249. 1119 Yonge St., Toronto

Communion Wine
St. Augustine Registered
\$1.75 Gallon \$5.50 Case
Container 25c. **D. G. STUART**
Phone M. 1329 391 Church St.

PRINTING
GOWANLOCK PTG. CO., LTD.
103 Adelaide Street West
FOR PRICES Phone A. 129

WM. SMITH & SON
CHESLEY - ONT.
Manufacturers of
Church Pews and Church Furniture
Send for illustrated folder.

Quality and Service

are the dominating features of our business. Give us your order and let us show you what good coal really is.

The Standard Fuel Co. of Toronto, Limited.
Telephone, Main 4103.

EMPIRE TYPEWRITER
COSTS LESS BECAUSE IT'S
MADE IN CANADA
IT IS
GUARANTEED INDEFINITELY
AND
SERVICE IS FREE
RING UP
MAIN 6558 for a FREE TRIAL
18 ADELAIDE ST. W., TORONTO

MENEELY & CO.
Watervliet (West Troy), N. Y.
Chimes, Pells, Church, School and other Bells. Unequaled musical quality.
89 years' experience
Highest Grade Genuine Bell Metal. Memorials.

An Attractive Investment
The ruling rates of interest return are at a level which may not obtain for very long and are at a point attractive to those who want profit as well as absolute security. We ask consideration of the Guaranteed Investment Plan of this Corporation which we gladly explain by letter or interview. Write for Free Booklet—"Safe Investment of Funds."
THE TORONTO GENERAL TRUSTS CORPORATION
HON. FEATHERSTON OSLER, K.C., PRESIDENT.
J. W. LANGMUIR, Vice-President. A. D. LANGMUIR, General Manager.
HON. J. J. FOY, K.C., Vice-President. W. G. WATSON, Asst. General Manager.
Capital and Reserve, \$3,100,000.00 Assets, \$67,421,090.99
TORONTO OTTAWA WINNIPEG SASKATOON

Second University Company
CANADIAN EXPEDITIONARY FORCE
Princess Patricia's Canadian Light Infantry
The Canadian Militia Department has authorized the organization of a Second University Company for Overseas Service, to go as a reinforcement to the Princess Patricia's Canadian Light Infantry. The Company will be commanded by Captain Geo. C. McDonald, of the McGill Contingent, C.O.T.C., with Captain Percival Molson, also of the McGill Contingent, C.O.T.C., as Second in Command.
Owing to the success which has attended the recruiting for the First University Company, which is at present up to full strength, and attached as "D" Company to the 38th Battalion Canadian Expeditionary Force, it was thought advisable to form another Company, and an application was made to the Department for the necessary authority, which has been granted.
Recruiting for the Company has already been started, and many names have been received.
The Company will be composed of Graduates or Undergraduates of Universities or their friends.
Conditions of Service and Rate of Pay will be the same as in the other Units of the Canadian Expeditionary Force.
The First University Company and the Toronto University and McGill University Contingents, C.O.T.C., are going to a Training Camp at Niagara-on-the-Lake on May 3rd to the 15th, and it is expected that during that period a large number of Recruits for the new Company will be obtained.
Immediately after the Camp active recruiting will be commenced at Montreal.
The Headquarters of the Company will be at 382 Sherbrooke Street West, and any enquiries or applications should be addressed there to Lieutenant Geo. S. Currie, Recruiting Officer.
April 28th, 1915.

WANTED
ONE PERSON IN EACH PARISH IN CANADA to act as our local representative. Any person, young or old, who is really ambitious, can earn from \$1.00 to \$5.00 a day, during their spare time, and at the same time do a good work by placing The Canadian Churchman in homes where there is no Church Paper.
Others have found it very profitable. You will also. Let us tell you how. Write to-day.
CANADIAN CHURCHMAN
8 Sheppard St., Toronto

A 20 Pay Life Result in The Great-West Life
\$5,000. 20 Pay Life. Age 30.
Issued 1895. Premium \$150.00.
CASH VALUE AT END OF TWENTY YEARS:
Reserve \$2,405
Profits 1,920
Total \$4,325
Policyholder has paid in twenty years \$3,000
He receives back all his premiums, has had \$5,000 Life Insurance for twenty years free, and receives in addition \$1,319
And there are other valuable options.
Look into these exceedingly attractive plans.
The Great-West Life Assurance Company
HEAD OFFICE WINNIPEG

The Toronto Mortgage Co.
13 Toronto Street, Toronto.
Surplus, over all liabilities to public ... \$1,229,367
3 1/2% Allowed on Deposits, withdrawable by Cheque.
4 1/2% Paid on Debentures, in all denominations, for one year and upwards.
Legal Investment for Trust Funds
Telephone Main 1221 **WALTER GILLESPIE, Manager**

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

Couchiching Beach Park ORILLIA.
The most attractive picnicking grounds for Sunday School Excursions.
Three Railways pass gates, G.T.R., C.P.R., C.N.R.
Fifteen acres of Playground, half mile of Water Front.
Bath-Houses, Hot Water, etc., NO CHARGE.
For further particulars address, Secretary Board of Trade, Orillia.

LONDON & LANCASHIRE FIRE INSURANCE COMPANY LIMITED
Security. \$29,600,000.

May 13, 1915.

Canadian Churchman

SUBSCRIPTION - \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber.
 Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

1. Advertising. The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

2. Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

3. The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

4. Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

5. Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

6. Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

7. Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

8. Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.
 Address all communications.

EVELYN MACRAE,

Publisher.

PHONE ADELAIDE 2850.

New Offices—8 Sheppard Street, Toronto.

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

SUNDAY AFTER ASCENSION DAY.

(May 16th.)

Holy Communion: 243, 249, 397, 567.
 Processional: 186, 376, 400, 443.
 Offertory: 43, 177, 390, 594.
 Children: 685, 695, 716, 733.
 General: 6, 438, 594, 604.

WHITSUNDAY.

(May 23rd.)

Holy Communion: 233, 234, 254, 256.
 Processional: 189, 381, 536, 625.
 Offertory: 188, 189, 274, 594.
 Children: 685, 693, 697, 708.
 General: 343, 419, 427, 428.

The Outlook

The Lusitania

It is almost impossible to express the different feelings that surge up in connection with this terrible disaster. Our first word must be one of deepest sympathy with those in our own land and elsewhere who have lost loved ones in this tragic way. May the God of all comfort be their strength and stay! Then it is incumbent on us to express our indignation at this dastardly act of Germany in killing defenceless men, women and children. It is, however, only the latest, perhaps not even the last, proof of the callous cruelty of the nation without a conscience. We hesitate to describe it as pagan lest we should do an injustice to heathenism. But if it is thought that even this act will terrorize the British Nation, there will be a great awakening before long. On the contrary, it will make the Empire and its Allies more determined than ever to end this war, by making such atrocities by Germany forever impossible. But amid our sorrow and indignation we must not forget the mystery of the occurrence. In ordinary accidents, like those of the "Titanic" and "Empress of Ireland," we recognize the inevitable element through human limitation and error. But this, due to man's deliberate wilfulness, deepens the perplexity. And yet, though "Clouds and darkness are round about Him" we are certain that "Righteousness and judgment are the habitation of His Throne," and we will wait and trust until this mystery be solved and "This tyranny be over-past." Sorrow, sympathy,

indignation, determination, trust; this is how we face the terrible disaster. "The Lord God Omnipotent reigneth."

Canadian Losses

As news from the front has come in day by day during the past week telling of Canadian bravery and losses, our hearts have been at once inspired and saddened. Inspired because of the magnificent bravery as our men have fought day and night although outnumbered almost ten to one. Saddened because of the many families and homes bereaved by the loss of precious lives. It is beyond measure deplorable that, by the use of noxious gases, and contrary to the laws of humanity and the pledged law of nations, our men should have suffered so terribly. But it is a profound satisfaction that they did not fall back, but were ready to lay down their lives for the Empire. This sorrow will do more than anything else to unite the various parts of the Empire, because the private sorrows of individuals become the common sorrow of the people. As to the future, we cannot do better than make our own the words of Archdeacon Cody in his fine tribute to the dead men of the Queen's Own Rifles at the Memorial Service last week:

"Since the great cup of sorrow has been pressed to the lips of our Canadian people we shall strive to drink it with calm courage, with endurance, with self-control."

The English Drink Bill

The drink bill of the United Kingdom for 1913 has just been issued and amounts to over \$800,000,000. This works out at something like \$90 per household of five, or nearly \$2 a week. But, as three persons out of ten are under ten years of age, and numerous families are total abstainers, the real consumption is higher than these figures would indicate. The number of persons employed by the trade is, in normal times, 400,000, though only one-fourth of this number are employed in brewing, distilling and carrying the liquor; the rest are engaged in service in hotels and saloons. The Chancellor of the Exchequer receives from this source of revenue a sum of \$300,000,000 a year, or nearly one-quarter of the entire national revenue. If, therefore, total prohibition were adopted in Great Britain the loss would be not less than \$25,000,000 a month. But, as the cost of the war is not less than \$225,000,000 a month, one month of war would equal eleven months of prohibition. These facts and figures give some idea of the immensity of the trade and of the complexity of the present situation. Whatever may be the result of the Government action no one can question for a moment the necessity of drastic efforts to stem this awful tide of waste, both moral and social.

The Present Crisis

To those who know the line taken on all aspects of nationalization by "The Spectator" the attitude of that organ on the question of temperance is at once surprising and encouraging. It earnestly advocates State purchase of the liquor traffic as the only solution of the present pressing problem, because the highest national interests demand a drastic handling of the liquor traffic. It points out that over-indulgence is interfering with the supply of ammunition and that a general indulgence is preventing the nation from realizing the sacrifices necessary to bring the war to a successful issue. "The Spectator" goes on to say that not only now, but after the war is over we shall only be able to revert to a reasonable position if the nation has an abso-

lutely free hand. For, with prohibition for, say, six or nine months it would be impossible to return to the present situation and to restore to the liquor traffic its monopoly on the old basis. On all these grounds it is urged that we must deal with the question if we are to make a supreme effort to win victory. "We have got to raise the national efficiency and we have got to do it through some form of prohibition." When such a paper as "The Spectator" can take a line like this, Temperance workers will feel encouraged to prosecute their efforts and do their utmost to bring about a better state of affairs. There is no doubt that the whole of the United Kingdom has been raised on this matter of "the lure of drink," for, among other things, there has been an appeal made, signed by the Archbishops of Canterbury and York, Cardinal Bourne, and Sir J. Compton Rickett, President of the National Free Church Council. With such unity of desire and purpose it is impossible to doubt that the cause of temperance, which is the cause of religion and morality, will make vast strides during this war.

The Power of Imagination

In the April number of the Church Missionary Review, Canon Sterling, a Missionary from Palestine, gives an account of the recent experiences of the workers as they had to face the declaration of War by Turkey. One of the most serious experiences that fell to their lot was the circulation of telegraphic news, announcing most wonderful victories. Large posters, in the Arabic language, were put in prominent places in various towns attributing the outbreak of the war to English perfidy. The most wondrous tales of victories and the methods by which they were achieved were freely circulated. It is almost incredible in these days to think that even in Palestine the following should be believed:—

One Arabic paper described how a Zeppelin had visited Petrograd, and by means of a powerful magnet drawn up the Czar and taken him captive; then it proceeded to Paris and in like manner took up the President of the French Republic; and then proceeding to Buckingham Palace it caught up King George! Another report of a similar nature was that London was being bombarded from Antwerp by the big guns which had been sprung as a surprise upon the world. Paris at this time, too, was in the hands of the Germans, and a fleet of Zeppelins was about to raid London. The day that war was declared by Turkey "the German fleet sailed majestically through the English Channel." At another time it "remained intact" notwithstanding the great losses which the English fleet had suffered.

Canon Sterling adds that a comment made on these victories by a peasant deserves notice. He said he could not understand how the Germans were always victorious. "Mohammed, in his wars, did not always meet with victories: is the Kaiser greater than Mohammed?" It may take long, but we may be perfectly certain that "truth is mighty and prevails."

Evolution and Revelation

In the article referred to last week by Dr. Forsyth, one passage strikingly contrasts the evolutionary process of spiritual culture with the act of creation in the New Birth. The former begins by assuming that all man needs is the development of the spiritual forces inherent in his nature. The other starts from the fact of spiritual death and moral powerlessness, and regards salvation as an act of grace which

comes from God. The doctrine of spiritual evolution assumes a spiritual nature in man on the ground that all are children of God in a natural fatherhood; but the Gospel of Grace rests on a spiritual miracle, a turning from death unto life, an acceptance of Grace by which we become sons of God. This distinction is rightly regarded as "the great watershed" between a rationalized theology and saving truth. One preaches a theory of evolution and the other a Gospel of converting power. "If any man be in Christ he is a new creation." Any preaching that is worthy of the name will never be satisfactory unless it commences with "ye must be born again."

Hereford and Zanzibar

The Bishop of Hereford has replied to the excommunication pronounced by the Bishop of Zanzibar and the following extracts from his letter are worthy of special notice:—

I regret the pain it must have caused you to adopt the course you have felt it your duty to adopt, and I freely acknowledge the excellence of your motives, and this leads me to regret all the more your lack of Christian sympathy, your apparent inability even to understand the position of those from whom you differ, and your misguided conception of your own position and of your duty.

For one Bishop to take upon himself to excommunicate another Bishop on his own sole authority because of an alleged misuse of the patronage in his diocese is a proceeding which it is not easy to justify, and which certainly does not tend to edification. And I must confess to some surprise that your natural modesty did not suggest to you that if public action was called for it should have been left to the proper authority.

Thus I may venture to say, as an old man to a younger, that although acting no doubt in all sincerity, and from the highest motives, you have been led to take too much upon you.

Nothing could be more appropriate than these words, and even those who sympathize with the Bishop of Zanzibar's ecclesiastical position cannot help recognizing his great error in judgment. Well may the Bishop of Hereford speak of his "lack of Christian sympathy" and "apparent inability even to understand the position of those from whom" he differs. Of course, to use a well-known phrase, no one is a penny the worse for this excommunication, except the one who has pronounced it. As is often the case, the alleged "heretic" has shown the true Christian spirit, while the self-styled champion of orthodoxy has manifested a censoriousness which is unfortunately only too apt to be associated with such a position. The idea of one diocese being in schism in relation to another is manifestly absurd, and the Bishop of Hereford is undoubtedly right in saying that the Bishop of Zanzibar has been "led to take too much upon himself." But it is the absence of what Dr. Percival has called "natural modesty" that, in great measure, has led to this unhappy exhibition, the net result of which will only be to cause the judicious to grieve and to make the English Church, or that part of it associated with the Bishop of Zanzibar, ridiculous in the eyes of men. But some good may be done if only people are led to see that the differences between Hereford and Zanzibar are too serious to be tolerated much longer.

Our New Army

The new army is decidedly an unprofessional army, for new drafts have been recruited in large measure from different social classes. A

Bishop tells of two young officers reading for Holy Orders who have engaged a private in their regiment to give them tuition in Greek. And a young Scotsman has put in his kit a Hebrew book for use at odd moments. All this shows something of the material of which our new army is composed, and there is no doubt that these conditions will revolutionize the traditional British notion of what an army should be. Hitherto the British Army has been officered from one extreme of society and recruited from the other extreme. But the new army officer is mainly middle-class. Already people are speculating what the reaction of the new thing will be upon society. It is a matter about which none can dogmatize, but the results for the men, for the army and for the nation will assuredly be good.

Do The Right

One of the bravest Generals in the Indian Mutiny used to say, "Do the right and scorn the consequences." Henry Clay, the great American statesman, once, in conversation with a friend, indicated a political scheme he intended to adopt. His friend, on hearing it, said, "It will ruin your prospects for the Presidency." "Is it right?" answered Clay. "Yes, undoubtedly right," said his friend. "Then," responded Clay, "I would rather be right than be President." The brave man will choose the right path, and then stick to it in spite of all opposition. This is the only way to be happy. Pilate was ruined by his indecision.

