

June 1, 1916.

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THURSDAY, JUNE 8th, 1916.

No. 23.

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Rev. Dr. Tucker.

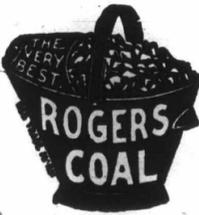
Niagara Synod —

Bible Lesson —
Rev. Dr. Howard.

Next Week

Sermon —
Rev. Dr. Symonds.

Toronto Synod —



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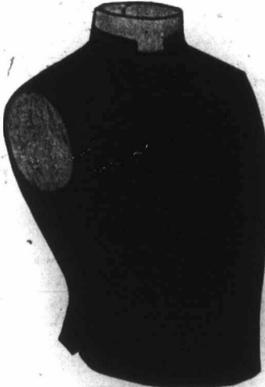
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Canadian Churchman

Toronto, June 8th, 1916

The Christian Year

Trinity Sunday.

"I believe in one Lord Jesus Christ . . . of one substance with the Father, by Whom all things were made." We repeat the stupendous words at each Communion-tide, but use has dulled our wonder. Centuries of Christian life have so accustomed us to the thought of Christ as more than man, a Being divine, that the staggering phrase of the Creed leaves us unmoved. But carry the imagination backwards up the stream of time: watch the Carpenter of Nazareth at work with His rustic tools, follow the young Teacher through the corn-fields of Galilee, cross the lake in His boat, sit with Him at table, talk with Him, eat in His presence, exchange the simple courtesies of human friendship, and then suddenly recollect that the Man to whom you are speaking is Very God of Very God, the divine and infinite Creator Himself, who holds the keys of life and of death—and perhaps you will experience some thrill of realization, as you glimpse the significance of the Church's age-long belief.

The wonder is all the greater when we reflect that this belief was not the result of a slow development of doctrine, fostered by the legendary accretions of after time, but was reached practically at a bound by those who had companied with the Man of Nazareth in the days of His flesh. Before the end of His ministry they hailed Him as the Christ, the Messiah of God, with all that that prophetic title involved. After the mighty fact of the Resurrection, the height of apostolic faith was at once attained in the adoring ascription of S. Thomas, "My Lord and my God." When the Beloved Disciple in his old age at Ephesus described the cosmical significance of the One upon whose breast he had leaned, and fearlessly claimed for Him all that was true in the Alexandrian speculations about the divine Logos or Word: when S. Paul boldly imputed to Him, by Whom he had been apprehended on the Damascus road, the creation of all things that are in heaven and that are in earth, thrones or dominions, or principalities or powers—the two Apostles were only following along and clearing the trail which had once for all been blazed by S. Thomas on that first Easter week.

How marvellous must have been the force of that supreme Personality; how irresistible the argument of the great incontrovertible fact of Resurrection, to compel men, brought up in strictest Jewish monotheism, to recognize One, with whom they had companied, as a Divine Being, a Second Person in the ineffable Trinity of Father, Son and Holy Ghost! An experience which could convince them, confirmed as it is to-day by the spiritual experience of the Church through the centuries, may well prove for us an adequate resting ground for faith.

"One Spirit—His

Who bore the platted thorns with bleeding brows,
Rules universal nature."

Such a thought has always been pregnant with solemn wonder. It becomes almost overpowering in these latter days when telescope and spectroscope and photographic plate have carried our knowledge of God's Universe beyond the lucid portals of the Milky Way into the abysmal depths of space. And yet the same instruments which reveal to us the magnitude of Nature, also tell us that the most distant worlds are fashioned of the same materials as

(Continued on page 360.)

Editorial Notes

The Church and Its Synods.

Within the next few weeks the Synods of at least five of the Eastern dioceses will meet for the transaction of business. These meetings are important at all times, but under war conditions such as the present, they ought to be of vastly greater importance. The Church was never in its history faced with a more critical situation and its whole future will depend in large measure on the way in which it grapples with the problems before it.

* * * *

What is the Church in Canada Doing?

When one reads of the efforts being put forth by the Mother Church in connection with the National Mission, he involuntarily asks himself, "What is the Church in Canada doing?" We know well enough what it has been doing in the way of assisting recruiting. We know what it has done in supplying men and we know what it has done in supplying money. But what is it doing out of the ordinary to arouse the nation to a sense of the absolute need of God's help in this struggle if we are to win out? There have been a few missions held in a few dioceses, but there has been little, if anything, done to reach the Dominion as a whole. We realize that there are hundreds of Christian men and women who are fully alive to the serious nature of the situation and are waiting faithfully upon God in prayer. There are, however, on the other hand, thousands who are thinking little of God's share in the ultimate victory and who, judged by their words and actions, think that superiority in men and ammunition is all that is necessary. We are told, *ad nauseam*, that it is a struggle in defence of civilization, or that the object of the war is human liberty. There is, it is true, a great deal of truth in both statements, but there is an evident timidity in declaring that it is a struggle in defence of these only in so far as they are in harmony with the will of Almighty God, that the only things in our civilization that are worth dying for are the blessings that have come from Christ, and that the only true liberty is "the liberty of the glory of the children of God." It is not enough for the Church to confine its efforts to those who attend its services. It is a time when Christians of all names should combine to awaken the whole nation to a sense of its relation to God and of His relation to the struggle in which we are engaged.

* * * *

Men for the Ministry.

One of the most serious problems facing the Church is the supply of men for the ministry. In the neighbourhood of forty per cent. of the men in our theological colleges have enlisted for overseas service. We have, moreover, been depending in large measure for several years past on a supply of men from the Motherland, and in all human probability this supply will, for many years to come, be very much decreased. In any case, the development of a healthy branch of the Anglican Church in Canada will depend largely on the extent to which we provide a native ministry. To continue to depend on a supply of men from outside, no matter how excellent these men may be, fosters a spirit of selfishness on the part of the native Church, and this, sooner or later, spells decay and death. We remember being told by a missionary in Western Canada, a Godly, hard-working man, that no matter how

hard he tried to win the people, he was still regarded by them as a foreigner. Nor is it only once or twice that one has been told practically the same thing. A large number of well-educated, spiritually minded men have come to Canada from England and Ireland during the last fifteen years in response to the appeals made in those countries, and they have, on the whole, done faithful, self-sacrificing service. Some of them adapt themselves to their new surroundings fairly readily, but many of them find themselves unable to win those among whom they are working. Their ways are different, their manner of speech is different, and they continue, through no special fault of their own, to be strangers in a strange land. And then they turn to us and say: "You know that what is needed is Canadians for this work. Why do you not provide them?" What answer would you give?

* * * *

No Money in It.

If you were to ask the average father why he does not urge his son to enter the ministry of the Church he would probably reply, "There is not enough money in it." We know that this is a wrong way to look at the matter, still we are inclined to think that the father is not much more wrong than are those in authority in the Church. We do not believe that the difficulty is altogether, or even primarily, a financial one, but there can be no doubt that the annual income of the average minister of the Church has much to do with it in this country of opportunities. We say, with all reverence, God forbid that the day shall ever come when men will enter the ministry in order to get a soft job or a sure living. But the Church needs the strongest men it can get, spiritually, intellectually and physically, and until it can go to parents and boys with some assurance that so long as they do faithful service they will be provided with an income equal at least to that of men in the teaching profession, and will be properly cared for when no longer able to do active work, it can scarcely be said that it deserves to get men of this stamp.

* * * *

Recruiting Agents.

The main difficulty is not, however, a financial one. The main difficulty is in the home and the solution lies in the main with the one who occupies the pulpit. Like attracts like and strong men in the pulpit, who believe in their work, and are not afraid to speak fearlessly on the subject both to parents and to suitable young men and boys, will soon change the situation. We have admired the energy and enthusiasm with which large numbers of our clergy have thrown themselves into the work of securing recruits for the army. How many of these same men have shown the same energy and enthusiasm in securing recruits for the ministry? And would they venture to say that it is a less important work? There are laymen in the Church to-day who, during the whole of their early life, never heard one appeal for men for the ministry. Why are our Western Bishops going to England for men and not coming to Eastern Canada? They visit the theological colleges occasionally, but why do they not go up and down this country placing the needs before the fathers and mothers and sons? The young men are here, or were before the war, and ought to be reached. These are matters that ought to be dealt with at once and our Synods ought to consider this as one of the gravest duties it has to face.

June 8, 1916.

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Thoughts for the Thoughtful

But what is your duty? What the day demands.—Goethe.

* * * *

No great deed is done by falterers who ask for certainty.—Eliot.

* * * *

I see no business in life but the work of Christ.—Henry Martyn.

* * * *

He who receives a kindness should never forget it; he who does one should never remember it.—Charron.

* * * *

If you would advance in true holiness, you must aim steadily at perfection in little things.—Abbe Guillore.

* * * *

Light of Light that shineth
'Ere the world began,
Draw Thou near, and lighten
Every heart of man.

* * * *

The greatest object in the universe is a Christian struggling with adversity; yet there is still a greater—the one who comes to relieve it!—Goldsmith.

* * * *

Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight line.—Spencer.

* * * *

There is no end of the many little crosses, which, if quietly borne in a Christian way, will, by God's grace, do the work of affliction, and help to tame our proud wills by little and little.—Keble.

* * * *

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

* * * *

A man with no sense of religious duty is he whom the Scriptures describe in such terse but terrific language as living without God in the world. Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation.—Daniel Webster.

* * *

THE CHRISTIAN YEAR.

(Continued from page 359.)

our own, and move obedient to the same mathematical laws. The great Being, whose unrivalled pencil paints the flower, controls the far-flung cloud of star-mist. The same Power that stilled the Galilean storm, lights the morning sun.

The Christian may well linger over this conception of the cosmical significance of Christ. But there is a dearer thought. It was by redemptive acts that Christ revealed His divinity. The doctrine of the Trinity is not an abstract belief, but the story of the divine love—of the Father who gave the Son, of the Son who died for our sins, of the Spirit who comes to dwell in the human hearts which He loves. "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost"—that is the heart of the Church's faith; that should be the treasure of our own experience.

Spectator

Comments on Matters of Interest from Week to Week.

Is it possible that the Synod of Toronto will do something to put the widows' and orphans' funds of the diocese on a just, if not generous, basis? The present two-fold sliding scale of premiums and annuities puts it in a class by itself as an effort to alleviate the needs of those deprived of their bread-winners who have given their lives in service to the Church. The whole scheme as it presents itself to the mind of Spectator has neither the merit of a business proposition nor the virtue of benevolence, and yet it purports to be both. By a graduated scale of premiums, according to the age of the clergyman applying for standing on the Fund, it is presumed that a sufficient revenue will be produced to put the fund on a business basis. It has the appearance, at all events, of conforming to an actuarial computation of the requirements of such a fund. To the casual observer it has all the appearance of such a scientific calculation. When, however, we turn from the premiums to the annuities of the beneficiaries of the fund we find that our presumed business methods have failed. In order to make the graded premiums furnish the revenues requisite to pay any kind of inadequate annuity to the heirs of the deceased clergyman it has been found necessary to grade the amounts of these annuities also. The question naturally arises, How is this graduation effected? Is it based upon the income or lack of income from other sources of the beneficiaries? Certainly not. Its fundamental basis is the length of service, in the diocese, of the deceased clergyman. The reader asks in astonishment: What has the widow or the orphan of a clergyman to do with the length of his service in the diocese? His services have been accepted in the Church. He has given of the best that is in him, whatever that best may be. Through no fault of his he dies. He may only have served a year or five years and in the name of Mercy and of Justice we ask why should the widow and orphan be penalized for the inability of husband or father to prolong his life? Let a clergyman enter the diocese of Toronto to-morrow and the next day on his way to the hospital or the bedside of a sick parishioner he is run down by a reckless motor driver, or he is infected with a deadly disease in the discharge of his duties, and succumbs. What does the diocese say to the widow? What is the message of mercy to the young wife and children? It is something like this: "You know, my dear, your husband has been in the ministry for less than a year. He has only paid one premium to this fund, and, of course, you can't expect us to give where we have not received; nor can you hope to gather where you have not sowed. The best we can do for you is \$20.00 a year. You see, if your husband had only lived for twenty years you would have had \$400 per annum." In vain may she plead no responsibility for the death of her husband. In vain may she plead her faith in the Church to look after those who serve it. Then she finally recalls that her husband had taken out a policy for \$1,000, in a straight business insurance company, and had paid but one premium. "Will that company also grade the amount I am to receive according to the number of payments my husband made?" she falteringly asks. She is greatly comforted by the assurance that "business concerns" don't work that way. They arrange to have the fortunately long lived people help to bear the burdens of those dependent on the men who are cut off in their youth. "You shall have a thousand dollars,

just the same whether you have paid one or twenty premiums." Whatever may be said in favor of the sliding scale of premiums with a view of producing a revenue sufficient to pay proper annuities, we fail to see any satisfactory reason in equity or law for a graduated scale of annuities themselves. In the administration of such a fund there will necessarily enter the element of benevolence. How can the Church expect to receive gifts or bequests from her members for such a fund so long as it bears the outward marks of self-sustenance on lines of great severity to the innocent?

* * * *

A great military camp is a busy and striking place. Barriefield at the present moment represents in all probability a greater city than Kingston, across the Rideau. As a matter of fact, Barriefield contains at the present moment 9,000 men. A large proportion of these men have wives and children somewhere. In this way it may be said that a city rivalling in population the ancient home of Frontenac has sprung up in a night, and called attention to itself. It is a grave and serious responsibility to assemble nine thousand men together under unusual and abnormal conditions. The Barriefield camp bears many evidences of being of a temporary character, and yet even in a short time men may be made or unmade under such extraordinary circumstances. One misses the cunning hand that fashioned Valcartier in a few days. The graded streets, the electric lights, the lines of shower baths, the telephone communications, the miles of targets and other features that made that camp one of the marvels of Canada. In the first place, Nature has dealt unkindly with Barriefield as a camp ground. It has given it a clay soil, and clay and rain form a combination hard to speak of with becoming restraint. During the past week rain has fallen with unwonted generosity, and mud—greasy, slippery, tenacious, profound mud—has prevailed everywhere. Tents pitched upon mother earth have with difficulty been rescued from being covers for bog holes. With splendid optimism one street has been called "Hope" because, under ordinary circumstances, it is hopeless. A better day is coming, the Canadian Tommy assures us, and thus hope springs eternal. "Isn't it fine that we haven't any dust to bother us," is the cheerful greeting of a fellow doing a skirt dance to keep his feet on a slippery incline. "Hands across the seas," says another as he reaches out in friendly aid to a chum beyond the pool. "How did you sleep last night?" was the interested enquiry of a friend. "Not too badly," was the reply, "but my feet were covered in water when I awakened and I was dreaming that I was one of Shackleton's marooned party." But the next day the sun shines and the earth dries and every one wears a Sunny Jim countenance. One thing is certain and that is, the Canadian soldier is ready and willing to meet any necessary demands made upon his endurance. He, however, expects that there is a sufficient reason why he should be called upon to endure hardship in his own country where the enemy is not determining the conditions of his life. He knows full well that the day is coming when there shall be no choice, but why hasten that day? For the present, the citizens who enjoy the privileges of their homes are not unreasonably expected to cause camp life to be made not merely tolerable, but enjoyable and edifying.

* * *

He who chooses pleasure as the object of his life has no real haven, but is like a boat that beats up and down and drifts to and fro, merely to feel the motion of the waves and the impulse of the wind. When the voyage of life is done he has reached no port, he has accomplished nothing.—VanDyke.

The Ascension

Sermon by Rev. Precentor L. N. TUCKER, D.C.L.,
St. Paul's Cathedral, London, Canada.

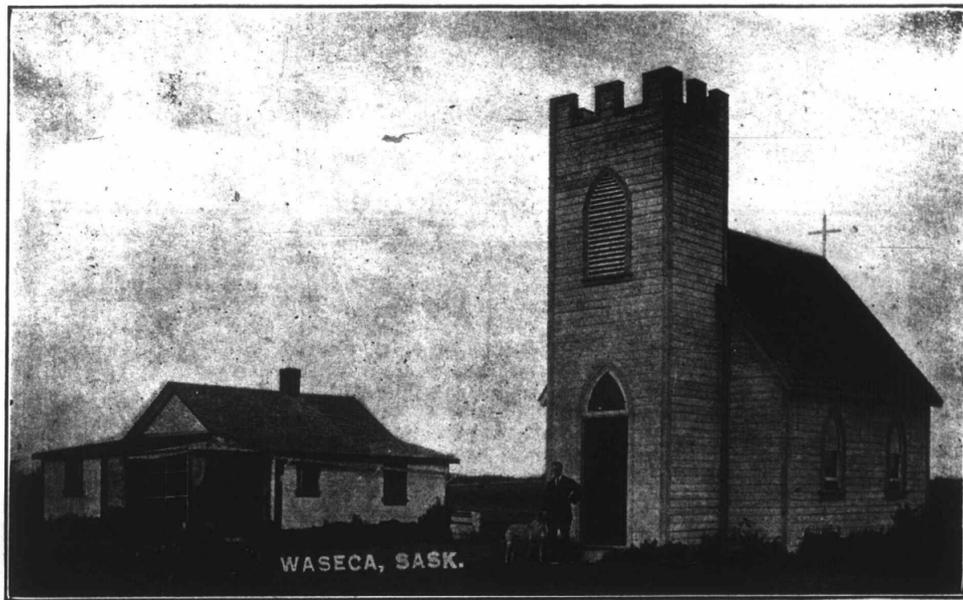
"So then the Lord Jesus, after He had spoken unto them, was received up into Heaven, and sat down at the right hand of God."—St. MARK xvi.: 19.

CHRISTIANITY is a religion founded on facts. It is not a set of doctrines; it is not a code of laws; it is not a collection of principles of action; much less is it a routine of ceremonies and outward observances. It is not mere theories that may be enlarged or altered to suit new conditions, like the postulates of science. Rather does it rest on certain well-ascertained facts, which are unalterable and which centre in a Person Who is Divine. It may even be said that it rests on one fact, the Incarnation of the Lord Jesus Christ. All the other facts cluster round that central figure and receive validity and vitality from Him—His teachings, His miracles, His sinless life, His atoning death, His resurrection, His ascension, and the gift of the Holy Spirit. Thus, the Gospel is the good news that flows from these facts; and the Gospels are a record of those facts, and the Creeds a summary of them. This is what gives solidity and permanence to the Christian Religion; while it enables it to adapt itself to all the changes and chances of mortal life. It is Jesus Christ, the same yesterday, to-day and forever. It is the Word of God that abideth forever. It is the foundation of the Church against which the powers of hell cannot prevail. It is an immovable rock amid the shifting sands of modern speculation. He who plants his foot securely on that foundation stands on the Rock of Ages that can never be moved.

As a necessary consequence Christianity finds expression in a system of doctrines; for facts have their implications and carry with them an inner meaning. It is from facts that science, philosophy and history profess to draw their conclusions. So the facts of Jesus Christ make their appeal to human reason and the human conscience. Their essential meaning has been drawn out by the Apostles, who acted under the authority of Jesus Christ and the inspiration of the Holy Ghost. So that side by side with the Gospels and as expositions of them we have the Acts and the Epistles; and side by side with the facts of the Creed we have the consequences that flow from them—the Holy Ghost, the Holy Catholic Church, the forgiveness of sins, the resurrection of the flesh, and the life everlasting. These doctrines may vary in application and be enlarged in meaning; but in their fundamental content they must ever remain unchanged. Doctrine, indeed, may harden into rigid and barren dogma; nevertheless modern impatience with dogma is unreasoning. For dogmas are but the accurate definition of principles, and represent fundamental truths. They define the revelation of God's will to man. As long as we steadfastly cling to the essential facts of the Gospel we need not have much fear of the consequences. For human reason is essentially logical and the Holy Spirit in the Church may be relied on to guide men eventually into essential truth.

Thus the ascension is the last link in the chain of facts that form the immovable foundation of our faith. It is the natural sequel to all the

antecedent facts. If Christ came forth from God it is but natural that He should return to God. And this link in the adamant chain has been established by infallible proofs. The disciples accompanied with Jesus during forty days and were assured by the hearing of the ear, by the sight of the eyes and by the touch of the hand that He had indeed risen from the dead. And this same Jesus, in the perfection of His human nature, they saw ascend into heaven. In this they could not fail to see the fulfilment of their own Scriptures, "He ascended up on high," "lift up your heads, O ye gates, that the King of Glory may come in," that the High Priest of the New Covenant might enter into the Holy of Holies. In this they saw the natural ending of a career that was more than human upon earth. The angels bore witness to His ascension into heaven. St. Stephen saw Him standing on the right hand of God. The Holy Spirit testified in sundry



A Prairie Church and Parsonage. These are necessarily only temporary. The Canadian Church, through the M.S.C.C., has done nothing yet to help provide buildings. These have been provided in the main by English funds. They have given the start. It is for us to keep it going.

places to His translation to the right hand of God. The wonderful pictures of the Revelation of St. John revolve around the Son of Man glorified. It was the completion of His redeeming work as our High Priest Who ever liveth to make intercession for us. And it remains one of the most glorious and most fruitful facts in the ministry and life of Him Who was a Priest for ever after the order of Melchizedek. And one of the most important consequences of that Divine fact is that it stands as a great vindication, as an assurance that God is the moral governor of the world. While in the flesh on earth Jesus Christ had made certain extraordinary claims. He asserted that He was the Son of God, that He was one with the Father, that He had authority to forgive sins, that He had power to raise the dead, that He had the words of eternal life, and that He would come again as the judge of quick and dead. And all these claims seemed to have been falsified by what had happened to Him at the hands of men. He was arrested, condemned, and put to death as an impostor. And no power had intervened to save Him from this shameful fate. When He was laid in the grave of Joseph the world might well say, there is the end of that deceiver and blasphemer. But the grave of Joseph was not the last word in that great tragedy. Angels came and rolled away the stone from the door of the sepulchre. And to make His victory complete and

final He ascended into heaven, where He was beyond the reach of all the vicissitudes of human fate. It was His Divine, irrefragable vindication. And it leads to the infallible conclusion, however present appearances may seem to the contrary, "Verily, there is a reward for the righteous, verily there is a God that judgeth the earth." Hence the ascension of Christ is His exceeding great reward. There can be no final failure until it is sealed in heaven. Apparent failure may only be the prelude to triumphant success. Christ had come to be a King and to establish a kingdom. But, to all outward appearance, His crown was one of thorns, and His throne the accursed tree. Dismal failure seemed to be written on His whole adventure. So it seemed even to His most faithful friends. They had given up all in despair and had returned to their secular employments. But there is an end beyond the apparent end. There is an end which God enacts when men have written *fnis* at the close of the volume. There is a resurrection from the grave of failure to a wider and a higher life. There is an ascension whereby human disappointments rise to the plane of the enduring and the immortal. From the throne of His glory the rejected of men may see of the travail of His soul and be satisfied. He may henceforth be expecting till His enemies be made His footstool. As from the throne of His glory He watched the progress of His Church, He

must often have exclaimed, as in the days of His flesh, "Oh faithless and perverse generation;" but He must also have often been moved to exclaim, as He witnessed the tribulations of the martyrs, the consecration of the saints and the faith of the missionaries, "ye are they which have continued with me in my temptations; and I appoint unto you a kingdom even as my Father hath appointed unto me."