The Ascension

The New Testament regards the Ascension with its complementary truths of the session and intercession of Christ as the culmination of His redemptive work. Our Lord Himself said to His disciples: "It is expedient for you that I go away," and in this "expediency" there is something which has been very largely neglected by the Church. It is doubtless due to the fact that Ascension Day is a weekday festival instead of a Sunday one that its observance has been very insignificant compared with that of Easter Day, and yet perhaps this is not the entire explanation of the comparative neglect of the festival of the Ascension and its profound meaning. In the fourth Gospel there are at least twelve clear references to it. In the Epistle to the Hebrews no reference to the resurrection is found except in the concluding doxology. Then, too, we see what it meant to our Lord Himself in St. Luke ix. 51 and Acts ii. 33. It was at the Ascension that our Lord entered upon His work as Priest and King, and this is why the doctrinal position of the Epistle to the Hebrews centres in the fact of the Ascension in relation to our Lord's priesthood.

But it also meant much to the disciples as well, for the "expediency" applied to them as to our Lord. (a) It brought to them a deeper peace. Christ's Ascension was the culmination of His earthly life and work and gave purpose and reason to all the rest. While the removal of the guilt of sin was associated with His Death, the destruction of the power of sin with His Resurrection, the removal of the separation caused by sin was associated with His Ascension, and herein lies the force of the Apostle's word: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God" (Rom. viii. 34). Thus in the assurance that "He Himself is the propitiation for our sins" (I. John ii. 2) the conscience and heart find rest. Christ's righteousness has been accepted, His position is assured, and now access is possible to all believers. (b) It elicited a stronger faith. There was a great

work to be done and one that needed much confidence and boldness. Only the thought of a victorious Master could make victorious disciples. As long as His life was incomplete or one of suffering only their life would lack inspiration. But the Ascension was the pledge of a victorious result (Heb. iv. 14), and the disciples were therefore to "hold fast their confession," for whatever struggle they might have it was certain to end in victory (II. Tim. ii. 12). (c) It led into a larger work. During the earthly life of Christ His work was local only, but after He had been received to heaven He could not be limited to Judaea or Galilee. The word was "Go ye into all the world," and in the Ascension of their Master the disciples would be elevated above narrowness and pettiness as they contemplated the purpose of worldwide evangelization. (d) It gave a clearer hope. They doubtless had the usual Jewish ideas of salvation, but it was their Master's presence there that made it real to them. At once human and Divine He had told them that He was going to prepare a place for them (John xiv. 2, 3). He went there as Forerunner and Pledge, and told them to rejoice because He was going to the Father (John xiv. 28). His word for them was an inspiration, "Because I live ye shall live also." (e) It provided a greater power. On earth their Master was necessarily limited and circumscribed, but at the right hand of God authority and power were His, and the disciples could therefore depend upon His presence and grace in all the work which He was sending them to do (Mark xvi. 20). This was the meaning of His own word, "Greater works than these shall he do; because I go unto My Father" (John xiv. 12), and so when the Comforter came they were enabled to accomplish tasks which even the Lord on earth was unable to do. His presence and power led to the accomplishment of spiritual results of marvellous extent and influence (John vii. 37-39; xvi. 7; Acts ii. 33; Eph. iv. 8). Thus, the Ascension was to the disciples at once a cause of joy (Luke xxiv. 52; John xiv. 28), the secret of fellowship (John xvi. 16; xx. 17), and the standard of life (Col. iii. 1).

All this carries with it two personal, practical truths. The one is concerned with our spiritual position. Every believer is already seated in heavenly places with Christ (Eph. ii. 6). This is a fact to be accepted, appropriated, applied and appreciated. The other truth is concerned with our spiritual condition. The Ascension is to be the pattern, as it is the power, of our daily life. In the words of the Collect, we are to ascend in heart and mind to Christ above and with Him continually to dwell.

SONNIE'S PRAYER

Listen, Saviour, while I pray
For my daddie, far away;
Gone—as mother says—to fight
For our Country, King and Right;
Shield my daddie, Saviour, shield
On the distant battle-field.

When the shells are falling near,
Wounding, killing—front and rear;
When his trench is bullet-swept,
Safely may he then be kept;
Shield my daddie, Saviour, shield
On the distant battle-field.

Take away my mother's fear,
Bid her dry each big warm tear;
Thou cans't guard him to the end,
And from ev'ry foe defend;
Shield my daddie, Saviour, shield
On the distant battle-field.

Answer, Saviour, while I pray
For my daddie, far away;
Grant us vict'ry, send us peace,
Let this cruel war-time cease;
Until then my daddie shield
On the distant battle-field.

W. H. BIRD.

THE ETERNAL GOAL

By the Rev. E. A. Burroughs, M.A., Fellow of Hertford College, Oxford

(In the "Times" for March 4 and April 6 two letters appeared under the above heading, which have created a deep impression all over England. We insert the second of these because of its important message to us all).

SIR,—In a letter for which you were good enough to find room on March 4 I ventured to ask attention to the spiritual side of the present situation, and hinted (perhaps unwisely) at a possible future attempt to follow up a merely critical retrospect with something more constructive. A large number of all too kindly correspondents have since written to hold me to my word. And along with their pressure, which it would be hard to resist, there is another form of pressure in the fact that the same central question, which I then tried to ask, seems in varying forms to underlie several important communications and articles which you have since published. I need not trouble you with instances. The main point is that, though the supremacy of the spiritual issues is nearly always allowed, there is a tendency to "wobble in the application" (like the sermon in the story) when it comes to discussing remedies.

There is, in other words, a persistent vein of scepticism in all our faith, which is enough to rob it of its efficacy and reward. But we claim that there is a Fact which is the crucial factor in the present situation. We know that the vast majority of men passively feel the same; there is, in other words, in their scheme of existence a modest place and a shadowy meaning for God. But, in most of them, the belief falls short of dynamic value, it hardly issues in outward life. And yet if God exists, however we may conceive of Him, then the Fact of God is the determining factor not only in this but in every situation. That it should be so is part of what "God" means.

And so my first appeal would be for the grace of consistency—that hardest of graces for Britons to acquire. For most of us the thought that the spiritual is the real and the permanent, while "the things which are seen are but for a time," is the one thing that seems to make life possible. If materialism be the true explanation of things, our world is committing suicide while temporarily insane; and what keeps us from doing likewise? Far more of us than know it are "living by faith," "enduring as seeing" that which "is invisible." If 19th-century materialism were not already dead, the war would certainly have killed it. And yet with most of us the faith which supports us in secret is kept for secret use. In social life, in any form of combination or organization, our creed is for the most part, "materialism as usual."

What, then, shall help us to be consistent "spiritualists"? I would suggest, a clearer view of what "the spiritual" means. For too many it has become a function—an interesting function—of our material nature. That is the net effect of the prevailing pantheistic modes of thought, the modern tendency to discuss spiritual facts entirely from their human side, as materials for psychology rather than evidence for theology. Because there may be a psychological explanation of such a fact as (say) "conversion" it does not follow that there is no theological cause. Theappings of the wireless "receiver" may no doubt be explained as due to electrical disturbances in the immediate neighbourhood of the ship's mast; but that is not the whole explanation, nor the significant part of it.

I plead, therefore, that for "the spiritual factor" in our present situation we should boldly substitute the conception of a personal God, and act

accordingly. After all, personality is the highest category in modern thinking, and only from a source higher than ourselves can our highest needs be satisfied. Why, then, be so chary of acting as if such a Person existed?

Here, let us confess, we have to learn from our enemies. We may not approve their conception of God, nor like their ways of expressing their trust in Him. But the fact remains that in Germany the churches are full while here they are—well, also "as usual." And the Kaiser's recognitions of God are perhaps a thing which our Press and politicians might occasionally imitate instead of deriding. If we think God in any way counts in the war, we might at least not seem to wish to forget it.

But we shall need to go farther if we are to get the maximum of motive-power out of our faith; for it is this, as we all agree, that is needed. And here (though I know the Press is not the pulpit) I am compelled to take up definitely

us these sad days—but in the spirit of a Paul, who realized that in "the sharing of His sufferings" lay the way to sharing also His divine power.

"Measure thy life by loss and not by gain, Not by the wine drunk, but the wine poured forth; For Love's strength standeth in Love's sacrifice, And he who suffers most has most to give."

And then there comes the question, How to give it—how to take up that cross? It is, I know, only now that I am touching strictly practical ground; but, though many thoughts occur, I dare not crave further space for more than one.

Could the believing part of the nation (which, I imagine, is a far larger part than that identified with any form of organized religion) face a further *volte-face* and surrender its cherished reserve about spiritual things? Of course it is desperately difficult; but so is crucifixion in any form. Meanwhile "there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." From that poverty we do suffer. And it is "if thou shalt confess with thy mouth" as well as "believe in thy heart" that "thou shalt be saved."

Trouble has been bringing many of us nearer to one another, and showing us how alike we all are in the deepest things. And to be able to talk a little about them has brought to many reserved people, a great enrichment of life. We have felt at work in us the process which St. Paul

calls "the mutual building of each into each." That way, we all recognize, lies the true path of human progress, whether we think of the Eternal Goal at the end of it as "the Brotherhood of Man" or "the building up of the Body of Christ." Could we not be more consistent here also, and more often, and as a duty, give one another the benefit of our faith as well as of our doubts? True corporate life and feeling, whether inside or outside what we call "the Churches," can only be built on the freest interchange of personality between individuals, deliberately surrendering their right to spiritual isolation, and admitting to one another their common indebtedness and devotion to the common source of their spiritual life.

A man needs, of course, to be sure of his ground before he makes an open stand upon it, or asks his neighbours to join him there. And it is this, perhaps, more than anything which makes us believers in "the spiritual" so reluctant to show ourselves. Yet according to our faith—our demands upon ourselves, our neighbours, and our God—it shall be unto us. Only by coming out into the open shall we discover the strength of our own forces and of the position they have to defend. The opposing "majority," which so many of us now make way before, or even reluctantly swell, will prove to have been largely composed of other equally unwilling followers who failed of a better lead. And once more faith, after its manner, will have removed a mountain and made the walls of Jericho to fall down flat.

And to that end what can we of the rank and file contribute? Strange as it may seem, not "a following," but "leadership." In this cause, as in that of the nation, too many are serving in the ranks who are sorely needed to hold commissions. The clergy meanwhile talk about (and tend to discourage) "the priesthood of the laity"; the laity wait for the clergy to give them a lead. And all the time every man in Christ is by rights "a man under authority, having soldiers under him"; and the *raison d'etre* of a Christian is to be a leader of men. Every one of us, however humble, is called to give a lead in his own surroundings. In family and business life, in the small problems of personal action, in the casual intercourse of the street or the train, the spiritual man will find abundant opportunity of disclosing his own standards, his own perspective, and making others conscious of the light by which he lives. Only he must sub-

Summer School, Bishop's College



The Canadian Churchman.

LENNOXVILLE, P.Q., JUNE 21-26.

Christian ground; not because I am "officially" a Christian, but because I know no other way of getting forward.

The greatest force we know of is love: and

"Many a one hath virtues manifold, Who had been nought if love had never been,—"

uninspiring though we may think the objects of his affection. I take it that the first function of Christianity is to present God Himself as the most natural, most-accessible, and most inspiring object of human love; and that from a man's realization of God as such, in Christ, flows the motive-power that regenerates him. And this is the motive-power we need.

A correspondent last September quoted in your columns these words of Heine:—

"Christianity—and this is its chief merit—has in some degree softened, but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters . . . will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then Thor, with his giant's hammer, will at last spring up, and shatter to bits the Gothic cathedrals."

We seem to be watching the fulfilment of that prophecy; yet, for some of us, that "taming talisman" has a future as well as a past. It is for us to restore its lessened efficacy and secure it that future by taking it up in the present ourselves; not as Simon of Cyrene, "compelled to bear His cross"—there are many Simons round

1915.
ded much
thought of
victorious
incomplete
would lack
the pledge
, and the
fast their
they might
(II. Tim.
c. During
was local
to heaven
or Galilee
world," and
e disciples
and petti-
e of world-
a clearer
ual Jewish
r Master's
them. At
them that
them (John
runner and
eause He
xiv. 28).
tion, "Be-
" (e) It
earth their
d circum-
l of God
he disciples
esence and
as sending
; was the
ater works
o unto My
n the Com-
accomplish
h was un-
wer led to
results of
(John vii.
8). Thus,
at once a
n xiv. 28),
5; xx. 17),
d, practical
ur spiritual
7 seated in
l. 6). This
ed, applied
; concerned
scension is
er, of our
ect, we are
rist above

ER

at
ight;
ield

ear,
rear;
ept,
ield

ar;
end,
ield

y
ce,
;

H. BIRD.

due his horror of "giving himself away": to do so is half the battle of leadership.

"Pour forth and bravely do your part,
O knights of the unshielded heart!
Forth and for ever forward!—out
From prudent turret and redoubt!"

And if it be a question of when to begin, what moment better than the present, when Passiontide and Easter have come to the world with a

force they cannot have had within the memory of man? That God could and did die, that Man can and will live again—these thoughts, for millions, have come down from the clouds of theology to be a crucial part of their armour in the battle of life. It only remains to live as believers in these first principles, focusing, as the Easter Epistle teaches us to do, the threefold light of Good Friday, Easter and the Ascension on to the common concerns of daily life.

A WINTER VISIT IN THE YUKON

BY THE REV. C. SWANSON, B.A.

ONE of the present out-stations of the Little Salmon Mission is Ross River. Here there are two stores, supplying the needs of about two hundred Indians and twenty white men. The Ross flows into the Pelly about 275 miles above the junction of the Pelly and Yukon Rivers. The visit to the Ross is made in summer up the Pelly; in winter the shortest way is across country from Little Salmon, following roughly the line of the Little Salmon River. It is a portage of about 15 miles from the headwaters of the Little Salmon to the Pelly, and then it is about 40 miles to the Ross.

I visited the Indians of the Ross last summer, going up in the steamer Kluhane, returning, after a stay of some three weeks, by canoe. On that occasion I went as a missionary to the Indians. Practically all the Indian Missions suffer in the same respect. The Indians only come in to the posts at certain seasons of the year for supplies, and then go off hunting and trapping. Generally they come in in the Spring, the Fall and at Christmas. They may come at other times, but one may be certain that if he arrives at a post at any of these seasons, he will find Indians there. In my own case, the difficulty is that at each of the above seasons, the Indians are in at Little Salmon, which is my headquarters, and it is impossible to be in more than one place at one time. I knew then that if I went across to the Ross at this time of the year—namely in February, the chances of my finding any number of Indians at the post were small. However, it is very hard to get across in the late spring, as the trails are bad, and the work is so hard on the dogs that one is liable to be compelled to stay there until the rivers open in May. I went then to visit the white men.

There are about twenty of them, engaged mostly in trapping and prospecting. There are two steamboats which go up the river in the summer, making perhaps two trips. For the rest of the year they are quite cut off from the world. I think that a better hearted set of men does not exist. They will do anything for the Indians, such as making sawpits, planning boats or making them. In case of death when there are no other Indians round, the white men will get together and make a coffin and dig the grave.

I started from Little Salmon with two Indians, Jimmy and Kugin. The former was going all the way with me, and Kugin was going to his father's camp about half way to the Pelly. It was quite an exciting start. There were three dog teams, two of four, and one, my own, of three. All the dogs were profusely decorated with bells. At last the loads were lashed on, and we were off. What shouting and cracking of whips, and barking! What a jumble of dogs, as when once under way, the leader would stop, and the others all pile up on top of him, needing several minutes to find out whether this collar belongs to the trace which is tied so lovingly round Nigger's two front legs! Soon we are on the Little Salmon River, and the dogs have decided to be good, so go along at the regular Yukon jog trot, at about four miles an hour. The trail is rather soft, as the sun at this time of the year has quite a deal of power, and thus the toboggans pull rather hard, but we have all the day before us, and the next day, and as many more as we need. We stop for the noonday cup of tea, and in a moment axes are busy, and soon a small carpet of spruce bough is made, and a fine fire crackling in front of it. We give the dogs a little piece of dried meat, and are soon under way again. As night draws on, we look out for a suitable location for the evening camp. The requirements are simple. Plenty of small trees to furnish brush, and plenty of dry wood to make the fire with. Axes are out again, three walls are thrown up of small spruce trees and boughs, a thick carpet is made, and the fire built on the open side of the camp. Four sticks are pushed into the snow at the back of the camp, resting on the back wall, and over these a piece of canvas, which acts as a tobog-

gan sheet in the daytime, is thrown. It is surprising what a comfortable camp this "Siwash leanto" makes. On the far side of the fire a big tree is felled, the brush cut off it to make bedding for the dogs, and then they are all tied up to it for the night. Our evening meal, which consists of fried moosemeat and beans, is soon cooked, and then we sit talking until it is time to turn in.