Further, His ascension is a symbol of the life of His people. Indeed all the great facts of the life of Christ are symbolical. As He was born a little child so He invites us to cultivate the childlike spirit and to suffer the little children to come unto Him. As for our sakes He became poor and had not where to lay His head, so He bids us feed the hungry and clothe the naked, and He addresses

one of His beatitudes to the poor in spirit. As He died for sin so should we die to sin. As He rose again from the dead so should we rise to newness of life. And as He ascended into heaven so should our hearts and affections ascend with Him and with Him continually dwell. Thus the whole life of Christ becomes sacramental, as being the outward and visible sign of an inward and spiritual experience. His ascent of the Mount of Olives, and His ascension thence into heaven are tokens of the tendency of every true Christian life, an advancing from strength to strength, a receiving out of His fulness and grace for grace, a perfecting of holiness in the fear of God. And His progress from the lowly manger in Bethlehem to the right hand of the Majesty on high is a picture of the human soul, dead in trespasses and sins, transformed into the Divine image from glory to glory, and made to sit in heavenly places in Christ Jesus.

Again the ascension of Jesus Christ is a power, even the power of the Holy Spirit of God. "It is expedient for you," He said, "that I should go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." "When He ascended up on high He led captivity captive and gave gifts unto men." This was the very power of God, to do the work of God in the lives of men. Further, it

(Continued on page 370.)

NEW BOOKS

The Glad Tidings of Reconciliation.

By the Right Rev. E. A. Knox, D.D., Lord Bishop of Manchester. Longmans, Green & Co. (viii. + 235 pp.; \$1.35 net.)

Bishop Knox is concerned about the lack of preaching on the Atonement. He made that the subject of his charge on his last Visitation. Hence this book. In the first ten chapters he places the doctrine in its historical connection with the Old Testament and Apocrypha, and goes *seriatim* through the New Testament showing the Apostles' mind on the fact of an Atonement. The bearing of this on the Ministry, the Sacraments, the Social Order and Missions he discusses in the last chapters. Realizing that the difficulties of some regarding the Atonement lies "in the supposition that the reconciling power of the Cross is inextricably bound up with some theory of the Atonement, whether Augustine's, or Anselm's, Luther's, Calvin's, Oxenham's, Moberly's or Dale's, and in the uncertainty as to which is right," he makes it his chief concern to show that there is an Atonement to preach, and this apart from any theory. This intimate touch with the viewpoint of the average mind is a mark of the Bishop's work, and constitutes the book's main usefulness. It is not exhaustive, nor exhausting like some theological books. It was not intended to be. The Bishop plainly says so. The insistence on the fact of Atonement is the necessary beginning, and many have not made that beginning, but it is only a beginning. A fact without its explanation is intolerable to any serious mind. The How presses close on the What. The Bishop does not speak of the How. The mistake some have made in their thinking is not in having an explanation, but in predicating finality of that explanation. In his review of the New Testament doctrine, the Bishop is intensely suggestive, and therein lies another merit of the book in opening by suggestion and reference the way for further work. Glover's excellent book on the "Conflict of Religions in the Roman Empire" is much used. The all but complete silence of St. Luke regarding the death of Christ as the means of forgiveness Bishop Knox considers to be the outcome of St. Luke's fear that the sacrificial aspect of Christ's death might suggest the permanence of the sacrificial principle as shown in the Temple services, which had a weakening attraction for some early Christians (see Hebrews). It is difficult to admit the proposition that there might be some early Christians who would know only the writings of St. Luke.

The Splendour of God.

By the Author of "Self-Surrender and Self-Will." London: Longmans, Green & Co. (65c. net.)

The book takes up in 10 chapters, 10 different attributes of God, and shows how they should be answered by man—for instance, His Supreme Majesty is answered by obedience; His Humility by adoration, and so on. The purpose of the book is "to turn from thought and study of ourselves to the contemplation of God." There is much in the volume that is true and timely, especially the author's emphasis upon a more thorough objectivity in our religious life. It is unfortunate, however, that the book is written entirely from a sacramentarian standpoint.

Stones of the Kingdom.

By the Rev. W. Reason, M.A. Addresses to Children. London: Morgan & Scott, Ltd. (2s. net.)

Mr. Reason has the happy faculty of being able to present to the young, in an attractive and interesting form, the stories of the Bible. The language is clear and simple, the point of view of the boy and the girl is thoroughly well grasped, and there is evidenced a real insight into child psychology.

Unlikely Ministries of God.

By the Rev. J. Stuart Holden, M.A. London: Morgan & Scott, Ltd. (1s. net.)

Four addresses given at the Keswick Convention in 1915. The author shows how that in these days God is ministering to His people through darkness, withdrawal, delay, and contradiction. There are many searching thoughts and helpful messages in these addresses, and they are expressed with Mr. Holden's usual freshness and directness of appeal.

The Church at Home

"IN almost every parish and mission our work has more or less languished through the loss of some of our best workers. And there is hardly a centre of Church life which is not to some extent straitened in circumstances in consequence of the unceasing demands made upon the country on behalf of Patriotic and Red Cross funds."—Archbishop of Algoma.

"Two things we are setting before ourselves for the coming year: first, an organized effort to awaken our people to a more adequate sense of the importance of their religion; and secondly, the beginning of an effort to enlarge our permanent funds. We feel that the war should help us in both these efforts. It should show our people where to look for real and abiding values; and it should make them more ready to support that kingdom of righteousness for which they have been content to suffer, and even to risk their lives. In any case it must be remembered that this Diocese includes vast areas within which missions must always be poor, and for whose necessities permanent funds alone will make lasting provision."—Ibid.

"The one self-supporting parish of the Diocese has bravely struggled against adversity, but in spite of all, has, during the past year, had no alternative but to receive assistance several times from the missionary funds of the Diocese."—Bishop of Athabasca.

"The many small missions have been faithfully ministered to by the clergy. They travel great distances under conditions sometimes of much heat, at other times of intense cold, amid rain and mud and storm, as well as the pleasant, bracing, sunny periods of the varying weather of this Northland. These men are pioneers called by God the Holy Spirit to devote themselves to His work. Their long, lonely drives to visit the scattered population, the simplicity of the conditions under which they pursue their duties, their comparative isolation from contact with one another, and the attendant circumstances of this developing land, necessitates brave and patient endurance, with the strong conviction of the significance of the message entrusted to them, by the grace of God."—Ibid.

"At one service in a little log cabin we had fifteen present, and out of these nine partook of the Holy Communion. Tears were in the eyes of several at the close of the service, as they expressed their gratitude for the privilege after several years' absence in the wilds."—Bishop of Caledonia.

"Our Church of England Indians, both men and women, have shown their loyalty and patriotism by giving liberally to the various causes, such as the Red Cross and Patriotic Funds, as well as contributing work, and several of our Indian young men have enlisted and gone to the front."—Ibid.

"The large number of our men who have enlisted for overseas service is beginning to tell upon our congregations and finances, but I am happy to say that a more self-reliant spirit is appearing, and the time is not far distant when no parish in the Diocese will care to accept assistance unless compelled to do so. Our great need at the present moment is 'Men—more men, and still more men.'"—Bishop of Edmonton.

"St. Alban's, Kenora, have now a roll of over one hundred and fifty gone or going to the war, and every other Parish or Mission in about the same proportion. In large centres this loss is not felt so directly in church finances, but ours are all small centres, and the loss in many instances of the best supporters of our churches and Missions comes very hard indeed."—Bishop of Keewatin.

"The Indian Mission work becomes more and more difficult, and more of a serious problem year by year, especially in a country where there is no inducement for the Indians to settle on the land, which will produce nothing when the fur-bearing animals have gone, as they do very quickly when civilization comes in."—Ibid.

M. S. C. C.

Miss L. L. Shaw, a missionary of the Canadian Church of the diocese in Mid-Japan, has returned from the Battle Creek Sanitarium and will attend one or two of the Summer Schools.

The Rev. G. Napier Smith sails for China on August 24th.

Miss Norah Matheson, daughter of the Primate, who has been taking a course of training at the Hartford School of Missions, sails on September 7th for India.

The Rev. P. Powles, of Montreal, also sails on September 7th for Japan.

Rev. R. H. A. Haslam and family, of Kangra, India, reached Toronto on Monday last.

Red Cross Society

St. Luke's Church, Winnipeg, 1915-1916.

WHEN the Red Cross work was undertaken at St. Luke's Church in May, 1915, it was in the nature of a branch of the work of the Woman's Auxiliary, the same officers being in charge of both societies. At this time, much of the material used was purchased and donated by individual workers and the supplies, when finished, were sent by parcel post, direct to the Canadian Hospital in England. As the work grew and became more systematized, it was deemed expedient to work in connection with the Central Red Cross office in Winnipeg and to forward the finished supplies through that organization as well as through St. John's Ambulance Association.

In July of 1915, it was decided to form the St. Luke's Red Cross Society as an organization separate from that of the Woman's Auxiliary. Through the enthusiastic efforts of all the workers, aided by the interest and support of the congregation, the work has been successfully carried forward, bringing keen satisfaction to those who have given to it their time, and, we hope, rendering material aid to the great work of the Red Cross overseas.

During the year this organization at St. Luke's has packed and sent forward approximately 103,472 sterilized surgical dressings as well as 1,427 articles which come under the head of hospital supplies and which include such items as: 119 surgical shirts, 23 dressing gowns, 13 bed jackets, 3 hospital suits, 67 sets of pyjamas, 19 property bags, 134 pairs of hand-knit socks, 654 surgical handkerchiefs, and many other articles which contribute to the comfort and health of our soldiers.

The funds with which materials have been purchased for this work have been procured through voluntary subscriptions and also through the giving of musical entertainments and sales. During the year the money received has amounted to \$1,530.84, and the funds expended have reached a total of \$1,281.93, leaving a balance on hand of \$248.91.

At a meeting held on May 9, 1916, the following officers were elected for the ensuing year: President, Mrs. W. B. Lanigan; Vice-President, Mrs. C. D. Shepard; Secretary-Treasurer, Mrs. C. J. Brittain; head of surgical supplies, Mrs. Blasdale; head of hospital supplies, Mrs. F. L. Orde.

May M. Shepard,
Secretary-Treasurer for 1915-16.

"Prior to the war the Diocese was populated largely by young men from the Mother Country, as well as by retired officers from both Navy and Army. Almost to a man these have gone. Those of an age and fit for service are fighting for King and Empire, those too old for active service, and who were formerly in the Service, have gone to do whatever the War Office or the Admiralty may desire of them. We would not wish it otherwise, but it has left our small parishes terribly depleted of men. Yet a remnant remain, and the remnant have souls, and the work must be carried on; the churches cannot be closed, the few sheep must be fed."—Bishop of Kootenay.

Diocese of Niagara

Annual Synod, Hamilton, Ont.,
May 30-31, 1916.

THE regular annual meeting of the Synod of the diocese of Niagara was held in the schoolroom of Christ Church Cathedral on May 30th and following days. Preceding the meeting of the Synod, a Communion service was conducted in the Cathedral by Bishop Clark. Assisting his Lordship in the service were: Very Rev. Dean Owen, Sub-Dean Sutherland, Ven. Archdeacons Forneret, of Hamilton, Irving, of Dundas, and Davidson, of Guelph.

BISHOP'S CHARGE.

The Bishop of the diocese, the Right Rev. W. R. Clark, reviewed the work of the Church during the past year. He stated that the ranks of the active clergy had happily remained unbroken. One of the oldest of the retired clergy, Rev. William Piffott, however, had died recently in Rochester, and among the lay delegates formerly well known in the Synod, who passed away during the year were: J. J. Thomas, of Guelph; E. C. Wood, of Mount Forest; and Herbert Daw, son of Rev. Canon Daw, of this city, who gave his life for his country on the field of battle. Reference was also made to the death of Mrs. Irving, wife of Archdeacon Irving, of Dundas, and Mrs. Sutherland, wife of Rev. Canon Sutherland, of this city. His Lordship gave expression to the sense of loss sustained by the Church and the nation in the deaths of the brave men who have sacrificed their lives in the cause of loyalty to truth and righteousness. Many who had given whole-hearted service to the Church had during the year laid down their lives for their country. There was not perhaps a parish in the diocese which had not to mourn the loss of some who found their strength in the service of the Church, noble, brave, gentle, their names would be held in remembrance and their example would inspire those who remain.

His lordship made brief reference to the changes which had taken place in the diocese during the year, and stated that there had been an accession of two by ordination and three from other dioceses. The deacons ordained were Revs. Edward F. Maunsell, appointed to Palermo; John Leslie Williams, to Erin; and those who came in from other dioceses were Revs. E. H. B. Taylor, O. G. E. Lloyd and George H. Snell.

Serving as Chaplains.

He called attention to the fact that Archdeacon Irving had retired from active work, after 35 years of faithful service in the diocese, 30 of which he spent as Rector of St. James' Church, Dundas.

During the year leave of absence had been granted to the following, who were serving as military Chaplains: Revs. A. C. McIntosh, C. H. Buckland, W. L. Archer, A. Ketterson, A. E. Emmett, William Lyon, H. F. D. Woodcock and Canon Daw, and the clergymen who will act in other capacities, but not as combatants, are Revs. A. H. Priest, W. H. Gregory and J. Williams. At the present time 12 of our parochial clergy were on leave and engaged in military work.

He was glad to welcome back Rev. Canon Piper, of Thorold, who for 12 months did excellent work as Senior Chaplain at Shorncliffe Camp, England. During the year five men had been ordained to the diaconate and five had been advanced to the priesthood. Nine hundred and thirty-one persons had been confirmed, 415 males and 516 females. Four new churches had been dedicated and one restored.

His Lordship urged upon the laity throughout the diocese to make some provision in their last will and testament for the Church that had baptized them into the body of Christ, and not to set aside the Church, in which so much comfort was found during their lifetime.

Hope was expressed that in a few years it would be possible to establish what might be known as an extension fund, obtained from offerings at Confirmations, which might be used to assist poor congregations, on conditions laid down by the extension committee in providing places of worship.

Clerical Stipends.

The question of clerical stipends was never out of mind, and Bishop Clark asked how an educated man, with a wife and perhaps several small children, could live in a parish, clothe himself and family, keep a horse, buy books and meet

the demands of his position on \$850 per annum? How could he have an easy mind and how could he do his best work? Until the average salary of a married priest is \$1,000 and parsonage the laity cannot get the greatest efficiency or the best results from the clergy. He asked the archdeacons and rural deans to go carefully into these matters with the committee on Mission and special funds, and make a report in time for the autumn meeting of the standing committee.

The attention of the Synod was called to the comprehensive report of the Sunday School Commission and the excellent work done during the short time that the Commission had been in existence was emphasized.

As in former years the M.S.C.C. apportionment had been exceeded and the funds of the diocese generally were in a most healthy condition.

Church Building.

In connection with church building throughout the diocese, his Lordship did not think it amiss for him to suggest that it was time some sound principles should be laid down to govern Rectors and vestries, when about to erect new church buildings. He said it was the duty of the vestry to decide when a new church should be built and then to secure the pledges and the money when the actual cost had been determined. They ought to set their faces like flint against incurring a heavy debt. The next step should be to appoint a building committee and then to authorize the engagement of the services of a reliable architect. The building committee should then exercise a general interest in the supervision of the work of construction. The Rector's part ought to be comparatively small, but as conditions obtained in most parishes, his part was generally the lion's share.

Provincial Synod.

A reference was made to the meeting in Hamilton in September next, for the first time, of the Provincial Synod of the Church.

He referred at some length to the meeting of the General Synod which was held in Toronto in September last, and stated that with reference to the Prayer Book, changes and enrichment will be fully considered at the next meeting of the Provincial Synod. He stated that the majority of the proposed changes were so slight that the average layman would never discover that a change had been made.

Business Methods.

"I am somewhat surprised at the careless way in which some clergymen and vestries, composed of business men, conduct Church business," said the Bishop.

In the matter of parish records there is a canon which makes it a duty of every clergyman to keep an accurate parish register of the families and members of his parish, of his baptisms, confirmations, marriages and burials, and there was no excuse for any clergyman who kept this record carelessly. A proper register should be purchased at once, where there is not one already, and it should be kept in proper order. When this was done the annual report sent to the Bishop would be simple and accurate.

Temperance.

On the question of temperance, his Lordship called attention to what had been accomplished along this line, since the beginning of the war, in France and Russia. He also referred to the splendid example set to the empire by King George, who had banished from the table of the Royal household all intoxicating liquors while the war should last. The Archbishop and Bishops had appealed to the nation to set an example to the soldiers and others, and all this had made a deep impression on the nation, but he feared that the example of the King was not widely followed. He said further: "Drastic measures have been adopted recently in this Province in this matter. An act which comes into operation next September prohibits the sale of liquor within the Province for beverage purposes. This act will continue in force for three years, when the question as to its continuance will be submitted to the people. I appeal to all the members of the Church within this diocese, whether they approve of the act or not, to give it a fair trial. If the measure should have the effect of curtailing the traffic and lessening the sin of intemperance, the people will not return to the open saloon. We are glad that our boys should volunteer to face the perils of the battlefield, but we dread even worse than German militarism the degrading domination of drink. We are prepared to support severe measures for the punishment of those who

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Clergy Serving as Chaplains

Diocese of Nova Scotia.

- Rev. G. M. Ambrose.
- Rev. D. V. Warner.
- Rev. G. W. Bullock.
- Rev. C. K. Whalley.
- Rev. C. R. Cumming (in Canada).
- Rev. W. T. Suckling (in Canada).
- Rev. J. F. Tupper (in Canada).
- Rev. W. W. Judd, Commissioned Officer in Overseas Regiment.
- Rev. F. C. Ward-Whate (in Canada).
- Rev. J. L. Donaldson (in Canada).
- Rev. W. Goddard-Fenwick (in Canada).
- Ven. W. J. Armitage (in Canada).
- Ven. G. R. Martell (in Canada).
- Rev. J. H. Hogan, Stretcher Bearer in Overseas A.S.C.

Diocese of Fredericton.

- Rev. G. A. Kuhring, formerly 6th Mounted Rifles.
- Rev. E. B. Hooper, was with 26th Battalion, now with Granville Canadian Hospital, Kent, Eng.
- Rev. Brinley Abbott.
- Rev. C. G. Lawrence, 140th Battalion (in Canada).

Diocese of Quebec.

- Rev. Canon Scott, M.A., D.C.L., C.M.G., Senior Chaplain, 1st Division.
- Rev. A. W. Buckland.
- Rev. J. W. Wayman, M.A., 87th Battalion.
- Rev. W. H. Moorhead, 117th Battalion.
- The Rev. V. E. Hobart has taken a commission as Lieutenant in 148th Battalion.

Diocese of Montreal.

- Rev. Canon Almond, M.A.
- Rev. A. H. McGreer, M.A.
- Rev. A. P. Shatford, M.A.
- Rev. R. J. Shires, M.A.
- Rev. J. H. Thomas, M.A. (in Canada).
- Rev. A. C. Trench (in Canada).
- Rev. R. L. Carson, M.A. (in Canada).
- Rev. Arthur French, Jr., B.A. (in Canada).

Diocese of Huron.

- Rev. Arthur Carlisle, B.A., 18th Battalion.
- Rev. C. E. Jeakins, B.D., 58th Battalion.
- Rev. H. D. Peacock, 33rd Battalion.
- Rev. C. V. Lester, B.A., 36th Battalion.
- Rev. C. K. Masters, B.D.
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- Rev. E. Appleyard.
- Rev. Joseph Tully.
- Rev. Canon R. S. W. Howard, M.A. (in Canada).
- Rev. S. E. McKegney (in Canada).
- Rev. R. Herbert (in Canada).
- Rev. A. L. G. Clarke (in Canada).
- Rev. H. E. Bray (in Canada).

Diocese of Algoma.

- Rev. F. G. Sherring, Senior Chaplain, 2nd Canadian Division, France.
- Rev. Canon Hedley, 94th Battalion (in Canada).
- Rev. E. F. Pinnington, 162nd Battalion (in Canada).

Diocese of Moosonee.

- Rev. J. J. Callan, 8th Canadian Field Artillery.
- Rev. I. N. Dixon, 139th Battalion.

Diocese of Rupert's Land.

- Rev. Canon Murray, M.A., Ambulance Corps.
- Rev. W. H. Morgan, M.A., Ambulance Corps.
- Rev. F. C. Chapman, B.A., Ambulance Corps.
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- Rev. R. W. Ridgeway, B.A., Ambulance Corps.
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- Rev. A. E. Cousins, B.A.
- Rev. H. S. Ram, B.A.
- Rev. B. L. Whittaker.
- Rev. G. A. Wells, B.A.
- Rev. A. W. Woods.
- Rev. W. A. Ferguson, B.A.

(To be continued.)

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER IX.

Arrival at Montreal.

AS the "Yukon" was tugged into dock in Montreal, a telegram was put into David's hands. At first he did not recognize it, in its unfamiliar yellowish envelope, but on tearing it open it proved to be a message from Colonel James.

"Unexpectedly called away for a few days on business. Delay arrival for one week if possible."

The telegram seemed the last drop in the discomfort of their arrival on Canadian shores. The heat was intense, and doubly trying after the cool breezes of the North Atlantic. The quarrel between the brothers, adroitly fanned by Dr. Graham, had become obvious, not only to their mother and sister, but also to the other passengers who had known them on the voyage.

Mrs. Lane for the first time almost lost heart, as she saw the boys drifting asunder just at the moment in which the family needed a united front to face an unknown future. In her distress, she turned to the Bishop for advice and help, both as to the immediate necessity for making fresh plans, and as to the future of her sons. Fortune favoured her in that at the Custom House she found that the alphabetical arrangement of luggage brought her close to the Bishop. David and Gilbert had gone off in different directions to find a missing box, while Marjory and Martha kept watch over the mountain of "settlers' effects" belonging to the Lanes. Bishop Neville's couple of trunks had been speedily examined and marked with the mystic hieroglyphic in chalk which declared them free to be removed; and their owner was just congratulating himself on a speedy escape from the stifling sheds, when Mrs. Lane claimed his attention.