These are spring days, which means that the days are warm, and the nights cold. Our first night out proves no exception to the rule, but a good ground-hog skin robe enables me to laugh at the cold. One of the Indians is not so fortunate, and about three in the morning, I hear him get up and revive the fire. It is not often that the white man can freeze out an Indian! We are all up betimes in the morning, and make an early start. At this time of the year, it is the only way to travel, as during the heat of the day, the trail becomes so soft, that the dogs will sink in, and the toboggan sticks. As a general rule, we travel in the early hours of the morning, and camp for a couple of hours in the middle of the day. The second day of our trip saw us on Little Salmon Lake. This is a beautiful spot, surrounded by mountains and hills to the very water's edge. It is about 30 miles long, and makes a good resting place for the wearied traveller, as on its flat surface he can ride his load, thus resting and moving at the same time. On the lake we saw fresh snowshoe tracks, and soon after saw an Indian coming across. It turned out that he had wounded a moose the day before, and had been following its tracks. We went with him to his tent, where he regaled us with moosemeat and tea. We bought some meat from him for dogfeed. From this time on, our dogs lived on the wealth of the land, as we were able to obtain meat enough for the rest of the journey. A dog will work fairly well on boiled rice and tallow, but he will only do his best on meat. An average meal for my big dogs was about six pounds of meat—nearly enough to last me a week! We fed them once a day at the end of the day, as it said that to feed them during the day makes them lazy.

We camped that night on the banks of the Little Salmon Creek, which flows into the lake. Little Salmon River flows out of it. There was a cache of dried meat here. It was a very substantial structure, being a small cabin standing on four poles about four feet from the ground. The "roof" consisted of about 50 fair-sized poles resting on the end walls. The only way of getting into the cache was to remove all these poles. These precautions have to be taken as the wolverine will easily destroy anything less substantial. In some cases he will even eat through walls built of eight inch logs. After about three hours on the trail next morning, we reached a camp of about 25 Indians, and stayed there for a day. Here we left one of the Indians, and Jimmy and I went on next day. We were now beginning to enter the low foothills of the Pelly mountains, which form the portage between Little Salmon Creek and the Pelly River. In the distance the great mountains rose stately and beautiful, and between two peaks we could occasionally discern the lower hills at the back of the post at the Ross. The creek now began to assume the character of a canyon, which in this country at this time of the year, means that the traveller has to be on the lookout for glacier ice and overflows of water on the ice. This canyon was no exception to the rule. We tried to avoid the water by breaking a trail through the surrounding brush, but although we did miss some water, in the end we got wetter than if we had kept straight on. The edge of the island on which we were making the new trail was flooded. Our own attention was fully taken up with the toboggan; when we reached the edge, down went the toboggan into the water, and of course, as is the case at times like these, the leading dog took it into his head to balk. By the time we were clear of the water

in this place, we were both wet through up to the knees. We were very glad to be on "terra firma" again, particularly as we knew that next morning ought to see us on the Pelly, entering on the last stage of our journey. We made camp that night on the portage, after a pretty hard day. The last few miles consisted solely of hills. We climbed one, only to go down on the other side, in order to climb another. Very early next day we were off, and reached the Pelly at half-past nine. The last hill on the portage is almost perpendicular, and in order to negotiate it, we wedged brush under the toboggan, in this way we went down quite slowly.

Now our troubles began. Two white men had been down the river, but that had been over a week before, and the Pelly being wide, the trail had drifted in, until there was no sign of it. To make matters worse, it began to blow and snow anew; it was two very weary men who finally made camp that night, in the midst of a thick clump of spruce. We cheered up considerably, however, when we noticed that the wind had fallen, and that with it, the clouds had all passed over. The next day broke fine and bright, and we plugged on our way, snowshoeing. At this time, Jimmy was cheering himself with the reflection that possibly we should meet a trail of the Mackenzie River Indians at the Orcharay River. I did not pay much attention to this, as he had been looking for that trail all the previous day. Judge of my surprise and joy, when, on rounding a bend in the river, I saw Jimmy calmly sitting on his toboggan, lighting his pipe, with a broad smile on his dusky countenance. "Good trail," he cried, "no more snowshoe." With a whoop, which must have been heard at the Ross, I urged on the dogs, and soon was beside Jimmy, thanking God that He had given us this favour when it was most acceptable. We celebrated the occasion by a cup of tea and a good rest, and then hurried on. Soon we reached the cabin of a white man, named Van Gorder, and saw that he had only recently left the place, as the water in the bottom of a bucket outside was still unfrozen. As soon as the dogs smelt this new trail, they went off with renewed vigour, seeming to know that their destination was almost in sight. We at last reached the Ross at half-past five, being welcomed by five white men at the store.

"What is the war news?" was the first question when greetings were over. Thus, the inner man being fed, I had to sit in the most comfortable chair, and think of all the news that I had heard since last September, which was the last time that they had heard anything at all about the war. We talked war until the "wee sma'" hours of the morning. Next morning I went on up the Pelly to Hoole Canyon, to see a man and his wife named Enevoldsen. We found them very short of supplies, and decided to go out hunting on the following Monday. We spent two days in this way, but were unsuccessful. The country was full of wolves, and they seemed to have driven all the moose out of the place. I went back to the Ross shortly afterwards, where we again hunted, and were able this time to get a three-year-old bull, which relieved the food situation to a very great extent. In this connection it is interesting to note the enormous amount of meat which must be consumed in this part of the country. In addition to the human demand for it, which is in itself not small, the dogs are fed upon it. There were 13 dogs at the post while I was there, and they needed two large quarters of moose per night. They ate 250 pounds of meat in four days. I was credibly informed that a camp of seven families of Mackenzie Indians in one winter, used over 1,500 moose, without wasting any. While I was at the post some Liard Post Indians came in, all of whom I had met the previous summer; five of the Mackenzies also came in, but I was very sorry that the native catechist, James Pelisse, did not come. I saw his brother James carrying on his good work among the Indians in this part of the country. I also met a few Pellies. We had a service on the one Sunday that I was there.

There has been a good deal of sickness among all the Indians round this part of the country. I think that they are constitutionally tubercular, and that as soon as any organ gets a little run down, this dread disease sets in. Among the Little Salmon Indians, I know only one family which seems to be free from it. The Selkirks are similarly troubled. On the Pelly last year the prevalent disease was a kind of convulsion which would seize the sufferer who was before in apparently perfect health, and would leave him in a state of coma, with a few periods of full consciousness, and finally resulted in death. It did not seem to be real epilepsy. I have been wondering whether it might not have been some

(Continued on Page 300.)

MODERN WARFARE—A PARALLEL

By the Rt. Rev. J. J. WILLIS, D.D.
BISHOP OF UGANDA.

SOLDIERING was to St. Paul always an attractive and most suggestive theme. It supplied him with some of his finest illustrations. The discipline, endurance, and devotion of the Roman soldiers were to him a constant incentive in his own Christian warfare. His charge to Timothy to "fight the good fight of faith" forms the text of one of our most inspiring hymns. Almost his last words at the end of the long-drawn struggle are a pæan of victory: "I have fought the good fight" (2 Tim. 4:7). To the last his ideal was the true soldier. Had Paul lived in the days of modern warfare he might have found a parallel between the outward conflict of souls closer than anything that he had known. It is remarkable that as warfare evolves and develops it tends to approximate more and more to that inward struggle from which no one of us can ever hope to be exempt.

ON A HIGHER PLANE.

Modern warfare moves on a higher plane. Not only in this latest and titanic struggle are the numbers vaster than have ever before been engaged, but the whole type of fighting is of a higher order. It is a contest not only between force and force, but between brain and brain. Generalship, strategy, organization, equipment count for more than numbers, or even courage and dash. The highest qualities of thought and nerve are demanded, and the issue is decided less in the clash of arms than in the cool brain that directs the tremendous forces that obey it. In this latest highest development of warfare, as in that even more momentous spiritual struggle, the forces that count for most are within.

THE FOE INVISIBLE.

And the foe is, for the most part, invisible. Very different are the days of modern battles from those of our ancestors. Steadily as the power and precision of weapons have increased, the distance between army and army, fleet and fleet, has widened. Even modern warfare has its moments of wild and furious excitement, when men look one another in the face, and embrace in a death struggle; but far more often the foe remains unseen; men retire from the firing-line having seen nothing; gunners fire at unseen objects, dependent on telephone and signal for their direction. Yet all around them crash the shells from the invisible marksmen in the enemy's lines. It is this thought of fighting a foe who cannot even have been seen which gives to modern warfare its peculiar power. Instinctively we are reminded of St. Paul's description of his own stern struggle with an invisible enemy. "For our wrestling is not against flesh and blood, but against the principalities, against the power, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:10.)

INDIVIDUAL INITIATIVE.

Modern warfare, again, calls for individual initiative in a sense that ancient battles did not. More and more the tendency is to throw the weight of responsibility on the individual soldier. The line is so long drawn, the distance between man and man is of necessity so great, that each has perforce to act for himself. No longer "shoulder to shoulder," in the familiar block formation, but in wide extended order the line moves forward. To all the other horrors of war is added the terror of isolation, and each man in the darkness feels himself to be—even while he knows that he is not—alone. In this the modern battle finds its exact counterpart in the spiritual struggle, when each man alone, in the solitude of his own heart, must face for himself his own temptation.

DEMAND FOR ENDURANCE.

Once again, modern warfare brings with it an altogether new demand for endurance. Other battles have been fought stubbornly; other wars have been long drawn out; but never before has a single battle, without intermission, raged day and night for weeks. The physical and mental strain is overwhelming, and none but highly disciplined troops in the finest condition could stand that sustained strain. And what shall we say to the Christian soldier, called to a conflict which can only end with death, stern, exacting, unceasing? What wonder if many grow weary of a struggle that never seems to end, and some much easier way of escape, forgetting the honour of the "exceeding great reward?"

THE RELATION OF NATIONS.

Perhaps nothing has been more clearly brought out in the whole history of this war than the intimate connection between one nation and all others. Allied or independent, close at hand or far distant, one nation after another has been irresistibly drawn into the vortex. Every continent

fore witnessed, and which we trust will never again be seen as long as time lasts. It is at once a spectacle appalling and sublime; a vision of savagery and unspeakable suffering, and yet devotion and splendid heroism, calling forth our deepest admiration. Thus the world fights, counting no sacrifice too great in what is to it a sacred cause. And shall the Church of Christ do less? Send forth its tens while the nation sends forth its thousands? Give with a niggard hand while in a lesser cause so many have sacrificed their all? Shall not rather the spectacle of a world in arms call forth in us as the vision of the Roman soldier called forth in St. Paul, a silent determination that henceforth we will not be found wanting, whenever and from whatever quarter the call to sacrifice or to service may come. So help us, God.

SUMMER SCHOOLS

THE M.S.C.C., the Prayer and Study Union, and Sunday School Commission have arranged Summer Schools to be held at Lennoxville, P.Q.; Belleville, Ont., and St. Catharines, Ont. Particulars given elsewhere in this issue. Among other features the programme will include:—

I. Study Classes:

1. Mission Study: The General Subject of Study in these classes will be "Missionary Biography."

The lives of the following missionaries will be studied: Henry Martyn, Bishop Patteson, Samuel Marsden, William Johnson, Allen Gardiner.

A special text book is being prepared, but intending delegates are advised to gather as much information as possible about the lives of these men.

2. Teacher Training:

Two courses in Teacher Training will be provided, a general course for those who have had little previous training, and a special course for those who have been in attendance at the Summer Schools for, at least, two years, or who have taken the First Standard Training Course of the Commission or its equivalent. No text book in the General Course is prescribed, but the Special Course is based upon "The Point of Contact in Teaching," by Patterson Du Bois, the price of which is 45 cents, postpaid.

II. Courses of Lectures:

1. Bible Study.
2. Church History.

III. Conferences.

IV. Open-Air Talks of a Devotional Character.

V. General Addresses.

WHO SHOULD ATTEND.

1. Clergy. 2. Missionary Workers. 3. Sunday School Teachers and Officers. 4. Members of the various Church organizations whose interests are related to the Missionary and Teaching Work of the Church, e.g.: Brotherhood of St. Andrew, Daughters of the King, Anglican Young People's Association, and Church Men's Society. The following are among those who are expected to be present: Bishop of Toronto, Bishop of Niagara, Bishop of Kingston, Bishop of Montreal, Bishop of Quebec, Rev. Dr. Rexford, Rev. Dr. Boyle, Rev. Canon Owen, Rev. Dr. Waller, Rev. J. J. Willis. So many have already been booked to attend that you should register early as accommodation is limited.

We have a more or less true ideal of what our own human life ought to be—of what opportunities we ought to have for the development of our faculties—of what home and school and college, youth and married life and old age, work and rest, ought to mean for ourselves and our families. We are to be as truly zealous and active for other classes or other individuals as we are for our own class or our own family or ourselves.—Charles Gore.

Summer School, St. Agnes' School



The Canadian Churchman.

BELLEVILLE, ONT., JUNE 28-JULY 3

has furnished its contingent to the line of the Allies. And the movement of any part of that long line has its effect on the unit. No regiment can leave its appointed post without exposing troops on either side to attack and possibly to disaster.

Not otherwise is it in the great spiritual conflict which St. Paul had ever in view: "None of us liveth unto himself." Every community, every individual, is responsible for holding that ground which has been assigned, and to leave it is to expose another to inevitable danger. Especially have we in Africa a responsibility towards those around us, members of a weaker race, who look to us for support and guidance in a struggle which falls not less on them than ourselves.

THE DEMAND FOR SACRIFICE.

Lastly, the modern war demands sacrifice. It is, as compared with ancient warfare, infinitely more expensive. The drain on human life is greater: the strain is far more intense. No nation that is not prepared to sacrifice itself can hope to win through. Germany was prepared to sacrifice her manhood to the military ideal: she believed that we were not; and, therefore, she counted expectantly on gaining the great reward of sacrifice. Happily for us as a nation and as an Empire we have proved ourselves willing to pay the price of victory; for in no other way might we hope to win it.

Christian warfare demands, and always will demand, sacrifice. The habit of choosing the easier path, in matters of religion, shrinking back whenever the call comes to "endure hardness," is fatal to all hope of success. The world to-day is standing spellbound before a spectacle never be-

Prophecy and the Signs of the Times

THE Rev. Canon Howitt gave two most helpful addresses in the Church of the Epiphany, Parkdale, on May 9th. In the morning he spoke on "Missions and the Lord's Return," from Matt. 20:1-16. He showed how the coming of Christ for his Church was dependent upon the completion of the Missionary Commission. This is an eclectic age. God is taking "out of the Gentiles a people for His name." The world is now "waiting for the manifestation of the Sons of God." When the Bride is ready the Bridegroom will appear. This hangs upon the completion of the missionary work. When the last soul has been added to the mystical body of Christ, the Lord will appear. Hence the need of watching, witnessing and working. He then spoke of the Missionary Problem. What is it? There are at present about 500 millions of nominal Christians in the world; about 1,000 millions of heathen who have not yet had a fair chance of receiving the Gospel. How shall the 500 millions preach the Gospel to the 1,000 millions? Canon Howitt pointed out that it must be done in the present generation (33 years), if done at all. For two reasons: first, in 33 years the present generation of Christians will have passed away, and, second, in 33 years the present generation of the heathen will have gone. Hence the missionary slogan, "The Gospel for the world in this generation." He then asked, How has the work been done? He then explained the parable of the labourers in the vineyard. There were four classes, according to the hours of starting. One class started with the day, another at the third hour, another at the sixth and ninth hours, and the fourth at the eleventh. Canon Howitt's interpretation was that the first represented the Jews, the early morning workers; the second, the Jewish-Christian Church (third hour of the day); the third, the Gentile-Christian Church (the sixth and ninth hour), and the fourth, the present day Church of Christ (the eleventh hour). The last call is sounding to-day. It is the urgency cry, the day of great distress and of great opportunity. He then spoke of the signs of missionary revival in the Church to-day; the work of the men, the work of the women, and the work of the children, the Laymen's Missionary Movement, the Woman's Auxiliary, the Young People's Missionary Movement, etc. The call for eleventh hour workers is being heard and responded to to-day.