Like all on board, the Bishop had been struck by the gentle dignity and refinement of the woman who so recently had lost not only a husband but a home. He had often sat beside her on deck, and had whiled away an hour or two with conversation on mutually interesting topics. But Mrs. Lane had not invited sympathy or inquiry into her affairs, and the Bishop had no desire to intrude on sacred ground. But now Margaret Lane felt a desperate need of support from some stronger arm than David's, and, like many another troubled soul, she turned instinctively to Bishop Neville. She spoke at first of their dismay at the alteration of plans necessitated by Colonel James' telegram, but she gave a clue to her deeper trouble by saying that Gilbert would be certain to object to any course of action suggested by David.

The Bishop's strong, quiet voice was in itself a sedative to Mrs. Lane's distressed spirit.

"Will you sit on my big trunk for a few minutes while I go to the telephone, Mrs. Lane? I think I may be able to suggest a plan for you."

He hurried off, and Mrs. Lane sat down on the well-worn, iron-bound box which had weathered many an Atlantic voyage and trans-continental journey. In a few minutes, David arrived, triumphantly dragging the missing luggage, which he had found among the "B's." Gilbert was not to be seen, and David felt pretty sure he was with Dr. Graham.

At last a customs officer was prevailed upon to turn his attention to the Lanes' pile of baggage. He was a Frenchman, less fluent in English than most of his colleagues; and, moreover, being extremely short and stout, was feeling the heat more than most people.

David, quite unaccustomed to the routine of inspection, was not prepared to unlock boxes and produce keys immediately when called upon to do so, and the fussy little Frenchman grew more and more irate and peremptory as David tried to explain how unnecessary it was to open cases which he declared contained only old books or worn clothing. Martha also stood by in a white heat of rage at the presumption of a "Frenchy" who dared to demand the keys of her luggage on British territory.

At last all the baggage had been passed and chalked, when the officer suddenly perceived that Martha's ample skirts and a pile of rugs and cloaks were apparently concealing a small object. He dragged it forth. It was the tin hat box. He demanded that it should be opened forthwith. Martha absolutely refused to produce the key. The officer signed to a sturdy dock labourer standing by, and in a moment the flimsy padlock was twisted off, and the lid flew open. The Frenchman plunged his hand into the box, but instantly, with a howl of pain and rage, withdrew it dripping with blood.

At the same moment, an enormous sandy cat leapt from the box and made a dash for freedom. He fled towards the "Yukon" like a hunted hare, with Martha and the customs officer in full pursuit. He had just reached a gangway from the wharf to the ship as Dr. Graham, coming on shore followed by Gilbert, stepped on to it and met the infuriated animal. As it rushed past him he kicked it angrily aside. With a howl of pain and fury the cat dropped into the water far below between the ship and the dock and was seen no more.

The pursuers, led by Martha and the Frenchman, came up just in time to see Ginger's tragic end. Martha's wrath, in a twinkling of an eye, was diverted from the customs officer to the doctor. Ginger had been her companion for the last ten years—he was as dear to the dour old spinster as many a child to its mother. She had smuggled him on board in her hat box, with its many holes, and by the connivance of a friendly steward, Ginger had spent a happy and not altogether useless existence among the rats in the hold. And now, when all the dangers and difficulties of the voyage had been successfully surmounted, Ginger was dead—for there was no possibility of saving the poor animal from the dirty water below the wharf. Who would spend time or trouble in rescuing a cat?

Martha's rage and grief burst forth in a stream of abuse of the man who had killed her pet. The Frenchman beside her exhibited his bleeding fingers to the compassionate glances of some compatriots while he related in excited French the story of his woes. Dr. Graham, who had hardly recovered from celebrating the "last night on board" the previous evening, was beginning to shout back angrily at Martha, while David vainly attempted to calm the furious woman. A crowd of idlers was gathering round the combatants, when Gilbert, pushing Dr. Graham aside, stepped in front of Martha.

"Shut up, Matty," he said in clear authoritative tones. "Aren't you ashamed to let all these Frenchies hear you going on like a fishwife? You're a nice sort of churchmember, aren't you? Look at my mother, left quite alone with all that luggage. You go and look after her, and I'll see if anything can be done for Ginger."

Martha, recognizing the voice of authority and the call of duty, hid her

(Continued on page 360.)

Downeaster

Thoughts of an Eastern Churchman

THE controversy as to the clergy bearing arms still rages in England. For my own part, I find it hard to understand the viewpoint of any really religiously minded man, parson or layman, who can seriously advocate the deliberate entrance of the clergy into the war as combatants. "I came," says the Master, "not to destroy men's lives, but to save them," but the first duty of a soldier is to kill. The thought of a minister of Christ, who has solemnly dedicated himself to the service of mankind as a representative of Jesus Christ, dedicating himself to the slaughter of his fellowmen is to me unspeakably repulsive, and is, I am convinced, to the overwhelming majority of the seriously minded laity of the Church. There are those who think that the participation of the clergy in the fighting would increase their popularity. Such popularity would be bought at a terrible price. I, for one, hope that the Bishops will have enough firmness and moral courage to set their faces like a flint against these degrading proposals.

* * * *

I read the other day a very interesting article in an American Magazine by Dr. Cabot, head of the Massachusetts General Hospital, who will perhaps be remembered by some as a collaborateur in the Emmanuel Church Movement. Medicine and surgery, as now practised, he claims, subjects the physician to very severe temptations. "I do not," he says, "accuse physicians of performing unnecessary operations, but if they resist the temptation to do so they are far above the average human being." Then, again, there is the temptation to subject the wealthy patient, suffering from malade imaginaire, to a long and expensive treatment. The poor, he says, in our hospitals, who pay no fees, receive better treatment than the rich, who are able to pay from \$200 up to \$1,000 for an operation. His remedy for the present unsatisfactory state of things would be co-operative medical treatment, somewhat on the plan established in England, where you can now "insure against sickness" by paying an annual fee to a physician. The weak point in the English system is, that each physician is assumed to be equally competent to treat all kinds of cases. There should be, he says, co-operative associations of physicians, all specialists, "grouped round hospitals." The really interesting part of the article, however, is the revelation it gives of the inner life of the medical man by one of themselves. Medical treatment, Dr. Cabot says, is far too expensive, and a great deal of it is unnecessary, and sometimes positively injurious. All this, of course, I give at second hand. It is certainly not my own personal experience of doctors. A more unselfish, self-sacrificing, devoted class of men does not, as far as my own personal observation goes, exist anywhere. Of all classes of professional men, the physician does the most work without hope or expectation of reward and purely with the desire to relieve suffering and for the least thanks. The matter of fact way in which people expect and accept favours from a physician, while, no doubt, sometimes very trying, proves that they are generally regarded, as are the clergy, as public benefactors. At the same time, there is no doubt much to be said in favour of their better organization on the lines suggested by Dr. Cabot, who is personally a man of exceptionally fine character and an ornament to his profession.

Progress of the War

May 30.—Tuesday—Italy still holding the Austrians. Germans still attacking near Verdun and make a small gain. Progress being made in German East Africa.

May 31.—Wednesday—Germans advance near Dead Man's Hill. Austrians also make headway against Italians. Germans losing ground steadily in German East Africa.

June 1.—Thursday—Austrians make rapid advance into Italy. Struggle continues at Verdun.

June 2.—Friday—Turks check Russian advance in Asia Minor. Germans shift attack at Verdun and make a slight gain. Austrians continue to advance against Italians.

June 3.—Saturday—A section of the British fleet attacked by Germans. French hold their ground against terrible attacks at Fort Vaux. Austrians continue to advance.

June 5.—Monday—British Admiralty reports German losses in North Sea fight quite as heavy as the British. Canadian, 2nd Division, repulsed a violent attack, but Generals Mercer and Williams were wounded, the latter being made prisoner. Italians are holding Austrians and French-repel attacks at Fort Vaux.

Certain German publicists and newspapers keep on repeating their stupid lies as to Belgium's complicity in England's "designs against Germany." One would imagine that the absurdity of this charge against Belgium would have become evident. But there are none so dense as those who desire to deceive or be deceived. The Germans, by repeating these lies, have probably come to believe them by a process of auto-suggestion, just as George IV., of odorous memory, persuaded himself and tried to persuade others that he had been at and taken part in the Battle of Waterloo.

* * *

ELGIN HOUSE CONFERENCE.

The Eighth Annual Summer Conference of the Young Women's Christian Associations of Canada will be held at the Elgin House, Lake Joseph, Muskoka, Ont., from June 21st to 30th.

While this Conference is held under the auspices of the Young Women's Christian Association, it does not confine its programme entirely to Association matters, but has a broad, comprehensive programme of social work that should appeal to social workers of all types. Besides the Bible and Mission study courses, there are classes on social problems, both rural and city, and technical classes for the study of mid-week activities for the Teen Age girls, which subject is engaging at present the attention of many Sunday School workers.

Among those who will act as leaders, etc., are Miss Una Saunders, Miss Lane, Miss Wrong, Miss Cassels, Professor Cosgrave, Professor Hooke, Miss M. E. Edgar and Mr. H. K. Caskey.

For full information as to programme, dates, etc., apply to the Dominion Council of the Young Women's Christian Associations, 332 Bloor Street West, Toronto, Ont.

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Canadian Churchman

(Established 1871.)

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Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

Trinity Sunday.

Holy Communion: 192, 313, 440, 441.
Processional: 418, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
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The Bible Lesson

By Rev. Dr. Howard, Montreal

WHITSUNDAY—St. John xvi.: 7-15.

THE MISSION OF THE SPIRIT.

THE coming of the Holy Spirit to the waiting disciples of Christ is a matter of supreme importance in the development of Christianity. After the Ascension it was but natural that Christ's followers should be lonely and sad. They missed Him Whom they had loved, Him Who had taught them and had given them a new outlook upon life. Loneliness and sadness were, no doubt, supplemented with a feeling of inadequacy for the great work that the Ascended Christ had put upon them. They had received a commission to evangelize the world in the name of Christ, and with human weakness were asking themselves, "Who is sufficient for these things?" But they had been told by the Master to wait in Jerusalem until they should be "endued with power from on high" (St. Luke xxiv. 49). This injunction they obeyed. On the day of Pentecost (fifty days after Easter) the Spirit was poured out upon them in accordance with Christ's promise. (Read carefully Acts ii. 1-13.) Their loneliness gave place to satisfaction of soul, their sadness to joy, and their feeling of inadequacy for heavy responsibility to heroic courage. They were transformed by the coming of the Holy Ghost. By this coming the Christian Church was born. A virile Spiritual life was imparted to Christ's followers. The age of darkness and supineness was gone, the age of light and activity had begun. Henceforth the Church of Christ should serve the world by reason of the Spiritual Life that had been so abundantly bestowed upon her.

The lesson for to-day deals (1) with Christ's definite promise to His followers that the Holy Spirit should

be given to them after He had gone away, and (2) with a somewhat detailed explanation of the work that the Spirit should accomplish in the world. The lesson should be carefully read in conjunction with Acts ii. 1-13.