In the evening Canon Howitt spoke on "The Signs of the Times," from Luke 21:25-33. The awful events of the past fortnight, resulting in the loss of so many brave men in Flanders, followed by the inhuman destruction of the "Lusitania," gave special emphasis to the words of the text, "Men's hearts failing them for fear and for looking after those things which are coming on the earth." He divided his subject as follows:—First, "Behold the Fig Tree." Canon Howitt pointed out the striking fact that God had represented His chosen people under three trees. From Moses to Christ as the Vine (Isa. 5:1-7); from the first to the second Advent as the Fig Tree (Matt. 21:15-19); when Christ comes as the Olive Tree (Rom. 11:15-27). We are, therefore, invited to look at the present-day Israel, to study the Jews, to mark the wonderful things that are taking place in relation to God's ancient people. He then went on to describe some of these remarkable things—the return of the Jews to Palestine. In 1829 only 500 Jews in that land, now 100,000, 60,000 within the city of Jerusalem; the rapid development of the National Spirit among the Jews the world over; the collection of large sums of money to be used in their resettlement in the land; the removal out of the way of the last opposing obstacle, the Turk. Second, "Behold all the Trees." Here is a wider vision. Who are the trees? Canon Howitt said he believed it represented the Nations of the Prophetic Picture. The Bible was concerned with the old Roman Empire. According to prophecy all the territory occupied by the old Roman Empire would be again delimited. This meant two things: the usurpers of the territory must be cast out and the rightful owners gathered in. He then showed how this marvellous process is now going on. The Turks are being driven out. Premier Asquith at the Guild Hall, London, on November 9th, 1914, said, "Turkey, by her declaration of war, has rung the death-knell of the Ottoman dominion not only in Europe, but in Asia." The fleets of the Allies are now bombarding Constantinople. And the rightful owners are coming back. Algiers came back in 1864, Morocco in 1911, Tripoli in 1912, Egypt in 1914. Greece came to her own in 1822, and Rome in 1870. Even the tree Babylon is beginning to put forth leaves. And

soon Palestine will be inhabited by her own ancient people. Canon Howitt then referred to the promise which God gave to Abraham concerning the land, "from the River of Egypt unto the River Euphrates," a land sufficiently large to provide homes for the enlarged Israel that shall be gathered from the four quarters of the earth. Canon Howitt gave it as his opinion that Italy must come into the war as a part of the old Roman Empire, Palestine would be a Buffer State, and Constantinople would be internationalized and become the home centre of the great Eastern Church. At the end the speaker made a most touching and powerful appeal to all present to prepare for the coming of the Lord, to be spiritually ready to meet Him. To the members of His mystical body it will mean "summer," to all others dire distress, disaster and ruin.

The Churchwoman

ANNUAL MEETING OF THE W.A.

TORONTO.—The 29th meeting of the W.A. was held in St. Anne's Parish House on May 5th. At the opening session the Rev. D. F. Owen gave a devotional address, emphasizing the sacrifice that the war is teaching the world. Mrs. Sweeny welcomed the delegates. The reports were presented and showed progress. The total receipts for the year were \$24,609.14, an increase of \$876.70. The expenditure was \$19,365.12, as against \$15,725.01 of last year. The Dorcas department had sent out 386¼ bales, the contents of which cost \$7,552.54, while 147 outfits were supplied. On church, hospital and other furnishings \$1,712 had been spent. The total membership of the senior branches is 6,875, while there are 189 senior branches. The P.M.C. for work in Toronto diocese amounted to \$1,360.29. The literature department gave very satisfactory reports. Eighty branches have adopted some method of missionary study, while there were 69 entries for the missionary competitions, the prizes being

A WINTER VISIT IN THE YUKON.

(Continued from Page 298.)

sort of poisoning, as it only made its appearance with the canned goods which the steamboats brought up. But if this is so, why does it not affect the whites in the same way? One feels so helpless in the face of such sickness. The day before I arrived, the storekeeper had just buried his Indian wife. She had left a young baby of three months, who was being fed by means of a bottle and condensed milk. The bottle was a catsup bottle, with a piece of coarse rubber tubing stuck through the cork. As practically all supplies are gone on the river, Mr. Field, the storekeeper, decided at the last minute to go back with me to Carmacks for two or more cases of milk. Think of that, a 400 mile journey at the worst time of the year, to get milk. And we in civilization grumble if ours is a little late in the morning.

Field and I left on Friday, the 12th of March. I had borrowed two more dogs, as Field had a very fast team, and I wanted to be able to keep up with him without trouble. We had a very good trip indeed, although the trail was becoming very soft during the day. The last few miles into Little Salmon were the worst that I had had on the whole journey. On one occasion we had to drive through 18 inches of water. We made the return trip in three days and a half, which is, I believe the record.

One might be tempted to ask, what was the use of the trip? Apart from the service, there was no "spiritual" work done. The answer to this, I believe is that all life is spiritual, and that if the trip did nothing else than to take the war news across to those men, it was justified. It shows them that the Church is not forgetful of their most common needs. It was not to the man that they were grateful, but to the "missionary," and they cannot think of the missionary without thinking of the Church, and thus of God. With these trappers, an act of interest in them will do far more than 50 sermons.

I cannot close this account without asking for the interest of the people of the Church in the work in this country. At the Ross there gather some 250 Indians, and about 20 white men. At present an occasional visit is all that can be given them. The only Missions that can do any permanent good are residential. A resident missionary and a small boarding school are urgently needed. Only the man and the money are not at hand. What shall our answer be?

won by St. James (Orillia), St. Matthew's Girls, St. Thomas' Y.W., St. Anne's Girls and Havelock, and an individual prize for the best paper was won by Miss Oakley, of St. Thomas' Y.W. There are 64 junior branches with a membership of 2,518, their receipts being \$1,551.02. Babies' branches number 900; contributions, \$390. The E.C.D.F. amounted to \$2,305 and was distributed as follows: \$1,656.50 to Canadian Missions; \$383.42 to foreign Missions; and \$265.08 to diocesan Missions. In Toronto diocese, during the year 52,814 copies of the "Letter Leaflet" have been distributed. At the General Board Meeting of last October, the United Thankoffering, amounting to \$20,619, was presented. Of this amount, \$3,500 was from the diocese of Toronto. Miss Guy and Mrs. Plumtre gave addresses, the former on the Jewish Mission, the latter on "Response to the Red Cross." The collection at the Girls' meeting amounted to \$135, and was given to buy organs (portable) for Missions in Honan, China and Qu'Appelle diocese, the balance to repair the church at Fort Simpson. The addresses at this meeting were given by Miss Thomas, India; Mrs. Baldwin, Japan; and by Mr. Rose. The Communion service in St. James' Cathedral was largely attended, the sermon being preached by the Right Rev. Bishop David Williams, D.D., Bishop of Huron. The open collection at this service was \$405.28, while \$179.58 was in the envelopes, making a total of \$584.86. At the afternoon sessions, Rev. Charles Shortt and Miss Lennox, of Japan, gave addresses and Miss Halson gave an account of her trip through the West. Mrs. Webster, the retiring diocesan treasurer, was presented with an address and a purse of gold by Mrs. Sweeny, on behalf of the Board. At the missionary meeting in the evening, the Bishop of Toronto presided. The Rev. W. H. Fry told of his attempt to carry the tidings of the Gospel to the Blonde Eskimos, and Canon Gould lectured on his trip to the East. On Friday morning the president announced that the new diocesan treasurer, elected by the Board, was Mrs. H. C. Rae. The E. M. Williamson Memorial Fund, \$340, was given to the boathouse and repairs of the E. M. Williamson. The 19th Century Fund was given as follows:—Diocese of Mackenzie River, new Mission house at Chipe-wyan, \$81; diocese of Keewatin, church and parsonage fund, York Factory, \$167.50; diocese of Moosonee, church and parsonage fund, \$97.50; life members' fees; India, Girls' School building at Palampur, \$543; diocese Qu'Appelle, prairies church and building fund, \$182. Mrs. Reeve gave an account of the Girls' Friendly work. The E.C.D.F. for April amounted to \$175.18 and was voted for a range and boiler in the Indian School at Alert Bay. At the Junior discussion, a useful paper was read by Mrs. Adams. At the quiet session on Friday afternoon, the speakers were Miss Minty, on China; Mrs. Reeves, India; and Miss Willgress, Canada. Mr. McCormick, of the Church Camp Mission, told of trying to preach to and interest the men working on the new Welland Canal. After singing the National Anthem kneeling, the meeting adjourned.

HAMILTON W.A.—At the opening service of the Diocesan W.A., which was held in the Cathedral on the 27th ult., the Bishop set apart Miss Jacob as a Deaconess. The service was a solemn and impressive one. At the business meeting which followed, the reports presented all showed that excellent progress had been made. During the past year two of the members of the Board had passed to rest, and 11 new names had been added, making in all 173 life members. There were 2,545 senior members, or 48 more than last year, 437 girls, or 20 more than the previous year, making a total of 2,982, or an increase over last year of 68. The number of parochial meetings had also increased materially. There were 97 branches of the W.A., made up of 76 of the seniors and 21 of the girls. The treasurer submitted a detailed statement of the several amounts contributed by the different branches towards the different funds. The total received from all sources was \$6,748.72, which, with the sum of \$3,777.20 left over from last year made the grand total for the year \$10,525.92. The life-membership fees, which amounted to \$258.50, were voted to the Church Building Fund, the Dorcas appeals and the work among the women and children of Kangra, India. It was also decided to take up the pledges, which last year amounted to \$2,300, and which was devoted to the payment of salaries of matrons and help in the schools of the West, for another year. In the Babies' Department, there are now 38 branches, with a total of 925 babies. The expenditure for these had been \$19, so that the balance was on the right side. The Junior Department has 40 branches, with a total membership of 1,330, of

which 187 are boys. This is an increase of 94 over last year. This department had been doing some good work, too. It sent 26 bales of clothing, bedding and household furnishings to the northwest, which amounted monetarily to \$326.54. The total amount received during the year was \$290.04, and the expenditures were as follows:—General Junior pledge fund, \$213.03; United Thankoffering, \$36.35; Anglican City Missions, \$12; sundries, \$2.87; leaving a balance on hand of 79 cents. Mrs. Leather, who for the past ten years has been the Diocesan President, and Mrs. Hobson, were presented by the Bishop with certificates of membership on the General Board.

Church News

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.

PREFERMENTS AND APPOINTMENTS.

ARCHER, Rev. R. H., Rector of Winchester, to be Rural Dean of Stormont. (Diocese of Ottawa.)

SMITH, Rev. W., Rector of Gagetown, N.B., to be Rector of Crompton, R.I. (Diocese of Rhode Island.)

THE HOUSE OF BISHOPS.

It has been decided that the House of Bishops of the Dominion is to meet in Trinity College,

as also on "The Bible," "Its Unification," "Its Intention" and "Its Consummation." Interesting discussions took place also on "The Sunday School," "How the Church can Fulfill her Mission" and "Our Relationship with other Christian Bodies from the Doctrinal and Practical Standpoints."

HERRING COVE.—The collection plate given by some Ladies of Dartmouth to Purcell's Cove Church, was used for the first time on Easter Day morning; an offering of money accompanied the gift. The inscription around the plate reads, "To the Glory of God, Easter, 1915."

MIDDLETON.—At a recent meeting of the clergy and Synod lay representatives of the Rural Deanery of Annapolis, which was held here, Mr. H. L. Jones, of Weymouth, N.S., was unanimously re-elected a representative of the Deanery to the Board of Governors of King's College, Windsor, N.S. At this meeting interesting papers were read by the Revs. W. Driffield, E. Underwood and J. Lockward and at the Deanery service the Ad Clerum sermon was preached by the Rev. C. W. Neish.

FREDERICTON.

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

GAGETOWN.—The Rev. W. Smith, who has been Rector of this parish for the past three years, has accepted the parish of Crompton, R.I., and he will go there immediately. Mr. Smith has done excellent work during his tenure of the parish and both he and Mrs. Smith will be much missed by their late parishioners.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The children of this Cathedral, at a meeting on the 2nd inst., in the Sunday School, decided, instead of holding their annual picnic this year, to devote part of the money to procure hymn-books for the soldiers and part for the Belgian children. The decision was unanimous.

ST. PAUL'S.—Rev. Canon Fitzgerald delivered a most interesting address at the Militia Y.M.C.A. in Ontario Hall, on the 3rd inst. The Canon emphasized the necessity of total abstinence, and thought if men could do without drink during the period of the war, they could do without it altogether.

ST. LUKE'S.—Rev. Canon Forneri, Rector of this church, has received word that his son, Private D. Forneri, has been wounded in action. Last week Canon Forneri received a cable from his son, who is in the stationary hospital in Boulogne, France. The message reads: "Wounded, but not seriously."

CAMDEN AND YARKER.—The Bishop of Ontario held a Confirmation service in this parish on the 2nd inst., and on the following day at Sydenham.

TAMWORTH.—On May 2nd Bishop Bidwell conducted a Confirmation service in Tamworth. It was also the occasion of the golden jubilee of the church at that place and the services were of a very special nature. Bishop Bidwell also confirmed candidates at Enterprise.

OTTAWA.

J. C. Roper, D.D., Bishop-Elect.

OTTAWA.—The Right Rev. J. C. Roper, the Bishop-Elect of Ottawa, will, it is expected, arrive in this city on the 26th inst., and he will be enthroned in the Cathedral on the evening of the following day.

CHESTERVILLE.—The annual Chapter meeting of the clergy of the Rural Deanery of Stormont was held recently in this place. The Rev. H. M. Little, Rector of the Church of the Advent, Westmount, preached the Ad Clerum sermon on Tuesday, and on the following day he conducted a Quiet Day for the clergy. The Rev. R. H. Archer, of Winchester, was nominated as Rural Dean in the place of the Rev. C. O. Carson, whose term of office has expired. The Autumn Conference of the Clergy and Lay-workers of the Deanery is to be held at Iroquois.

TORONTO.

James Fielding Sweeney, D.D., Bishop, William Day Reeve, D.D., Assistant.

TORONTO.—THE BISHOP'S MOVEMENTS.—The Bishop of Toronto spent last Sunday in

Summer School,
Bishop Ridley College
ST. CATHARINES, ONT.,
JUNE 28-JULY 5



The Canadian Churchman.

QUEBEC.

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

QUEBEC.—TRINITY.—The Diocesan W.A. monthly service of intercession was held in this church on the afternoon of May 7th.

ST. MATTHEW'S.—The three-act farce, "Facing the Music" was enacted by the St. Matthew's branch of the C.E.M.S., before a crowded house on Thursday night, May 6th.

DEANERY MEETING.—A meeting of the Quebec Deanery was held at St. Matthew's rectory, Tuesday, May 11th. The devotional address was given by the Rev. E. A. Dunn, and papers were read on "Temperance" and on "Co-operation with Eastern Orthodox Christians," by Rev. V. E. Hobart and the Very Rev. Dean Shreve, respectively. The sermon Ad Clerum was delivered by the Rev. H. H. Corey.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—On a recent occasion the Vicar presented Miss Field and Miss Knowlton with medals in token of their five years' service in the choir, and at the same time he congratulated them warmly on their faithful and valuable service.