The occasion on which the words of the lesson were spoken by Christ is interesting. Supper was ended on the night of the betrayal. He has washed the disciples' feet and had taught them that *life's supreme ideal is service*. "I have given you an example, that ye should do as I have done to you" (St. John xiii. 15). Shortly after these words were spoken Judas went out to betray Him. In the absence of Judas Christ addressed His followers in the imperishable words recorded in St. John's Gospel (xiii. 31-xvi). This was His last address to His followers—sorrow filled their hearts. In the midst of it He strove to comfort them with the promise that after He had gone the Holy Spirit, the Comforter, would come to them. This brings us directly to a detailed study of the passage.

ANALYSIS OF THE LESSON.

I.—*The expediency of Christ's removal from earth, v. 7.* In the previous verse He had told them of His return to God. They became sorrowful at this communication. It would seem that in their sorrow they remained silent. This silence is broken by the words, "Nevertheless, I tell you the truth." Although you are made sorrowful by what I have said, yet I have spoken the truth. More than this, my removal is for your practical good. Expediency necessitated this removal, for instead of Christ, locally present, there would henceforth be the Comforter, the Holy Spirit, universally present. It was "expedient" that the local ministry of Christ should be replaced by the universal ministry of the Spirit.

II.—*The work of the Spirit on the world, vv. 8-11.* The Spirit should "reprove" the world of certain things. The meaning is that the Spirit will come among men and bring conviction to them. The term is a judicial one. Men are convicted in a judicial sense after careful examination and the proof of witnesses. So the Holy Spirit, in the midst of men, will examine their lives, will bring proof to them of their evil acts, so that in their own sight they will stand convicted before God. This conviction is to embrace three particulars, viz., *sin, righteousness and judgment*.

1. *The Spirit will convict men in respect of sin.* The Spirit is to be a witness within man's conscience, convincing him of the righteousness of Christ. Over against that righteousness the individual sees his great shortcomings and is convicted of guilt. By the inward power of the Spirit, working upon conscience, man is shown to himself as one who comes far short of what God would have him be. Thus he is convicted of sin. Further Christ adds to this thought, "of sin, because they believe not on Me." The world is to be shown that it is sin not to believe in Christ. Christ is the great authoritative standard of all goodness. To reject this standard is sin. Wherever Christ is preached, there the Spirit will witness to the hearer that Christ is truth. If he refuses to follow this truth, to believe in Christ, then he is convicted of sin—convicted by his own conscience and before God. Conscience tells him, under the guidance of the Holy Spirit, that Christ is the Highest good. To refuse the authority of this Highest good is sin. In other words, the Spirit will convince men of the true nature of sin: *whatsoever is not in accordance with the character of Christ is sin*.

2. *The Spirit will convict men in respect of righteousness* ("because I go to the Father"). God's removal of Christ from the world through the

Resurrection and Ascension is a proof that He accepted the life of Christ as the *life of perfect righteousness*. The Spirit is to witness to human hearts that God has thus put the stamp of His approval upon Christ's life. He is life's great Exemplar. The Spirit convicts men that this Righteousness of Christ's has had existence, and that it is the standard for human imitation.

3. *The Spirit will convict men in respect of judgment* ("because the prince of this world is judged"). Christ's coming had been a judgment upon evil. The light of His most holy life had revealed the heinousness of sin. Sin is judged, condemned in the fact of Christ's righteousness. Men are shown the beauty of holiness in contrast with the ugliness of evil. Thus the fact of Christ brings to every heart the faculty to judge that sin is wrong, and that sin will be punished. Now, said Christ, the Spirit is to emphasize to men's souls the great fact that Christ, by His life of holiness, has brought judgment upon the evil one. In the *dignity and worth* of Christ men condemn moral evil and degradation. The fact that they thus condemn these things will convict them that God also condemns all wrongs and will eventually pass judgment upon them. In other words, it is the Holy Spirit's office to convict men that there is and ever will be a divine judgment against sin.

III.—*The work of the Spirit on believers, vv. 12-13.* Christ realized that his followers had yet many things to learn. They were not prepared at that time to bear them (v. 12). They must learn these things through the power of the Holy Spirit. His work in them should be manifold: (1) He would guide them into all the truth by teaching them of God. (2) He would show them things to come. (3) He would glorify Christ by teaching His followers the true nature of Christ (v. 14). Thus the Holy Spirit, ever present in the lives of those who believe in Christ, should constantly be leading them to know God better and to realize God's will more truly, while at the same time He should so present the glorious character of Christ to them that, little by little, they should realize its grandeur and perfection. This should be His constant and gradual work among the followers of the Master.

THE RELIGIOUS LESSONS OF THE PASSAGE.

There are two outstanding lessons that we may learn from these words of Christ's:—

I.—*The Spirit of Christ speaks to men's consciences to convince them regarding great religious realities.* Wherever Christ is preached and taught, there the Spirit does His work. He convicts men as to *what sin is*, as to *what righteousness is*, and that *God does and always will condemn sin*. Here is great encouragement for everyone who would strive to make the world better through teaching men of Christ. Such a one does not preach, or teach, or labour alone—the *Holy Spirit brings conviction to the hearts of those who are taught*. Paul plants and Apollos waters, but it is the Spirit of the living God that brings conviction, and with conviction, increase.

II.—*The Spirit of Christ is ever leading believers in Christ to a life that is more Christ-like.* To be led to "the truth," to be guided in regard to the future, to have the glory of Christ revealed to them, this is the constantly performed work of the Spirit in those who open their hearts to His incoming. We have an Apostle's assurance that "As many as are led by the Spirit of God, they are the Sons of God" (Rom. viii. 14). The Sons of God are constantly being developed into the Father's likeness.

Decoration Day

Address by Primate at the Annual Decoration Day Service of the Army and Navy Veterans, Winnipeg, Man.

THIRTY-ONE eventful years in the history of our Canadian Northwest have passed since those stirring days in May, 1883, when the news of the casualties at Fish Creek and Batoche reached us. But to those of us who were here at the time they are still full of vivid memories. I well remember, on going to the Free Press office on one of those mornings for some university examination papers, being told of the death of two of our college boys who were well known to me and highly regarded by us all. Looking back at it all now, it may seem to have been a small affair, a domestic disturbance of comparatively small proportions. But for several reasons it seemed big to us at the time. We were a small community and everybody knew everybody else and the casualty lists were not merely names to us, but they were persons intimately known to us all. We were, in the Winnipeg of that day, comparatively a small family, and every fallen hero was felt to be a known and loved son of that family. Then, again, the possibilities of that uprising might have proved very far-reaching in its baneful effects had it not been quelled so quickly and effectively. The thousands of warlike Indians of those western prairies who, thanks to the paternal rule and the humane and fair treatment of the Hudson's Bay Company, had been hitherto so peaceful and manageable, had they been poisoned into disloyalty, and tasted blood unchecked, might have proved for years as menacing a problem to the country as the marauding and murderous tribes of their brethren had done in the Western States to the south of us. We of today, therefore, owe more than perhaps we realize to those brave sons of Manitoba who left their quiet avocations in life, rushed to arms and marched forward into that big and then wild country and faced the trials of a sparsely settled prairie campaign to put down disorder and promptly to put an end to what might have been a long drawn out guerilla warfare fraught with destruction of life and treasure. Some of those men are in this gathering to-day and still sojourn with us as men of light and leading in the citizenship of Winnipeg—men who have not only grown more full of years but more full also of honour and respect and regard in the community. We honour these men who are still with us for the heroism they displayed when their country needed them. But others have passed from us. They laid down their lives for their country and their mortal remains lie in the sacred corner of St. John's Churchyard. The sward has grown green year after year for over a quarter of a century on their graves, but their memory remains as green and fresh as ever in our affections. And to-day we wend our way in our official annual visit to their resting-place and reverently deposit on their graves the flowers that betoken that our regard for them not only lives still but blooms in undimmed freshness and in undying loyalty to their memory. We thank God that the same splendid spirit which animated the men of Canada 31 years ago and called to the colours all the volunteers we needed, is not only still with us, but that it is such to-day as to measure up to the infinitely greater calls upon our empire now. And for that reason, ladies and gentlemen, it is fitting, surely, that we should to-day remember not only the heroes of the

Northwest Rebellion but that we should mingle very warmly with our thoughts the memory of Canada's sons who have laid down their lives in the world war which is to-day shaking our modern civilization to its very foundations. The effects of this titanic struggle which is going on have been day by day coming very close to the hearts of many of us in the city and province. The casualty lists record the names of splendid young Winnipeg and Manitoba boys who have made the great sacrifice. It is given to all once to die but to few to die for their country, and to fewer still to die in a cause so just, so noble and so pure as the one which our empire is espousing just now. It may be hard to be without our dear lads and harder still to learn over the wires that they have fallen and that their dear bodies fill lonely graves in a far-off land. But when we think of the noble and priceless heritages and blessings which the allied armies are defending and the awful possibilities for humanity which by their efforts they are averting, no son is too dear, no life too precious to surrender in achieving what our empire is standing so staunchly and bleeding copiously for. It is fitting, then, I repeat, that we should remember to-day the sons of Canada and especially of Winnipeg and Manitoba who have fallen in this present war—the heroes who fell at Ypres, St. Julien, Festubert and St. Eloi. True, we cannot on this Decoration Day go forth and find the little sacred mounds in Flanders and France and garnish them with flowers, but in spirit we may decorate them with the flowers of an affectionate recollection. And let me say it is worth considering whether we should not in future make our annual Decoration Day not merely one for the heroes of the Northwest Rebellion, but a combined one for those of the South African campaign and for those of the present great war, and observe it, say, on Empire Day. At all events, let us this year remember all and pay them an affectionate tribute:—

"With lightsome hearts they went to war,
For justice and for right;
In thousands strong they marched away
The German Huns to smite.
They rallied to their country's call,
Left wives and children wee;
To crush the dastard foe or die,
In the fight for liberty.
Gladly they drew the shining blade
Mid the bloody battle fell;
'Neath alien clay they slumber now
The lads we loved so well.
On shell-torn field in valley bare,
In lonely graves they rest;
The winter leaves around them lie
Rude crosses on their breast.
They yielded up their fair young lives
At sacred duty's call;
For the dear old Motherland they died
Leal-hearted heroes all.
Bless, Lord, we pray, the friendless ones
That now in sorrow mourn;
And soothe the stricken hearts that yearn
For the lads who'll ne'er return."

The Church is face to face with the greatest task she has faced for ages. The coming century will open the greatest door of opportunity since the sixteenth century. The close of this world-wide and terrible war will lay upon the Church the most tremendous strain and call to her from every quarter of the globe with the loudest, most universal, and most pitiable Macedonian cry, come over and help us, that the world has ever uttered. And it will ring in her ears like the wail of the lost.—Presbyterian.

The Churchwoman

Annual Meeting, Saskatchewan Woman's Auxiliary.

The 11th annual meeting of the Saskatchewan Diocesan Branch of the Woman's Auxiliary was held in St. John's Parish Hall, Saskatoon, on May 16th, 17th and 18th. There was a good attendance of country delegates, considering the hard times from which the district is suffering—64, in all. The first great gathering was the Junior Annual at 7.30, Tuesday night, when the hall was packed to its utmost capacity. Dr. Carpenter, Acting Principal of Emmanuel College, a veteran in missionary work, and well able to kindle enthusiasm in others, was in the chair. Twelve Junior branches were represented, and responded heartily to the talk given by their leader, Mrs. H. Edwards, of Vermilion. Miss Robbins, W.A. missionary from Kai-feng, Honan, China, followed with a very graphic account of the work in St. Mary's Hall among the Chinese girls. She gave it as her opinion that the average Chinese girl was just as bright as the average Canadian girl, and, given the same education, the result would be as satisfactory. The speaker touched upon the foot-binding custom, which, though forbidden by law, is still practised in the older districts, but she pointed out how the fatigue of going up and down stairs in foreign-built houses, as well as the introduction of drill in the school, make girls discontented with the custom and more ready to give it up. There have been baptisms and confirmations, and, though many girls go home to heathen parents, yet much of the teaching abides with them, and the result is a leavening of the homes. During the evening three members of St. George's Juniors were called to the platform to receive W.A. badges given them as a mark of appreciation by their President on account of the great interest shown during the year in all missionary work by their unvarying punctuality and general helpfulness. On Wednesday morning all members already arrived met at the first service at 10.30 a.m. in St. John's, when Canon Smith preached. He took Hannah for his subject, her sorrow, her prayer, her vow, her joy, her thanksgiving and her offering. Her sorrow was in her home, a daily bitterness. She took it to God in prayer, knowing that His love would feel for her grief. She made her vow, not as a bargain, but as part of the prayer, for real prayer means some sacrifice. Her joy came in answer. Her thanksgiving was outspoken; others could share it. Her offering was poured out from a grateful heart; it was not forgotten after the answer came. The united thankoffering was then presented, amounting to \$116. There were 97 W.A. women at the Holy Communion, a time when all were drawn nearer to one another as they drew nearer to their Lord. The President's address at the afternoon session was encouraging and helpful. In retrospect there was much cause for praise, in prospect for hope. Progress had marked the past year in spite of wartime, and as love had not failed in the past, there was every reason to go forward in faith and hope. The diocese was in financial trouble, but, backed by the devoted women of the W.A., who had helped in the past and would try to do even more in the future, hearts should not be downcast. Tender reference was made to the first gap made in our W.A. officers by the home-call of Mrs. Bell, our first vice-president, and almost first life member. Her loss will be great. "By life and voice she had always been a great influence in the diocesan work.

All the reports were encouraging. Thirteen new branches had been opened. Nine thousand six hundred dollars had been raised among the 64 branches who reported, \$537 had been given to extra-diocesan missions, over \$1,000 to "our own missionary" among the Saskatchewan Indians and other diocesan needs; the balance was spent in local needs. Many bales were sent to the Indian Reserves and 14 children clothed at the Mackay School, The Pas. A short account was given of a week's visit to The Pas School, when the visitor, being the only drone in the busy hive, was allowed liberty to watch the busy bees at work. At that time the family numbered 100. From 6 a.m. till 8 p.m. work and play followed one another. No one was idle; study, stumping, farming, sewing, baking or basketball. The pupils were always engaged, and the devoted staff were on hand to see that all was right and all happy. The very short social hour after family prayer, when the pupils were all in bed, was the only time for relaxation for the staff, but happy content brooded over the home. Thursday evening the Bishop took the chair at the missionary meeting, when the hall was again crowded. Miss Robbins spoke of the lack of educative influence in Chinese homes and the importance of giving the girls who come to St. Mary's the best possible education, so that when they return home they may exercise a widening influence. Of course, great stress is laid on Christian instruction. All the parents know that this is given before they send their girls. At the conclusion of this address the Bishop gave an illuminating talk on diocesan revenue, explaining that the diocesan debt was not really the debt of the diocese, but of the parishes on whose behalf it had been incurred to enable them to carry on work during hard times. It had always been understood that these parishes should pay off the loans made to them. This they had been backward in doing, hence the accumulated debt. Every parish should realize how much had been borrowed on its behalf and make a real effort to repay, so paying off the present large deficit. The W.A. members were determined to go home with this idea in their minds ready to explain to those at home. The important question of pooling railway fares was fully discussed at the Thursday session. In such a vast diocese, where the Annual can only be held in either of the large towns, the yearly fares from the distant parts are a serious matter. It was finally decided to try pooling fares for one year, 1917, the delegates from the entertaining town to be excepted, as the hospitality for such a large number is a large matter. Dr. Carpenter gave a most interesting address at the Thursday afternoon session on missionary work in India, specially emphasizing the fact that Hindus are essentially a spiritually-minded people. They are meditative and philosophical, and idols originally were but symbols of the God they could not see. Very hearty votes of thanks were passed to all the many kind friends who had done so much to make this reunion such a happy, helpful time. Mrs. Forbes extended a very hearty invitation to the Convention to meet in Prince Albert next year.

Oakville.—St. Jude's.—On Monday evening, the 29th ult., the members of the Girls' Branch of the W.A. of St. Jude's, Oakville, assembled at the rectory for the purpose of presenting their president, Mrs. H. F. D. Woodcock, with a life membership in the W.A. in Niagara Diocese in recognition of her earnest and faithful efforts, resulting in a strong working branch being formed and carried on under Mrs. Woodcock's guidance.

Church News

Preferments and Appointments.

Davidson, Major the Rev. Canon J. C., Rector of Peterboro' and Chaplain of the 93rd Battalion, to be senior Chaplain of Barriefield Camp, Kingston.

Robinson, Rev. W., Rural Dean and Rector of St. Cyprian's, Montreal, to be Clerical Secretary of the Executive Committee of Synod, and to have charge of Synod Office, Montreal.

NOVA SCOTIA.

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

Halifax.—Synod Office.—The sum of \$100 in excess of any former year is the result of contributions to missions by the Church of England in this diocese in spite of the numberless war calls of the past year and the depletion of the congregations by enlistments and departure from the city. All Saints' Cathedral contributions to diocesan objects, such as King's College, the Widows' and Orphans' Fund, and the Superannuation Fund, have not only retained their usual leading position, but are in excess in amounts of all other years.

St. Paul's.—Dr. Wilfrid Grenfell gave an impressive and interesting address in this church at the morning service on the 28th ult. A large congregation, including a number of military men, were present at the service. In the evening Archdeacon Armitage preached, and in the course of his sermon he referred to the remarkable lines found on the person of the late John Nathaniel Tupper by his Chaplain in Flanders:—

"In peace shall I resign my breath
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

At this service a memorial hymn was sung in memory of those sixteen members of the congregation who up to the present time have laid down their lives at the Front.

Trinity.—A memorial service in memory of Private F. Laing, who was recently killed in action, was held in this church on the evening of the 28th ult. The band of the 63rd assisted in the service. The Trinity Boy Scouts, of whom the late Private Laing was a member, were also present. The Rev. L. J. Donaldson preached an appropriate sermon from the words, "I have fought a good fight."

Dartmouth.—Christ Church.—Miss Isobel Creighton has been appointed temporary organist of this church in the place of Mr. W. De W. Barrs, who has gone Overseas.

Port Medway.—Obituary.—The Rev. S. J. Andrewes, the Rector of this parish, who has been ill for the past six months, died at the rectory on the 29th ult. Mr. Andrewes was educated at St. John's College, Newfoundland. He was ordained Deacon in 1884 and Priest in 1887 by the Bishop of Newfoundland. After serving at White Bay and at Trinity Bay, he came in 1895 to the Diocese of Nova Scotia. He ministered for three years at Crapaud, P.E.I.; for eight years at Baddeck, C.B.; and for five years at Barrington and Churchover. Since 1911 he has been Rector of Port Medway.

Clementsport.—The Rev. W. L. Smith, the recently-appointed Rector of this parish, was presented by his late parishioners at River John with many proofs of the regard of those among whom he has so faithfully laboured, Mrs. Smith also being generously remembered. A farewell re-

Church News

and Appointments.

Major the Rev. Canon Peterboro' and Chaplain 13rd Battalion, to be in charge of Barrieffield Camp,

W. W., Rural Dean and Secretary of the Executive Synod, and to have Office, Montreal.

SCOTIA.

Worrell, D.D., Archdeacon, Halifax, N.S.

Office.—The sum of any former year's contributions to mission work of the Church of England in spite of the number of the past year and of the congregations by the departure from the Cathedral contributions objects, such as the Widows' and the Superannuated, not only retained their position, but are amounts of all other

Dr. Wilfrid Grenfell presided and interesting church at the morning 28th ult. A large number of the congregation were present at the evening Archdeacon presided, and in the course he referred to the re-found on the person of Nathaniel Tupper by Flanders:—

"I resign my breath for salvation see; I serve eternal death, I died for me."

A memorial hymn was sung by those sixteen of the congregation who in time have laid down the Front.

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Christ Church.—Miss on has been appointed minister of this church in W. De W. Barrs, who seas.

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—The Rev. W. L. ently-appointed Rector was presented by his rs at River John with of the regard of those he has so faithfully Smith also being gen- bered. A farewell re-

ception was made the occasion of the presentation to them of a purse of gold and a farewell address.

FREDERICTON.

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

Shediac.—St. Martin's.—The Rev. Frederick Ellis, at present Rector of Musquash, was unanimously elected Rector of this parish in place of Rev. A. F. Burt, resigned. Mr. Ellis is a native of London, England, but came to this country as a young man and took his degree at Wycliffe College, Toronto. He afterwards occupied the position of Curate of St. Luke's Church, St. John, under the Rev. Mr. McKim, and also Curate at the Church of the Redeemer, Toronto.

QUEBEC.

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

Quebec.—The Canadian Grenadier Guards, of the Canadian Overseas forces fighting in defence of Canada and the Empire and to uphold the right, is a regiment in which many people in this diocese have a special interest. In command of the regiment is Col. Rexford, a son of the Principal of the Montreal Diocesan College. The Chaplain is the Rev. J. W. Wayman, Rector of Gaspe. Among the officers are four from the city of Quebec, namely, Lieut. James W. Williams, son of the Bishop; Lieut. John R. Wallace, Lieut. Cecil T. Thomson, and Lieut. Henry Scott, son of Canon Scott. Many non-commissioned officers and men are Churchmen of the diocese, some from Quebec, more from the Eastern Townships and from Gaspe. The Rev. J. F. B. Belford, Rector of Richmond, has three sons in the battalion. Ascension Day was observed by special services in all the churches throughout the city and diocese.

MONTREAL.

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

Montreal.—St. Columba.—The Rev. J. A. Osborne, the Rector of this newly-formed parish, was duly inducted on the 25th ult. by the Bishop of Montreal.

St. Thomas.—At the closing of the Junior Auxiliary of this church on the 23rd ult., at which 83 girls and boys were present, Miss Jackson, Junior Secretary, gave a very interesting address on Chinese life, illustrated by dolls dressed in native costume.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

Kingston.—Word has been received in this city that the Bishop of Ontario and Mrs. Mills will arrive in this city about the middle of the month.

Brockville.—St. Paul's.—A marriage which will be of interest to many people throughout the Dominion took place in this church on the 31st ult., when Miss Geraldine S. S. Chapman, youngest daughter of Mr. and Mrs. Benjamin Chapman, was united in marriage to Captain the Rev. H. L. Nicholson, B.A., Chaplain of the 198th Battalion, Toronto. The marriage service was performed by the Rev. L. E. Davis, M.A., Rector of St. Paul's Church, assisted by Rev. Dr. W. E. Taylor, M.A., of Shanghai, China.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

Toronto.—St. John's (Norway) A.Y.P.A.—On Wednesday evening, May 17th, the A.Y.P.A. of St. John's Church, Norway, presented a comedy in three acts, entitled "Foggerty's Fairy." The proceeds were devoted to the Church Building Fund. The play was a unique success, lasting a little over two and one-half hours, and the audience was kept in a continuous state of laughter and mirth the whole time. The play had a very funny, complicated and interesting plot, keeping the audience in a maze of wonder and suspense up to the last moment, when, by the aid of the fairy, everyone was made to live "happily ever afterwards." Selected numbers were rendered by Miss E. Howden, Miss J. M. Leslie and Miss M. Kingsmill between the acts. Mr. George Shields acted as director for the play. On account of the large number of requests the A.Y.P.A. repeated the play on Tuesday evening, May 30th.