Toronto, on September 7th for four days before the meeting of the General Synod. Two days will be spent in prayer and meditation, and two days in conference upon various subjects affecting the welfare of the Church in Canada.

THE GENERAL SYNOD.—The General Synod of the Church in Canada will meet in Toronto on September 13th next.

M.S.C.C.—The Board of Management will meet in Toronto on September 14th.

NOVA SCOTIA.

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

HALIFAX.—MEETING OF SYNOD.—The Diocesan Synod will meet in this city on June 1st and the sermon at the Synod service will be preached by the Rev. Rural Dean Andrew.

ST. PAUL'S.—The Rev. Dyson Hague preached here on the 2nd inst., taking for his text, "Fight the good fight of Faith." He also addressed a large number of S.S. scholars and others. In the evening the Rev. T. W. Murphy, of Charlottetown, preached on "The Transfigured Life."

C. AND C.C.S. CONFERENCE.—On the 3rd inst., the C. and C.C.S. Conference was resumed. During the remaining days of the Conference, the Rev. Dyson Hague gave interesting addresses on "The Prayer Book," "Its Interpretation," "Its Unification" and "Its Attraction";

ew's Girls, and Have best paper mas' Y.W. membership 2. Babies' \$390. The distributed Missions, 08 to di- during the flet" have ard Meet- nkoffering, l. Of this of Toronto. resses, the latter on ollection at , and was fissions in cese, the Simpson. given by apan; and vice in St. d, the ser- ev. Bishop uron. The 5.28, while a total of ev. Charles gave ad- unt of her he retiring an address on behalf ting in the ided. The t to carry e Eskimos. o the East. unced that the Board, Williamson a boathouse The 19th -Diocese of at Chipe- h and par- diocese of id, \$97.50; hool build- Qu'Appelle, \$182. Mrs. s' Friendly ounted to and boiler t the Junior i by Mrs. y afternoon, hina; Mrs. s, Canada. p Mission, est the men After sing- he meeting

ing service held in the p set apart rvice was a he business presented all been made. bers of the 7 names had e members. or 48 more han the pre- an increase of parochial lly. There le up of 76 he treasurer the several nt branches tal received ch, with the t year made 2. The life- to \$258.50. nd, the Dor- women and also decided ar amounted the payment the schools the Babies' ches, with a ire for these was on the ent has 40 of 1,330, of

Peterborough and Otonabee; Monday he went to Harrisburg, Pennsylvania, where he took part in the celebration of the 10th anniversary of the consecration of the Bishop of Harrisburg.

THE Q.O.R. MEMORIAL SERVICE.—A memorial service was held in the Armories, on the evening of the 5th, by the members of the Q.O.R., in memory of the officers and men of that regiment who had lost their lives on the battlefield in Flanders. The regiment paraded 1,166 strong and in addition to these there were some 97 recruits present. After addressing a few words to the men regarding the solemnity of the occasion, the Commanding Officer, Lt.-Col. Peuchen, called upon Hon. Lt.-Col. Cody, the regimental Chaplain, to speak. Standing between the lines of flashing swords in the hands of the officers drawn up in single file, the Chaplain made a brief and powerful address. "This is a sad page in the history of the Queen's Own, but it is also a very glorious one, for these comrades of ours have fallen in the cause of British freedom. When Great Britain, after doing all in her power to avoid war, was forced into it through the invasion of Belgian soil, when she could no longer keep her honour with peace, our comrades were among the first to rally to the call of the Mother land. When from every corner of the Empire, men were hastened to take up arms in the great cause—from India, Australia, and South Africa, which only a decade ago was at war with us, from no part of the empire did men come in greater numbers than from Canada, and the ranks of the Queen's Own. When our comrades left here last autumn, we expected losses, and we expected wounds; but we did not expect such an overwhelming blow so early in the campaign, and on those graves in far away Flanders we lay our tribute to their heroic memories to-night. When confronted by a foe who without honour violated all the understood rules of modern warfare, and brought subtle science to bear with the use of noxious and deadly gases, methods which are against all the precedents of war, the Canadian troops, thinking only of the vital importance of the moment, and woefully outnumbered, faced the foe and by sheer indomitable heroism, checked the fury of the onslaught. In the annals of this, the greatest war the world has ever known, no exploit will rank higher than that of the Canadians." The Chaplain concluded his address with a short prayer, in which he interceded with the Almighty on behalf of the bereaved, for those in suffering and the speedy end of hostilities. When Col. Cody retired, the Commanding Officer gave the order: "In honour of the dead, present arms!" and as the rifles rose and fell and the officers' swords rose, circled and pointed downward, the drums and band began "The Dead March." When the last strains had died away, the men were called to attention, the bugle band sounded the "Last Post," and the regiment was dismissed after what was probably the most simple and solemn ceremony ever held within the walls of the Armories.

ST. JAMES' CATHEDRAL.—Great simplicity, with a touch of solemn grandeur pervading, marked the impressive service on Sunday afternoon last in memory of the late Capt. Trumbull Warren, of the 48th Highlanders, who was killed in action on April 20th. The band of the 48th assisted in the musical portions of the service, accompanying the organist, Dr. Albert Ham, in playing Chopin's "Funeral March" as the prelude, and the "Dead March" from "Saul" after the sermon by Rev. E. C. Cayley, D.D., who, in the course of his remarks, said they were honouring the memory of a true man and a brave soldier, who, with other gallant comrades, had been among the first to hear the call of their country and had paid the supreme sacrifice. Capt. Warren's last words to his mother before going to the front were: "At last we have our chance." Those were the words of a brave man and of a most courageous soul. All the gallant fellows who had fallen had upheld the best traditions of the British Army. In the words of Ruskin: "The soldier's profession is the noblest of all, because he is pledged to fight, and, if need be, to die." Capt. Warren and the others had given up their lives in a righteous cause. At the conclusion of the service the pipers of the 48th, who were stationed in the grounds outside, played the "Flowers of the Forest" as the congregation was dispersing.

At the annual meeting of the Men's Club the officers were elected for 1915-16:—Hon. pres., the Rev. Canon Plumtre; pres., Frederick Hudd; sec., L. Llewellyn Lawr; treas., Wilber Lawless.

THE "LUSITANIA."—In the course of their sermons on Sunday last, the Rev. Rural Dean Cayley and the Ven. Archdeacon Cody referred to the loss of this ship in the following terms:—

Dr. Cayley said: "The German nation is in the hands of a band of men who are the very incarnation of the spirit of Anti-Christ, who do not stop at rapine and murder on no matter how large a scale. This is a call to every man to do his part in order that this thing must be done away with."

Dr. Cody said: "This last atrocity is just the culmination of a series of deliberate violations of all those conventions devised by the nations to mitigate the horrors of war. This policy of frightfulness is not the result of sudden passion. It is a matter of deliberate calculation, and is designed to inspire terror. But the last people on the face of the earth to be intimidated are the British. It will only deepen the grim determination of every Briton to fight through until this hideous reeking war-god of militarism and brute-force is shattered forever."

HOLY TRINITY.—The Rev. Provost Macklem was the preacher in this church last Sunday evening.

CHURCH OF THE EPIPHANY.—For a full report of the Rev. Canon Howitt's sermons in this church last Sunday, see special article entitled "Prophecy and the Signs of the Times."

ST. MATTHIAS.—Bishop Reeve held a Confirmation service in this church on Wednesday evening of last week; he confirmed 29 candidates.

EXHIBITION PARK CAMP.—The Ven. Archdeacon Ingles preached at the morning service held here on Sunday last in the Transportation Building to several thousand soldiers, and the subject of his address was "Prayer," his text being; "Whatsoever ye shall ask the Father in My Name ye shall receive." The preacher said that the power that men require to go out and undergo a great test was accessible to every man through prayer. During the first thirty years of the history of the Church of God it had progressed in powerful strides, almost beyond imagination. This was due to the people's belief in prayer. If men to-day had this same faith in prayer they would never falter. Major Rev. J. Russell Maclean took the service and Capt. Rev. J. Thompson read the Lessons.

EAST TORONTO.—ST. SAVIOUR'S.—The corner-stone of the new Mission House on Main Street, which will be used in connection with this church, was laid by Bishop Reeve on Tuesday last. The Mission will be in charge of the Rev. H. R. Mockridge.

SWANSEA.—ST. OLAVE'S.—Bishop Reeve held a Confirmation service in this church on Sunday morning last and confirmed five candidates.

LEASIDE.—ST. CUTHBERT'S.—Bishop Reeve administered the rite of Confirmation in this church on Sunday evening last to a class of 23 candidates.

HALIBURTON.—Bishop Reeve held a Confirmation on Friday evening last, when he administered the sacred rite to 19 candidates. The Bishop also admitted Mr. R. Groves as Lay-Reader.

PETERBOROUGH.—ST. JOHN'S.—A memorial service was held in this church on the evening of the 2nd, having special reference to Major G. W. Bennett, who was killed in the recent battle in Flanders. The service was conducted by Canon Davidson, Chaplain of the 57th Regiment. A number of Army men were present.

NIAGARA.

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

THE FORTIETH ANNIVERSARY.—The Rev. P. L. Spencer, the honorary Clerical Secretary of

The Thornton-Smith Co.

are Specialists in the
Decoration of Churches

A member of the firm takes
charge of every contract.

11 King Street West - Toronto

Synod, asks us to announce that, in connection with the observance of the 40th anniversary of the first Session of the Synod of the diocese of Niagara, to take place on the 26th and 27th inst., it is proposed, with the approval of the Bishop, to exhibit in the School House of Christ Church Cathedral in this city, photographs of persons or buildings associated with the early history of the diocese. Any such pictures that can be brought by the clergy and lay representatives when they come to the Synod, will be appreciated, and placed where they can be seen by visitors.

HURON.

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

BRANTFORD.—GRACE CHURCH.—Preaching on May 2nd, the Ven. Archdeacon Mackenzie read extracts from an address made by the Bishop of London, in which the Bishop told of inducing 10,000 Territorials to enlist for foreign service in two nights' addresses by a certain quotation from Shakespeare, and an appeal to them to keep the foe from the sacred soil of England which had not been invaded for a thousand years.

STRATFORD.—ST. JOHN'S.—Memorial services for the Canadians who fell at Langemarck were held on the 2nd, both morning and evening, the Rev. Rural Dean Robinson, the Rector, officiating, who in the course of his sermon in the morning made a feeling reference to the death of Lieut. Arthur Lodge Lindsay, son of Mrs. M. B. Lindsay, killed in the recent battle. The family pew was draped with British flags and mourning and the choir rendered appropriate music. The service included prayers from the Burial Office. During the offertory the choir sang a special Memorial Hymn.

ST. JAMES'.—The Ven. Archdeacon Cody was the principal speaker at the annual Men's Banquet, which was held on the 3rd inst.

AYLMER.—The Rev. Professor Wrong, of Toronto University, an old Aylmer boy, lectured in this town, on the 6th inst., on the subject of "The War and the Canadian Hospital Service."

ST. MARYS.—At the adjourned vestry meeting the stipend of the Rector, Rev. W. J. Taylor, was increased \$200, and an address presented to him of appreciation for his work in procuring the endowment of the parish, and the reduction of the debt upon the whole beautiful property to a little over \$1,200. The Church Hall cost \$9,300. The Rector was also granted a month's vacation, the parish to pay the supply.

RUPERT'S LAND.

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

WINNIPEG.—DIOCESAN NOTES.—On Friday evening of last week, St. Saviour's Church was formally opened for Divine service. This is an excellent work begun by Mr. Hall, of St. John's College, about a year ago. Lots were secured and funds raised for the erection of the building, which is a very pretty one with seating capacity for something over 100. The work has been done voluntarily by the men of the congregation and the church was in the unique position of being opened free of debt. The opening sermon was preached by Rev. R. B. McElheran, Rural Dean of Winnipeg, and he was assisted in the service by the Rev. H. A. B. Harrison, Rev. T. Marshall and Mr. Hall. There was a splendid attendance, the church being packed to the doors and the service was a most inspiring one.

ST. JOHN'S COLLEGE.—OBITUARY.—One of the many victims of the great and terrible marine disaster, which took place on Friday last, was the Rev. Canon E. E. M. Phair, who was one of the Lecturers at this College. His many friends have heard with the deepest distress and sorrow of his untimely demise.

SASKATCHEWAN.

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

SASKATOON.—EMMANUEL COLLEGE.—On May 2nd the Bishop of the diocese held an Ordination service in the College Chapel, when

he ordained the following gentlemen, who formed the graduating class in Divinity this year, to the Diaconate—namely, Messrs. P. J. Andrews, H. Barr, W. Chipping, C. W. Downer, W. A. Gray, J. F. Haynes, A. E. Minchin, G. G. Reynolds, W. S. Wickenden. This is the first service of the kind ever held in the Chapel and an unusually large congregation was present. The candidates were presented by the Ven. Archdeacon Dewdney. The Rev. Dr. Carpenter and Principal Lloyd assisted in the service, and the Ordination sermon was preached by the Rev. C. W. McKim, Rector of Christ Church, Edmonton.

CHRIST CHURCH.—An interesting service took place at Christ Church school on May 2nd, when Bishop Newnham presented the awards recently gained by the scholars under the auspices of the Sunday School Commission for the Dominion. Mr. Bedford, superintendent, took charge of the service, during which Bishop Newnham gave a very encouraging address, in the course of which he expressed the pride he felt that those who had taken part in the examinations had been able to place the school in the fourth place amongst the dioceses. His Lordship then presented the prizes awarded. Thirty certificates were also presented to scholars who had passed the examination. Archdeacon Dewdney, in the course of an address, congratulated them on their success, and reminded them that next year there would be more schools in the competition, and urged them to further effort so as to again obtain an honoured place amongst the Sunday Schools of the Dominion.

MEOTA.—ST. MARY'S.—Previous to the departure of the Rev. H. and Mrs. Sherstone for their new sphere of work at Radisson, a parochial social was held in their honour and during the evening each one of them received purses, the former from the parishioners and the latter from the W.A.

PRINCE ALBERT.—THE RURAL DEANERY.—A meeting of the Ruridecanal Chapter was held last month. At the Deanery service the preacher was the Rev. L. LeClair. A most interesting paper was read on the "Boy Problem," by Rural Dean Strong.

NORTH BATTLEFORD.—ST. PAUL'S.—The Bishop visited this church recently and confirmed 22 candidates, including four soldiers, who are at present in training for active service. At Easter there were 140 communicants.

EDMONTON.

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

EDMONTON.—ALL SAINTS'.—Rev. G. H. Snell, A.K.C., London, has been appointed Curate of All Saints' Pro-Cathedral, in succession to Rev. E. A. Baker, who has returned to Eastern Canada. Mr. Snell, who has been working in the diocese of Kootenay, comes to Edmonton about the middle of May.

CHRIST CHURCH.—Rev. C. W. McKim, Rector of this church, visited Saskatoon in connection with the Convocation-exercises of Emmanuel College. Mr. McKim conducted the Quiet Day services on Saturday, May 1st, and preached the Ordination sermon on Sunday, May 2nd.

ST. LUKE'S.—On April 25th, the Bishop of the diocese confirmed a large class of candidates presented by the Rector, Rev. R. T. Ingram-Johnson.

ST. PAUL'S.—Mr. Harold D. Ince, who has just completed his second year at St. John's College, Winnipeg, has been appointed to work as Lay-Reader in St. Paul's parish during the summer.

ST. FAITH'S.—Rev. W. A. R. Ball has been appointed Chaplain of the 49th Battalion, now in training in Edmonton, and his place as Warden of the Mission House has been taken by the Rev. G. D. Whitaker, the only member, besides the Head, the Rev. W. G. Boyd, of the little band which arrived in Edmonton in May, five years ago, as the first representatives of the Archbishops' Western Canada Council.

CHURCH OF THE GOOD SHEPHERD.—Mr. Barry has been appointed resident Lay-Reader of this parish.

ST. ANDREW'S.—This church has been greatly improved in appearance by a new super-altar, new book-rests, made by Captain Haddock, and a beautiful new lectern, the work of Mr. Palmer.

HOLY TRINITY.—At the request of the Bishop of the diocese, Miss Field, Deaconess of this

parish, has undertaken to conduct a diocesan "Sunday School by Post." By this means, parents on homesteads, far from church or Sunday School, are enabled to give their children a regular system of religious instruction along Church lines.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—On May 1st the Bishop of Columbia held a general Ordination service, when he advanced the Rev. F. Conley to the priesthood and Mr. K. B. Frampton, of Latimer College, Vancouver, to the diaconate. The following clergy assisted in the service:—Rev. W. Baugh Allen, Rural Dean, Rev. C. Sweet, of St. James'; Rev. Robt. Connell, of St. Saviour's; the Ven. Archdeacon Scriven; and Revs. the Hon. T. R. Henegage, Mr. Keeling, C. R. Littler and F. H. Fatt. The Rev. F. Conley has been engaged in the Columbia Coast Mission work at Van Anda, and he will now be stationed at Alert Bay, where he will take the Rev. Mr. Corker's place for the space of a year during the latter's furlough in England. The Rev. K. B. Frampton has been appointed to succeed Mr. Cowley at Van Anda. A memorial service was held in this Cathedral for the gallant Canadian dead who fell in the recent fight, on the morning of the 2nd inst., the Right Rev. Bishop Roper being the preacher.

ST. BARNABAS'.—On the 26th ult., a reception to the Rev. W. T. Keeling and Mrs. Keeling was held. Mr. Keeling is acting as locum tenens for the Rev. E. G. Miller during his absence. Mr. E. E. Wootten, the Rector's Warden, presided.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

DAWSON.—ST. PAUL'S.—On Sunday, March 28th, Bishop Stringer held a Confirmation service in this church. Six candidates were presented by the Rector. A new branch of the W.A., the Junior, has been formed recently in connection with this church. The W.A. has more than 60 members enrolled now in Dawson City. The annual vestry meeting was held on April 7th. The Rector, Rev. J. A. Davies, presided, and there was a good attendance. Reports of the various branches of the work were presented, which showed that the church is in a healthy and progressive state. The financial report of the Churchwardens showed that during the year \$902 had been given to various patriotic, missionary and other worthy objects. After defraying expenses, a balance of \$235 remained, and the sum of \$200 was voted to the Rector's stipend.

Correspondence

NOTE:—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

DR. RASHDALL ON THE ATONEMENT.

Sir,—Your editorial, of April 8th, on "The Bampton Lectures," in which you adversely criticize Dr. Rashdall's lectures on The Atonement, strikes me as hardly fair to Dr. Rashdall. Many of us are under obligations to Canon Rashdall, and I for one believe he should first be heard. Your editorial is an opinion of other opinions of Dr. Rashdall's interpretation of St. Paul's interpretation of the meaning and power of the sacrifice of Christ, theologically denominated the Atonement. We have not had access to the Bampton lectures of this year. Your implication of their destructive effect, may not be a valid implication to the readers of the lectures when they appear.

True, Dr. Rashdall is a modernist; and speaks of "reverend rationalist Christians" and of the necessity of "reconstruction" of theology and of restatement of theology in terms of modern thought. But what of it? Does not the context of language change? Do not the same terms convey different meanings to contemporary scholars?

Dr. Rashdall may help to show what the Atonement is not, he may give the Atonement more

meaning to certain persons who think in terms of modern thought. The philosophical father of modern Protestantism, Kant, led many of us to believe that "whatever is real must be eternal." Lotze and Rashdall were the men who helped many of us out of the difficulty.

Psychology of recent years has had a strong Hegelian emphasis—speaking of a will-less reason—and popularizing Schopenhauer's "unconscious reason," and thereby prejudicing many of us in the study of Christology, particularly in the problem of the self-consciousness of Jesus Christ. Gore, Sanday, Illingworth, Moberly and others brought a corrective influence. It was Rashdall who set many of us "right." He has a strong grasp of the problems of "will" and "personality." His interpretations of the Incarnation and Atonement gave guidance to many of us who admire his earnest quest for truth, his courage and honesty. Rashdall is a philosopher, a poet in prose, with sufficient poetic instinct to save him from bold literalism. Judging from his previous works one would imagine that his lectures on the Atonement may emphasize the example of Christ, rather than the sacrifice of Christ. We would also expect from him some "restatement" and some "reconstruction" that would strike our ears as a "new sound." We would expect him to use theological terms in the philosophical use, and naturally expect a teacher of ethics to emphasize the practical aspects of the Atonement. To Rashdall the great sacrifice is the sacrifice of will, enlivened by love; the sacrifice of will in worship and therefore in service. The spirit of the Atonement principle warmed and enlivened by love becomes incorporated in the Christian.

After all, the Atonement represents more than a theological doctrine, or a philosophical idea; the "Atonement" stands for something to be lived—the Christ life,—is the true interpretation, highest appreciation of and greatest exposition of the work of the atoning Christ.

Let us give Rashdall a hearing before we judge his contribution to this great subject.

A. L. Murray.

Evansville, Ind., U.S.A.

[We only commented, as others have done, on what Dr. Rashdall had actually said. See Canon Scott Holland in the "Commonwealth" for April. Dr. Rashdall is certainly a philosopher, but equally certainly he is not a theologian.—Editor, Canadian Churchman]

HELL.

Sir,—I have just read with much satisfaction the letter on "Hell" by "Joseph Fennell." It is excellent indeed as far as it goes, and it goes a long way. Nevertheless it still lacks, to some extent, the uncompromising insistence of Scripture upon something much more terrible to the minds of most people than dying in one's sins and being forever separated from God. The word "fire" in the Scriptures runs all along the line. "He will burn up the chaff with unquenchable fire." "The angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." "Send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." "The fearful and unbelieving, etc., shall have their part in the lake which burneth with fire and brimstone." "The smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." That it is better to lose hand, foot, or eye here than to be cast with the whole body in "the fire that is not quenched," are some of those terrible statements.

How true the statement of Mr. Fennell, that it is not considered well nowadays to say much about hell!

I have been told by a clerical friend of a business man who suicided as soon as his mind was relieved of the thought of hell of material fire; and Dr. Torrey has stated that the negation of the doctrine of the terrors of hell is responsible for more suicides than anything else.

The last statement of Mr. Fennell will stand reading and pondering again and again. It is as follows:—"If it please God to pour out His Spirit on the churches, two things will become real to us that have hitherto been quiescent, viz., that there is a real devil in the world; also a hell for the ungodly." This is certainly true. A mighty revival stirs the Church, the world, heaven, and hell. I would that all Christians would read that powerful work of the late Chas. G. Finney, "Revivals of Religion,"—"the classic,"—as the late Hon. S. H. Blake wrote to me, on the subject of revivals.

The reading and study of that book by ministers, and Christians generally, could not but result in many and mighty revivals. It is to parts

of this book that the late wonderful outpouring of the Spirit in Korea was largely due;—from this Torrey and Sunday draw inspiration and power. It is the only book I have ever read that made me feel as if I was standing before the Judgment Seat.

I have followed up my last Confirmation by a weekly men's meeting, and though our numbers are few, intense interest has been shown in reading the Word of God in copious portions, and reading aloud together—passing the books around—such works as that referred to above, and Torrey's, "How to Bring Men to Christ," "Billy Sunday, the Man and His Message," who,—slang or no slang,—is doing more to stir the Church, the world, and hell, in the United States, than any other man to-day. We have had an increased interest in missionary enterprises in the last few years, for which we cannot be too thankful; nevertheless, the Church and the world needs stirring to the depths on spiritual lines,—needs bringing face to face with eternal realities under the mighty power of God the Holy Ghost.

I challenge any sincere man of God,—clergyman or layman,—to read and re-read "Revivals of Religion," by Finney, which can be obtained through the Upper Canada Tract Society, Toronto, without searchings of heart, and an increased desire for the salvation of souls both at home and abroad. May we hear more from such as Mr. Joseph Fennell.

A. H. Rhodes.

ROME'S TACTICS.

Sir.—It would seem to many observing ones that Rome or Italy or the Pope are likely to exert considerable influence in the present war. The telegraphic despatches concerning the progress of the war and the policy of the nations seem now to emanate chiefly from Rome; and the Pope is evidently stirring himself to interfere among the belligerent powers. The powerful German Roman Catholic party, representing 25,000,000 people, acting through Dr. Von Mulhberg, the Prussian Minister at the Vatican, has caused the Holy See to be assured that if the Church would exert its potent influence with the Emperor Francis Joseph to prevent Austria coming to terms with the Allies, the Kaiser was prepared at the proper time to support the Vatican's cherished dream of a re-establishment of the Pope's temporal power. It is well known that Germany is now endeavouring to bring Papal influence to bear upon the United States. The hope seems to be that under such influence Washington will shortly prohibit the export of warlike munitions to the countries of the Allies and use its influence to close the war. Meanwhile the pro-German tendencies of the Vatican are becoming more and more evident. Added to these signs of the times lies the fact that at the beginning of this war the British Government adopted a policy, hitherto abandoned since the reign of Henry VIII., in sending an ambassador from London to the Papal court, where he is now, thus bringing Great Britain into close conference with the Pope. The ambassador is Sir Henry Howard, a prominent English Romanist, and relative of the Duke of Norfolk. The appointment was made in the face of strong protest of the Anglican and Nonconformist Churches.

This monstrous war will end sooner or later, but one of its unexpected outcomes may be the setting up of the Pope as a temporal ruler and the re-establishment of the Roman Empire as a world empire, even though that power be finally crushed and crushed forever.

J. B. R.

THE CHURCH OF ENGLAND.

Sir.—A student of the history of the Church of England who concludes that the relation in which it stood to the See of Rome immediately preceding the Reformation was its normal and original condition makes a mistake. History plainly shows us that the usurpations of the Roman See on the rights of the Church of England were gradual and insidious. Its power and jurisdiction were acquired in various ways. Take, for instance, the practice of carrying appeals in Ecclesiastical causes to Rome; this did not begin until the reign of Stephen. Then there was the sending of Papal legates into England, which did not begin till the reign of William the Conqueror. Then there was the Papal device of conferring the pall on Archbishops and requiring oaths of obedience from them. This did not begin till the 12th century. Then there was the claim of annates; i.e., the first year's income of Bishops and benefices. This was originally a charitable donation to enable the Pope to help Christians

against the infidels, and subsequently claimed by Popes as of right. This did not begin till the 14th century. Then there was the claiming jurisdiction to appoint to sees and benefices within the realm of England under various pretexts, which was a slow and crafty process, which the English people in the Statute of Provisions from time to time protested against as an encroachment on the rights of the Church of England and imposed penalties on those who aided and abetted such proceedings. Luther, who, as a priest of the German Catholic Church, had ample knowledge of these abuses, shows in detail how they were carried out (see Harvard Classics, Vol. 36).

Students who think that all these abuses were part of the inherent right and jurisdiction of the Roman See over the Church of England have to assume that there was never a time in the history of the Church of England when they did not exist, whereas the merest tyro in Ecclesiastical history knows the contrary.

Geo. S. Holmsted.

WESTERN HOSPITAL.

Sir,—May I again appeal to Churchmen and women through your columns for assistance on Whitsun Day, 23rd inst., in the services at 10.30 a.m., at the Western Hospital, Bathurst St.? Will all who come to help us sing, assemble in the Reception-Room at the hospital at 10.20 a.m.? The patients appreciate the singing very much.

Chas. L. Ingles.

"THE POOR."

Dear Sir,—Will you kindly print an acknowledgment of the following in response to the appeal, "The Poor Ye Have Always With You"? Anonymous, \$2; Mrs. E. Cooper, \$2; A Widow, Napinka, \$1; Mrs. H. Spateman, \$7; total, \$12.

Assuring all of my gratitude for your kind contributions,
T. A. Connell.

[Further subscriptions will be gladly received at the Deaconess House, 179 Gerrard St. East.—Editor, "Canadian Churchman."]

Books and Bookmen

"The War and the Church; and Other Addresses." By Charles Gore, D.D. London, England: A. R. Mowbray and Co., Limited. 1s. 6d. net.

Under this title the Bishop of Oxford has published his Primary Charge, delivered last autumn. Instead of the usual review of the ecclesiastical situation, the coming of the war compelled attention to other issues. But the Bishop brought under review various aspects of Church life and work from the standpoint of his own type of Churchmanship. There is an engaging frankness in many of his pronouncements, but it must also be confessed that he is generally unable to see any other phase of Churchmanship than his own. The Charge is not one of his happiest efforts, and the reader is conscious of a certain labour and difficulty. But Bishop Gore is always worth reading, whether men agree with him or not, and this Charge affords a clear insight into those things, ecclesiastical and social, which he considers essential for the English Church. The "Times," in reviewing the book, thought that the Bishop's "Little-Church-of-Englander" tendency was still powerful, and the writer expressed the hope that the war might somehow shake up the English Church as well as the English nation. "We could hope that the Church established in this kingdom may learn to speak with a voice whose compelling force corresponds more to the privileges thus enjoyed." All who realize the ecclesiastical situation in England will heartily endorse these significant words.

"The Greater Men and Women of the Bible." Edited by the Rev. J. Hastings, D.D. Vol. 3: Ruth-Naaman. Toronto: Upper Canada Society. Subscription prices.

Bible biographies are among the most fruitful methods for use by preachers and teachers. In this series the more important characters are depicted and discussed. The materials are full and suggestive, the references to literature abundant and valuable, and the quotations in poetry and

prose fresh and illuminating. The critical views adopted from time to time are not to our liking, because no attention is given to conservative scholarship on controverted points, but, this apart, the book will be of great use to all who are called upon to preach and to teach, and for this reason it can be heartily recommended.

"Western Canada Before the War." By E. B. Mitchell. London: John Murray. Price 5s. net.

This aims at depicting the social and economic condition of Saskatchewan and Alberta in the years 1913-14. It is vividly written, and shows much insight into the actual state of affairs. Not the least element of value is its avoidance of everything in the form of "boosting," for it faces facts as they are, and on this account alone, the statements call for serious consideration. The book should be read by all, but especially by those who are directly concerned for the welfare of the Prairie Provinces.

"Enemies Reconciled: or The Cross in the Light of the War." By Prebendary F. S. Webster. London: Marshall Brothers. 1s.

A course of five sermons preached during last Lent in St. Paul's Cathedral, London, England. One of these sermons has already appeared in substance in our columns and readers will be glad to have the entire course. Although necessarily brief, the treatment is clear, forceful and thoroughly true to the New Testament doctrine of the Atoning Sacrifice. A delightful book which deserves careful meditation and wide circulation.

The Family

My Heart's Right There

By FLORENCE BARCLAY

(Published by G. P. Putnam's Sons)

THE red cart, lettered Royal Mail, drew up at her little gate.

She saw it through the window.

As a rule she flew down the garden path to fetch her letter; for the old postman was "rheumatically," and his descent from the cart apt to be both difficult and profane.

But to-day she seemed rooted to the ground. Even when old Jonas rattled his gnarled knuckles indignantly upon the door, she could scarcely move across to open it.

The letter would be in a long envelope. It would be grand and official.

It would be from the War Office, On His Majesty's Service, to tell her that her Jim was dead. Quite distinctly she could see the letter through the closed door. It hardly seemed necessary to open, and take it in.

Yet she opened, and she took it in. Her hand shook so pitifully that she dropped the letter twice before she regained her seat.

It was not from the War Office. It was neither grand nor official.

It was in Jim's handwriting, written in pencil as usual, yet without that disconcerting blankness—the no-postmark effect. The postmark was London; the date, the day before.

Polly opened it, and began to read.

At first she could not take in the full significance of the fact that the address of a large house in the west end of London headed the letter.

"My dear Wife"—wrote Jim—

"Now don't be startled, my girl, to find that I am on the same side of the English Channel as yourself and Tiny, and Home. It's the right side of it, I can tell you!

"I'm in a Red Cross hospital in London. I'm wounded—but nothing to matter; so don't you worry. A German ran his bayonet into my shoulder, and a bullet found a billet in the muscle of my leg. But the steel made a good clean wound, which is healing quickly, and they moved on the bullet, before they brought me over.

"My dear, this is no end of a grand place—but the best of it is, I'm doing so well that they say I may come home to you in a few days. They want my bed for poor chaps done in worse than I am; and they asked me what sort of a wife and what sort of a home I'd got; and when I told them, they said I'd be as well off there as here, as soon as I can do without difficult dressings.

"Polly, my girl, as I say this is a grand place, and I feel like the king, in fine pyjamas, full of

pockets, and lots of ladies—tip-top ladies, mind you, for all they wear caps and aprons—to wait on me.

"They do make a lot of me and my wounds! It seems as if they can't do enough. Everything you want is there to hand, almost before you can wish for it, let alone ask. They give me smokes—the best. They also stick a little glass tube under my tongue at intervals, which seems to interest them, though I can't say as I find it particularly repaying.

"Yes, as I say, it seems as if they can't do enough. And yet I know quite well it is not because it's me and my wounds it's because I stand to them for what they feel for the whole great glorious British army. While they're doing me, they're thinking of all the other chaps, still fighting in the trenches, or lying helpless and wounded on the battlefields. Ay, and some of them are thinking of quiet graves, left behind, lying silent and alone, where the thunder of battle has passed on; of lips under the sod, they'll never kiss again; or tumbled hair they would like just to have smoothed at the last. And all this pent-up feeling makes them very tender to me and my mates. But I don't feel a bit set up, because I know there's nothing personal in it. I just represent the entire British army, for the time being.

"It's a proud position; indeed it is! But it gives me a lonely kind of feeling, and makes me downright hungry to get to the one woman who'll nurse me for myself, and want me to get well, because I'm her man and she can't do without me. Even if she don't wear a red cross on her chest, or give me glass tubes to suck, I want to come limping home to my own dear girl. I'm tired of calling grand ladies, 'Sister.' I want to call one simple little woman 'Wife.'

"Don't think I'm ungrateful. They're perfect angels of kindness, and a deal cleverer than the angels, from all accounts. But I'm homesick already for you. When a man's down and wounded, there just one woman he wants.

"Well, please God, it won't be many days before I walk up the little path; and we'll get best part of a month together—you, and I, and Tiny. "Ain't I writing small and crowded? I hope you can read it, Polly. It's taken some time getting it all down. But I can't close without

telling you the best thing of all; a sort of crowning thing—not that they had 'em on. Oh, no!

"Well, the very day I was brought here, the King and Queen came to see the hospital, walked through all the wards, and spoke to the men.

"I heard afterwards that as soon as they knew the visit was going to be, everybody was getting out their Ps and Qs, and brushing themselves up. But I was too dead beat by the journey to know much about it. Oh, nothing to matter; don't you worry; just, so to say, sleepy.

"But, by and by, something sort o' made me open my eyes, and there, by my bed, stood the King and Queen, looking down at me. I knew them at once, by their pictures—as I naturally would, seeing we have them framed in the parlour. It made it seem very home-like to see them standing there; which was perhaps why, when the King asked me what I wanted most, I up and said to see my little village home again, and my wife, Polly—I thought you'd like to be named to the King—and my baby girl we call Tiny, though her name is Mary, after her mother. At that, the King smiled, and looked at the Queen. And I knew I hadn't been quite honest, because it was in Coronation Year we named her. So I up and said: 'And after the Queen, sir, if I may make so bold as to say so.'

"I felt such a funny hot and cold feeling, and my hand shook, as it lay on the counterpane. I couldn't for the life of me, keep it still.

"But then the sweetest, kindest voice I ever heard, said: 'I am glad your little Tiny is called after me, as well as after her mother.' And I looked up; and the Queen was smiling down at me with a kind of glisten in her eyes, like very gentle tears.

"And all of a sudden I knew that I wasn't the British army to them; I didn't stand for all sorts of other chaps who were fighting or wounded or dying or dead. It was just me They were sorry for—a man who was down, knocked out, lying there in horrible pain. It was me They wanted to help and comfort.

"My stupid old hand stopped shaking, I lay there, calm and proud, answered all questions about my wounds and how I got 'em; and about our little home. You might have thought there was nobody else in the hospital—nobody else in

the whole army—wounded but me, for just those few minutes while They stood beside my bed. And the King told me to make haste and get well, because I was the sort of chap he wanted.

"Polly—it's one thing to read in print on a placard, Your King and Country Want You; and quite another thing to hear it from himself, as man to man, so to speak—straight from him to you.

"After They had gone, though I hadn't been able before to do much more than whisper, I felt as if I must lie and shout 'God save the King' right through, from beginning to end. And I wanted to be up and out at the front again, to start 'scattering his enemies' right away. Then, all on a sudden, I found myself up on my elbow, laughing and cheering and singing, in a shaky kind of voice: 'See how they run! See how they run!'

"The head sister of the ward came herself and laid me down, and popped the glass thing in my mouth, which put a stopper on my singing. And she placed cool firm fingers on my wrist, and something in her touch made it easy to lie still; it was so very kind and quieting.

"And next thing that happened was, I felt tears running down my cheeks. I couldn't think where they came from. Sister wiped them away with a very soft handkerchief, not making any remark.

"But I'm not one to blub. So, the moment she took the glass thing out of my mouth, I said: 'They ain't my tears.' And she laughed softly and said: 'No, no! They're just stray tears. We have a lot of them going about in the wards. Now, you go to sleep, and dream of going home.'

"So to sleep I went; and I've been doing well ever since.

"Now, my girl, this is the longest letter you ever got, or I ever wrote. It has kept me happy and content writing it, a bit at a time, for hours. I didn't send you a postcard, or let anybody else send you one, because I didn't want you to know how near I was, till I was almost ready to come home. It won't be long after you get this, before you see me come up the path.

"There's no place like home,' Polly, and 'my heart's right there!'

The soldier's young wife laid the precious sheets upon the table, covered them with her arms, and dropped her head upon them.

Personal & General

Just stop and think! Ten million five hundred thousand dollars per day the cost of the war to Great Britain alone.

Bishop and Mrs. Lucas arrived safely in Toronto, from England, on Tuesday, and will be at 133 Winchester Street for about ten days.

The two extra "Camp Kitchens" arrived at Exhibition Camp on Thursday last for the "Artillery." They are also presented by the Brotherhood of St. Andrew.

The luncheon served by the Georgina House at St. James' Parish Hall for the W.A. delegates last Thursday was greatly enjoyed and should be repeated next year.

A Chicago scrubwoman has invented a three-wheeled vehicle in which she drags herself over the floor she is operating on. She saves her knees and does much more work.

Owing to the uncertainty of the duration of the war, the Cartier monument in Montreal will not be unveiled till 1917—the fiftieth anniversary of Confederation. The unveiling of the Cartier memorials in Quebec and St. Antoine-on-the-Richelieu will also be postponed.

Prof. H. F. S. Morris and Prof. O. B. Wordsworth, both of Trinity College, "saved" was the glad news received on Saturday, together with the tidings of the safety of several prominent laymen; but the loss of the Rev. Canon E. E. Phair, of St. John's College, Winnipeg, and many other valuable lives by the torpedoing of the "Lusitania" saddened all hearts and shocked all Canadians.

"I spent fifteen happy years in Canada," declared Canon Welch, Vicar of Wakefield, speaking at Sheffield. "I know very intimately many

of the brave young men who have just given their lives for the Empire, poisoned by the gases, which make warfare mere murder. Every gun that can be forged, every bit of ammunition is required, but 'victory cometh not from a multitude of hosts but from heaven.'

A sincere tribute to Canada's brave dead was paid in St. Peter's Church, London, on April 30th, when a memorial service was held for Captain Guy M. Drummond, 13th Battalion (Royal Highlanders of Canada), and those of his men who fell with him during the fighting near Ypres. Prime Minister Asquith attended and the Colonial Office and the War Office were represented officially. Mrs. Guy Drummond and Lady Drummond were present.

When Dr. Lloyd, Suffragan Bishop of Thetford, was making a visitation, he noticed the flag on the church tower at half-mast. "Why, who is dead?" he asked the coachman. "No one I know of," said the rural Jehu. "Yes, but the flag is at half-mast," Dr. Lloyd insisted. "Oh, that's for you," said the driver, with a queer kind of smile. "We puts the flag whole-mast for a whole Bishop and half-mast for a half Bishop, as you might say."

There is a quaint old tavern sign in Kent, "The Perfect Woman"—a woman's head without a mouth. This sign-board was once quite common, and as late as 1818 a "silent woman" stood in St. Giles', in what is now New Oxford Street, bearing beneath the picture of a headless female the following stanza:—

A silent woman—how can it be?
Patient traveler, do not scoff.
Drawn from the very life is she
And mute because her head is off.

Dean Starr, of Kingston, received a letter from an officer of the Coldstream Guards, who has been a

prisoner at Heidelberg, Germany, for three months. He says that while the food provided the prisoners is coarse, it is welcomed. He also says that the Germans do not brutally treat their prisoners. Dean Starr remarked that the letter may have been written under pressure as the officer's statements are very different from those of the majority of prisoners of war in Germany.

In recognition of his recent visit to the Front the King has appointed the Bishop of London to be Knight Commander of the Royal Victorian Order. Other ecclesiastical members of the Victorian Order are the Archbishop of Canterbury, who holds the Royal Victorian Chain and the G.C.V.O., and Bishop Boyd Carpenter, the Dean of Windsor, and Canons Dalton and Sheppard, who are Knights Commanders, but in the case of ecclesiastics the distinction does not carry with it the title "Sir"; they do not receive the accolade.

Captain Glossop and the gallant ship's company of the "Sydney" had the honour of ridding the world of the raiding ship "Emden." As soon as the fight was over, Captain Glossop had the ship's company called aft, and said that he hoped that no one would suffer from "a swelled head," or would think that the war was ended by the sinking of the "Emden." He asked them to realize that God, and God alone, had given them the victory, or the "Sydney", instead of the "Emden," might have been lying a total wreck on Keeling Island.

Mrs. H. A. Boomer, of London, Ont., has received a communication from the National Council asking an opinion on the suggestion that relatives of soldiers killed in France wear a simple band of purple instead of mourning. This is now the practice among the titled families in England,

and it is claimed for it that it is not only economical, but also has no discouraging effect on enlistment, which universal mourning might do. [This matter was brought up last week at the W.A. Annual in Toronto by Mrs. Willoughby Cummings and seems to us a very wise and practical suggestion.—Ed. C. C.]

Sir Henry Burdett has for years compiled and published a year book, Burdett's Hospitals and Charities, a work which would probably be of much service on this side of the Atlantic. We read there are particulars of 2,112 charities using the word in its widest sense with an elaborate analysis of income and accounts, and a commentary on philanthropic developments during the preceding year. The sum given in the British Islands was £13,559,000, an increase over 1912 of £820,000. We find Sir Henry attacks lax, extravagant and parsimonious management, and, as in previous years, is a keen critic of missionary societies' management, the percentage of expense ranging from 20.57 to 5.03.

A curious account of the creation comes from South America, as related by members of the tribe of Indians living in the mountains which divide Brazil from British Guiana to the University of Pennsylvania from Dr. Wm. C. Barabee, leader of the Amazon expedition of the University Museum. The tribe had never before seen a white man, and had been cut off from the rest of the world for many centuries. In the account told by them to the explorer it was related that a great tree bearing on its branches all kinds of fruits and vegetables had been in existence. The legend of the tree is that in the beginning there were two gods—Tum-in-kan and his brother, Duwid. Tum-in-kan created man and woman and afterward the lower animals; and Duwid brought men and women food

MADE IN CANADA

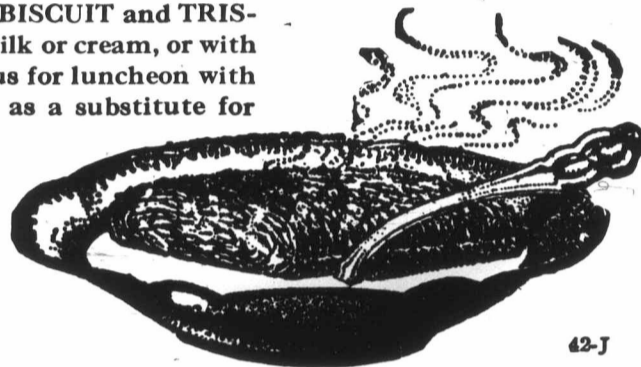
Make your "Meat" Canadian Wheat—but be sure it is the whole wheat prepared in a digestible form—that's what you get when you eat **SHREDDED WHEAT** the food that puts you on your feet. It is not what you eat, but what you digest that makes muscle, bone and brain. **SHREDDED WHEAT** is a complete food for building the perfect human body. Ready-cooked and ready-to-serve.

Shredded Wheat is made in two forms, **BISCUIT** and **TRISCUIT**—the Biscuit for breakfast with milk or cream, or with fruits; Triscuit, the wafer-toast, delicious for luncheon with butter or soft cheese, or for any meal as a substitute for white flour bread.

MADE AT

NIAGARA FALLS, ONTARIO

Toronto Office: 49 Wellington Street East



from the tree. The people later learned the location of the tree and told Duwid that he need not trouble himself to bring them food any more. Duwid then told the people that it should be as they wished, but that they would thereafter have to work for their food, and warned them that if they would not starve they should break off the branches and plant them that they would grow and bear fruit. The legend goes on that the men started to do as the god said, but soon tired, so that when the tree was cut down only a few of the many varieties of food which it bore had been saved for mankind. A great rock, declared by the Indians to be a stump of the original tree, was pointed out to the explorer, who made photos of it which were received with the story.

British and Foreign

The memorial service for the fallen Canadians was held in St. Paul's Cathedral on Monday evening last. The Bishop of London was the special preacher.

The Rev. G. Y. Bliss, D.D., the whilom Rector of St. Pauls, Gurlington, was consecrated Bishop-Coadjutor of Vermont in that church on the 21st ult. The Bishop of Vermont was the consecrator. Nine Bishops took part in the act of consecration, two of them being Canadian Bishops, the Bishops of Montreal and Quebec.

The annual meeting of the Cathedral League was held lately in New York. It was stated that preparations were being made to start at once the building of the nave. Whilst the area of St. Pauls Cathedral, London, is 59,000 square feet, that of the New York Cathedral will be 90,000, a much greater area also than that of St. Peter's, Rome.

Following upon the recent redecoration of the interior of St. George's Church, Barnsley, comes the replacing of the old tower-bell with a fine new bell (anonymously given) and the fixing of a reredos in the chancel. The reredos, which was given by Mrs. Wadsworth, is decorated on the lines of the old fifteenth-century work to be found in some of the old Norfolk churches, the best preserved specimen being the famous Ranworth screen.

A pastoral staff was presented to the Bishop of Chelmsford on a recent occasion by the members of the C.E.M.S. and friends in the diocese, the function taking place in the Cathedral at Chelmsford. The Bishop of Colchester made the presentation to his diocesan, who immediately after receiving it dedicated it to the honour and glory of God. The staff is a fine work of art, executed in chased silver and embellished with enamels. The crook surmounts a tabernacle, and its centre holds a figure of our Lord as the Good Shepherd.

The Momoyama School, Osaka, being recognized by, and receiving aid from, the Japanese Government, religious instruction can only be given

out of school hours. The Rev. C. H. B. Woodd writes: "It is a surprising thing when you come to think of it, that out of 680 boys, about 550 are found trudging to school half an hour earlier than they need do, in order to be present at the teaching of a foreign religion. Yet there they are, and there are the Japanese masters who teach them." It is a hopeful sign, and means much for the rising generation.

A New Zealand Lady "Veteran."—An interesting award has been recently made in New Zealand, where a lady has been elected to membership of the King's Empire Veterans. This is Nurse Ball, of Auckland, who served in South Africa with the Black Watch, 42nd Highlanders, and gained the Queen's Medal with three bars and also the Royal Red Cross, the last being one of the four decorations which can be worn by British women, the Victoria Cross of the nursing profession. Nurse Ball received the Cross for carrying a wounded soldier fifty yards under fire during the war in South Africa and attending him afterwards.

Mr. Asquith has been Prime Minister for over seven years. He has held office for a longer continuous term than any of his predecessors since the "Reform Act." He began his long term with a journey for which there was no precedent. King Edward was at Biarritz when Sir Henry Campbell-Bannerman resigned the Premiership, and Mr. Asquith travelled to the south of France to kiss hands on his appointment as his successor. Of the Cabinet of 19 which Mr. Asquith formed in April, 1908, 10 remain in harness. They are Mr. Asquith, Sir Edward Grey, Lord Haldane, Lord Crewe, Mr. Lloyd George, Mr. Harcourt, and Mr. Birrell. Of these, Sir Edward Grey is the only Cabinet Minister who has held the same office during the entire period.

A. R. MOWBRAY & CO., LTD.

We have just received the large illustrated catalogue of this firm, whose advertisement appears in our columns from week to week, showing many forms of Ecclesiastical Art, including Woodwork, Metalwork, Textile Fabrics, Needlework and Embroidery. The woodcuts and prices give full particulars of the many and varied articles obtainable for Church use from this well-known English firm.

THE LOVE OF JESUS

Jesus loves the little children,
For He came on earth to die
For their sins that they might ever
Live with Him in heaven on high.

Jesus loves the little *white* boy,
And He longs to cleanse from sin
Boys and girls in Christian countries
Who will let the Saviour in.

Jesus loves the little *black* boy,
Though he prays to wood and stone,
And His great heart longs that each
one
Soon shall worship Him alone.

Jesus loves the *yellow* children,
Boys beloved and maidens sad,
He has called them, see! they're
coming,
China's children, too, are glad.

Jesus loves the little *brown* boy
With a yearning, tender love,
Seeking, calling, India's children
To the happy Home above.

Jesus loves the *red-faced* children
Who in northern regions dwell,
Greenland's shores and icy mountains
Of a Saviour's ransom tell.

Children *black* and *brown* and *yellow*
Join with *white* and *red* to sing
Of the Christ, their Lord and Saviour,
Whom one day they'll see as King.

Barn Roofing

Fire, Lightning
Rust and Storm Proof
Durable and
Ornamental

Let us know the size of any roof
you are thinking of covering and we
will make you an interesting offer.

Metallic Roofing Co.
Limited
MANUFACTURERS
TORONTO and WINNIPEG



"Turns Chilly Houses into
Cosy Homes"

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto



CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation
Plan No. 70. Estd. 1858. BELLS for
Churches are DUTY FREE. The C. S.
Bell Company, Hillsboro, Ohio, U.S.A.

Conquers "Acid-Mouth"

"Acid-Mouth" is the greatest cause of tooth decay.

You yourself doubtless have "Acid-Mouth," because statistics prove that 95% of us have it.

Ordinary dentifrices rest content with merely cleaning teeth. Pebecco saves teeth; saves them by neutralizing "Acid-Mouth."

Pebecco Tooth Paste

prevents tiny cavities from disfiguring the teeth. You often wonder why cavities appear although your teeth look clean. This is the reason—the dentifrice you have been using failed to stop "Acid-Mouth."



"Pebecco certainly was a 'life saver' for me. Not a single cavity in three years is my experience with it. Can you beat that?"

The taste of Pebecco is unsweetened. Pebecco comes in extra-large tubes. One-third of a brushful is all you need to use.

Manufactured by
LEHN & FINK, New York
Canadian Office:
1 and 3 St. Helen Street Montreal

ROY'S LEMON ICE

By Nancy Byrd Turner.

The long road trailed like a gray string up the hill, and Roy trudged it slowly, dragging the express wagon after him. His mushroom hat drooped, and the face beneath it was hot and red; the wagon creaked complainingly. Yet he kept on with patience, because he was eight years old today, and because the burden in the wagon was a block of ice being hauled homeward from Mrs. Kean's ice-house to freeze a treat for his birthday feast. These were two splendid reasons for keeping on; and at the top of the hill he braced himself and went a little faster.

The road turned here and ran between long fields before it dropped into a patch of woods a quarter of a mile further on. Where one of these fields met the road sat a small house—so small and so white in the glare of the sun that it hurt your bare eyes. Roy never passed the place on a summer day without feeling uncomfortable. He fancied that the walls were blistered. As he creaked by now, he glanced toward it out of the corner of his eye, then stopped short. Some-

one was waving feebly from the window.

Roy knew who, well enough. It was old Miss Drusie Allen, a cripple, who spent her days alone in the little house while her nephew and his wife were out plowing and washing for a living. Miss Drusie had not walked for years. She was too drawn up with rheumatism even to be helped by crutches and canes, and from morning till night she had to sit huddled in a chair by the window.

Roy dragged his wagon to the doorstep, and, dropping the tongue, trotted inside. He took off the drooping mushroom, baring his little, wet head. "Did you call me, Miss Drusie?" he asked.

"Yes, I did," the old lady piped back, fretfully. "I want a bit i' company; I want somebody or something to make me forget for a piece of a minute this scorching heat that's a-burning up my old bones."

Roy knew that she wanted him to sit down and talk to her, but he knew, too, that he could not at this time, so he cast about in his mind for something else to do for her.

The tiny room was stuffy and dreadful. One window was down; it had fallen, Miss Drusie said, when she tried to "h'ist" it higher with her crumpled old hands. The sunlight poured in hot and white through unshaded panes.

"To-day I'm going to fix you," Roy promised, "and to-morrow I'll come and talk."

For fifteen minutes he was very busy, but at last he drew a long, satisfied breath. He had raised the window, and across the glaring upper sash, by dint of much reaching and climbing, panting and puffing, had fastened up the battered shade that had fallen a week ago. The shade made a cool, green light in the yellow room, and a little flicker of blessed breeze stirred though beneath it.

Then he beat up Aunt Drusie's flat pillow and brought her a leafy branch from the roadside to keep away the flies with. She looked pleased and happy. "You're good as a gal," she told him.

Roy looked at her weary old face and another thought came to him. "Now," he said, "want a glass of lemonade—iced lemonade?"

"You're a-foolin', sure!" Aunt Drusie cried, shrilly. "I ain't tasted iced lemonade sence I was taken down, two years ago, boy. And I'm that thirsty this minute, my throat's parched." She gazed at him eagerly.

Roy was glad he had remembered the lemons, bought at Mr. Kean's store for the birthday treat, and the small lump of ice tucked in beside the larger one. He set about his task with great earnestness, but it takes a long time to make lemonade when you do not know very much about it in the first place, and when you have to rummage around in every corner for spoon and nicked glass and a tiny "dip" of sugar.

He finished at last, though, and held up in triumph the cracked tumbler filled to the brim with cold, acid liquid that tinkled as it moved. Aunt Drusie nearly fell from the chair in



Watch For This Package At Your Dealers. Take a Bottle Home. It is Guaranteed.

Thousands and thousands of housewives all over Canada use and recommend



Made in Canada.

for cleaning and polishing furniture, woodwork, automobiles, pianos, etc. They have tried it and they know it leaves a hard, dry, durable lustre—not gummy, or sticky, or dust collecting. Brings out all the beauty of the grain. Takes little rubbing and always pleases. Makes friends everywhere. A trial will convince.



Sizes 25 cents to \$3.00. all dealers

CHANNELL CHEMICAL CO., LIMITED
369 Sorauran Ave. Toronto

her eagerness as she reached for it with both hands. When Roy looked back at the door, her head was thrown back and she was drinking long draughts as though she would never get enough.

Presently the wagon was creaking dustily on again through the scorching sun, and it was a weary little team, indeed, that came to a halt before the kitchen steps at home. Mother appeared at the door, flushed and rather worried. "I've been waiting and waiting—" she began.

"I had to stop and 'tend to Miss Drusie Allen," Roy explained, "but I've got the ice!"

He stooped happily and pulled aside the cloth and the thick, green oranges that covered his freight. Then, "mother!" he cried. There was no ice left—only a small piece about the size of a dinner-plate. The soaking wagon-body told the tale: the rest of his ice had melted away in the fierce, unshaded heat by the Allen door.

Through a blur of bitter tears Roy caught sight of the empty freezer awaiting its delicious contents. "I

had to fix Miss Drusie," he said, brokenly. "It—it took longer than I thought it would."

He sat down on the lowest step and pulled his hat over his blinking eyes. Mother sat down, too, and in a very little while she knew the whole story.

Then she got up briskly and bathed the hot face in cool water and washed the poor, dusty feet. "Now!" she said, "there's plenty of ice left for a big frosty pitcher of lemonade, and look what's waiting to go with it!"

Roy brightened at the huge chocolate cake, topped by eight slim, white candles, their wicks standing straight and ready. "We'll have a big time after all," he said.

"Mother," he remarked, drowsily, at twilight, very full of cake and lemonade, and very sleepy, "maybe this was Miss Drusie's birthday, too. Did she ever have a birthday?"

"Many and many a one," mother answered.

"To-morrow," Roy planned, nodding gently, "I'll take her a slice of cake and a candle and ask her all about it." When he had finished the last word he was fast asleep.—S.S. Times.

A Great Blessing to be Freed of Indigestion

For Years He Suffered After Almost Every Meal—Attributes Complete Cure to Use of Dr. Chase's Kidney-Liver Pills.

The experience of many people who suffer from indigestion is like that of the writer of this letter. Stomach medicines may bring some relief, but chronic indigestion is almost invariably the result of derangements of the liver, kidneys and bowels, and cannot be actually cured until these organs are set right.

With the liver sluggish there is constipation, and the food ferments in the bowels instead of being digested. This is the source of pain and suffering, and the cause of such dreaded diseases as appendicitis, peritonitis



and kidney disease. It is much better to be on the safe side and prevent such ailments by the timely use of Dr. Chase's Kidney-Liver Pills.

Mr. J. D. S. Barrett, Nelson, B.C., and formerly of Twillingate, Nfld., writes:—"For several years I was a great sufferer from indigestion. The least bit of food caused me considerable trouble, and often I could scarcely eat a meal a day. The many remedies I tried proved futile until I began the use of Dr. Chase's Kidney-Liver Pills, and after using about eight boxes I was completely cured."

"Since that time I have not been troubled with indigestion, which I consider a great blessing. I feel grateful for this cure, and shall gladly answer any inquiries from persons suffering as I did."

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

Bishop Strachan School
 Forty-eighth Year
 A Church Residential and Day School for Girls.
 Full Matriculation Course.
 Elementary Work. Domestic Arts, Music, and Painting.
 PRESIDENT: The Right Rev. the Lord Bishop of Toronto.
 PRINCIPAL - MISS WALSH
 VICE-PRINCIPAL - MISS NATION
WYKEHAM HALL
 College Street - Toronto
 Junior Day School, 423 Avenue Rd.
 Head Mistress, Miss R. E. Churchard.
 (Higher Certificate National Froebel Union.)

TELEGRAPHY
 IS the stepping stone on which leading railroad men have risen to fame and fortune. Telegraphers get big money and get it from the time they start.
 Our course is endorsed by the railroads, and we use their wires, books, etc. This is a good thing—don't hesitate, but write us to-day for free book 53, giving full particulars.
Dominion School of Railroading
 TORONTO. 1615

St. Agnes' School
 Belleville
 Patron—The Lord Bishop of Ontario
 Special Courses in Music, Art and Physical Training. Preparation for the Universities.
 Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—
 Miss F. E. CARROLL, Principal.

GLEN MAWR Spadina Ave. Toronto
 A Boarding and Day School for Girls
 Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

TRINITY COLLEGE SCHOOL Port Hope, Ont.
 Residential School for Boys.
 Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late headmaster St. Alban's School, Brockville).

Alma (Ladies) College
 Attractively situated. Picked faculty.
 For prospectus and terms write the Principal R. I. Warner, M.A., D.D., St. Thomas, Ont. 64

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK
 The Academic Year began on the last Wednesday in Sept.
 Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

WESTBOURNE
 Residential and Day School for Girls
 278 Bloor St. W., Toronto, Ont.
 Affiliated with the Toronto Conservatory of Music. Number of resident pupils limited to 28. F. McGillivray Knowles R.C.A., Art Director. For announcement and information, address the principal.
 MISS M. CURLETTE, B.A.

"Edgehill"
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.
 The Bishops of Nova Scotia and New Brunswick, Patrons.
 Miss Gena Smith, Lady Principal. Eleven English Mistresses.
 Music; French and German; Art; Domestic Science; Drill.
 Preparation for the Universities.
 Perfect Sanitation; Trained Nurse; Dairy; Laundry, etc.
 Three Terms: Michaelmas (September), Lent, June.
 For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE
 Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Nurse. Practical Christian Work.
 179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

HAVERGAL COLLEGE, WINNIPEG
 A Residential and Day-School for Girls with Kindergarten Department.
 PRESIDENT:—His Grace the Archbishop of Rupert's Land.
 Preparation for Manitoba Matriculation. Special advantages for study of Music and Art.
 Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing tennis courts, basket ball and hockey rink.
 PRINCIPAL—Miss E. L. Jones.
 For Calendar apply to Bursar.

ST. MARGARET'S COLLEGE TORONTO
 A RESIDENTIAL AND DAY SCHOOL FOR GIRLS
 (Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)
 Academic Course, from Preparatory to University Matriculation, and First Year Work.
 Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.
 Write for Prospectus
 MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A. Principal.

WYCLIFFE COLLEGE TORONTO
 Principal The Revd. Canon O'Meara, LL.D.
 A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.
 For Calendar, particulars as to admission to the College or other information apply to the Registrar.
 H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

MEMORIALS AND DOMESTIC ART GLASS
 DOMINION STAINED GLASS
 Est. 1881
 380 ADELAIDE ST. W. TORONTO.
 MACKAY & BORTHWICK PROPRIETORS

Stained Glass Windows
 for MEMORIAL and GENERAL CHURCH purposes, designed and made in the McCausland Studios, ensure PERMANENCY, HIGHEST ARTISTIC TREATMENT and SATISFACTION.
 Full information on request
Robert McCausland Limited
 Established 1856
 141-143 Spadina Ave., Toronto

ENGLISH STAINED GLASS WINDOWS
 MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.
 Booklet, Designs and Estimates on application to
HEATON, BUTLER & BAYNE
 (By appointment to the late King Edward VII.)
 14 GARRICK STREET LONDON, W.C. - ENGLAND

J. WIPPELL & CO. LIMITED
 MANUFACTURERS OF CHURCH FURNITURE
 The following Catalogues forwarded upon application:
 (A) Embroidery and other Church Textile Work.
 (B) Church Furniture & Fittings in Wood & Stone.
 (C) Ecclesiastical Metal Work.
 (D) Church Lighting.
 (E) Communion Plates.
 (F) Stained Glass & Mural Decoration for Churches.
 (G) Memorial Tablets and Grave Monuments.
Makers of CLERICAL OUTFIT.
 Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.
 Illustrated Price List and Patterns on application.
 LONDON: 65 & 66, High Street, 4 & 5, Duncannon St., and Cathedral Yard, Charing Cross, W.C.
 ENGLAND.

JONES AND WILLIS
Ecclesiastical Art Workers
 In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass Mosaics, Embroideries
MEMORIAL WINDOWS and TABLETS, in Metals, Marble, Mosaics, etc.
 43 Great Russell St., London, Eng. Also at Birmingham and Liverpool.

E. C. WHITNEY WORDSLEY, ENGLAND
CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER
 Clergy Cassocks—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
 Clergy Surplices, \$1.09 to \$10.23.
 Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
 Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
 ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

Ecclesiastical Art
CHURCH EMBROIDERY METAL WORK WOODWORK WAR MEMORIALS
 Illustrated Catalogue post free
CLERICAL TAILORING SUITS CASSOCKS VESTMENTS SURPLICES
 Price Lists, Patterns and Self-Measurement Forms Free
A. R. MOWBRAY & CO., Ltd.
 28 Margaret Street, London, England, and at Oxford

Church Brass Work
 MEMORIAL BRASSES RAILS VASES
PRITCHARD ANDREWS
 CO. OF OTTAWA, LIMITED
 264 Sparks St. OTTAWA

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

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS
 THE N.T. LYON GLASS CO.
 141-143 CHURCH ST. TORONTO, ONT.