St. Luke's.—The Woman's Patriotic League of this church have had a very successful year, meeting twice weekly. Over three thousand articles have been made, including socks, shirts, night-shirts, gauze shirts, towels, wash-cloths, pneumonia jackets, also many hundred hospital supplies. The cash receipts amounted to \$283.55, in addition to which Miss Eleanor Kingsford most generously presented \$53.85, the proceeds of skating lessons given by her during the winter.

St. Mary the Virgin.—A farewell service for the Rev. S. S. Hardy and Mrs. Hardy was held on Sunday afternoon last in place of the usual session of the Sunday School, when Mr. Hardy was presented with a purse of gold in recognition of his services during the past three years as Curate of the parish and superintendent of the Sunday School. Mr. Hardy has been appointed Rector of Warton, in the Diocese of Huron.

Church of the Messiah.—Another leaf in the history of this church and parish was turned on Friday, May 26th, when a branch of the Mothers' Union was started, and just under thirty women were admitted to membership after the Red Cross meeting. The Vicar, the Rev. S. A. Selwyn, gave a short address on the three objects of the Union, all so important: (1) The sanctity of marriage. (2) The great responsibility of mothers to train their children according to their baptismal vows. (3) The benefit of forming in every parish a band of earnest, prayerful mothers, who will pray: (a) For their own homes and children. (b) For the children of their own church. (c) For the children and the family life around them. The War has left its mark—an indelible mark—on hosts of our mothers to-day—splendid women, most of them. May the God of all comfort help and strengthen them in these days of stress and storm!

Birchcliffe.—St. Nicholas.—The summer weather has induced the churchwardens to purchase a small marquee for church services, to be held during the summer on the new church property. This was erected, floored and electric-lighted by voluntary labour last week. Fifteen men shared in this work, eight of them working hard all through Empire Day. Meanwhile excavation work is being carried on behind the tent for the foundations of the new church. At the special thanksgiving services on the 28th ult. the preachers were Archdeacon Warren and Principal O'Meara. The tent was well filled both morning and evening.

St. Simon's.—Obituary.—Mrs. Maclean Howard, one of the original members of this congregation, passed away on May 27th, aged 88 years, after a protracted illness. The funeral service took place on the 29th, and was conducted by Rev. Provost Macklem, the first Rector of this parish. Mrs. Howard was one of the original members of the Woman's Auxiliary. She is survived by three sons, Allan Maclean Howard, of the First Division Court, Toronto; Rev. Scott Maclean Howard, of Newcastle, Ont., and Major Donald Macdonald Howard, of the North-West Police force.

Wyebridge.—Church of the Good Shepherd.—This church, which is at present in charge of Mr. W. F. Wrixon, of Wycliffe College, was recently presented with a beautiful pair of silver offertory plates, the gift of Mrs. Vincent, of Toronto. The wardens and congregation much appreciate this new addition to the church's furniture.

WESTERN HOSPITAL.

Sir,—May I again ask for assistance from both men and women for the singing at the services at the Western Hospital, Bathurst St., on Whit-Sunday morning? Any who will volunteer to assist are requested to meet at the hospital at 10.20 a.m., June 11th, in the reception room on the right hand of the main entrance. Chas. L. Ingles, Chaplain.

NIAGARA.

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

Hamilton.—St. James'.—Last Sunday evening a unique service was held under the auspices of the St. James', Hamilton, Branch of the Brotherhood of St. Andrew. After the Second Lesson several probationers were publicly received into full membership of the Brotherhood at the chancel steps, the special Brotherhood service being used. The Chapter gathered around the new members during their reception. The Rector preached a special sermon to the large congregation assembled on the work of the Brotherhood, during which he stated that although St. James' was only a Mission parish itself, and of comparatively recent origin, yet the earnest workers in the Brotherhood had already begun a new Mission at the far south-east border of the parish by holding a weekly Mission service on Wednesdays evenings to the non churchgoers, and by holding open-air services to reach others of this class. The Brotherhood were already meeting with splendid success in their new work, although they were handicapped in numbers owing to so many men being away at the front.

Guelph.—St. James'.—A pleasing event took place at the morning session of the Sunday School on the 28th ult., when Lieutenant Benallick, of the 56th Battery, C.E.F., was presented by his fellow teachers on the eve of his departure for the front, with a handsome wrist watch, suitably engraved, in recognition of his excellent work for several years past as secretary-treasurer of the school.

HURON.

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

Chatham.—Holy Trinity.—On Monday evening, May 15th, the Bishop of Huron officially opened the new Parish House, the generous gift of Mr. and Mrs. Joseph Waterhouse, both Presbyterians, who are deeply interested in the social service plans of the Rector, Rev. W. J. Spence. The grounds

are being beautified and a children's playground, with modern equipment, tennis courts, and bowling green are features. The building is a large three-story structure on the best avenue in Chatham, and very central. It is divided into two parts—one for men's work and the other for ladies' guilds. The men's department is open every day from 1 p.m. to 11 p.m., and a steward is always in charge. The fee is \$5 a year and already 200 men have joined. The merchants and manufacturers are contributing liberally to the cost of furnishing the club, which amounts to nearly \$2,500. The property could not be replaced to-day under \$25,000. The men's department has beautifully-furnished reading rooms and parlours on the first floor, where great leather chairs give a "clubbable" appearance, as the Bishop so aptly described it. A dining room and refreshment stand occupy the first floor. The second floor contains bath room, writing room, where club stationery is on hand, secretary's office and game rooms. The third floor has another bath, a small gymnasium, pool table, and largest sized English billiard table. Smoking rooms are also provided. On the other side of the building are ladies' parlours, beautifully furnished in mahogany, with piano, guild rooms, kitchen (also accessible to men's dining room) and on the second floor bath room and W.A. work rooms. This parish has one of the best-equipped churches and parish buildings in the diocese, and is planning an aggressive work along social lines. The Bishop gave an excellent address at the opening of the Parish House, and met many of Chatham's leading citizens. Rev. Roy Van Wyck, of St. Andrew's Presbyterian Church, referred to his Lordship as "Our Bishop," and said he was not opposed to an episcopal form of church government.

St. Marys.—The Rev. Dr. Taylor, M.A., from China, preached in St. James' Church, on Sunday, May 21st, and gave a graphic account of God's work among the Chinese students, and the upper classes. He cited the cases of some of the great leaders who have been converted and baptized. Dr. Taylor said he had travelled between 50 and 60 thousand miles during the last five or six years in China, Japan, Korea and the Philippines. On the Monday evening a reception was given Dr. Taylor in the Church Hall.

Thamesford.—The annual meeting of the Ruridecanal Chapter and of the W.A. was held in this place on the 24th ult., the members of the Chapter meeting at the rectory, and the members of the W.A. in the Parish Hall. At the latter meeting, the diocesan president, Mrs. Sage, presided. Pledges amounting to \$80 were accepted for this year, \$50 towards undertaking part of the education of a child, Woodstock contributing \$25 of this; \$20 towards the widows and orphans in India; \$30 to the maintenance of a Bible woman. Mrs. Matthew Cowper, Thamesford, was again elected as secretary-treasurer of the Deanery. Rev. F. H. Brewin, the Rural Dean, presided at the joint afternoon session, when interesting addresses were delivered by Mrs. Sage, Canon Gould and Mr. L. H. Baldwin.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora, Ont.

Diocesan Notes.—On Sunday, May 21st, the Right Rev. Bishop Lofthouse inducted the Rev. R. Wilson to the incumbency of Dryden and Eagle River. His Lordship held a Confirmation service in Sioux Lookout parish on Sunday, May 28th, the candidates being presented by the Rev. A. A. Adams of that place.

Rev. Canon Lofthouse went out to Quibel on the G.T.P. for Sunday, May 28th, to give that Mission their monthly service. Three vacant Missions, and no available Divinity students, will keep Canon Lofthouse busy this summer.

Arrangements are being made to have the Most Rev. Archbishop Matheson as special preacher at the Diocesan W.A. meeting on the 6th of June.

Rev. W. C. Allison, who resigned from Dryden to accept the chaplaincy of the 52nd Battalion, is expected back shortly on a month's furlough.

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CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Calgary.—Pro-Cathedral.—The Rev. Dean Paget will be given an honorary D.D. degree at the coming Convocation of Lennoxville University, jux dignitatis. The Dean expects to leave for the East early in June.

St. Stephen's.—The Rev. N. W. K. Mowll, of Wycliffe College, Toronto, preached in this church at both services on May 14th.

Gleichen.—Block Fort Mission.—The Calgary Rural Deanery met May 15-17 at this Mission, and were guests of the Rev. Canon Stocken at the Mission House on the Indian Reserve. The members of the Deanery left Calgary Monday afternoon and returned to the city Wednesday afternoon. The outing was most enjoyable, and profitable for the Christian fellowship of the two days, and the excellent opportunity afforded the clergy of seeing the valuable work which is being carried on by the pioneer missionary, Rev. Canon Stocken. Arriving at Gleichen station we were met by automobiles and driven comfortably and quickly over a part of the Reservation and called at several homes of the ex-pupils. It is fair to say also that one of the homes visited was that of an Indian who had never been at the Indian schools, but whose place was equal in neatness to the others. The Christian influence has far-reaching effects even amongst the Indians. Monday evening was spent in a social way, and all enjoyed the tales of the early days told by the Bishop, and the jokes of Rev. H. Montgomery and Archdeacon Dewdney. Tuesday morning, the Holy Communion was celebrated in the church at 7 o'clock by the Bishop, assisted by Archdeacon Tims, Morning Prayer at 9 o'clock by Canon Stocken, and a meeting of the Chapter immediately afterwards. The devotional study of Acts 15: 1-12 proved one of the helpful periods in the day. For luncheon the members walked to the hospital, and were well catered to by the nurse and her assistants. The Indian ex-pupils gave a football match at 3 o'clock and a Confirmation service was held in the church at 4.30 p.m. The supper was given to the members at the Forum by the Stock Instructor and his wife, Mr. and Mrs. Brereton. Mr. Brereton's family and some friends, who came in, provided a good programme during the evening under the instruction of Miss Galmer. Wednesday morning, after prayers and breakfast, we were motored to the North Camp and taken to the Mission Hall recently built there. Luncheon was provided on the return by Mrs. Jowett, at Gleichen.

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COLUMBIA.

Augustine Scriven, M.A., Bishop, Victoria, B.C.

Victoria.—St. John's.—Very impressive special services, held both morning and evening, on May 21st, attracted two of the largest congregations in the history of the parish. The special character of the services was in recognition of approaching Empire Day, and so many wished to take part that worshippers filled both vestries and vestibules as well as the main part of the church. Beside the regular congregation there were many visitors, and the 103rd Battalion, in charge of Lieut.-Col. Henniker, O.C., paraded to the church for the morning services. A choir of 70 men's voices from the 143rd Battalion, B.C. Bantams, assisted the regular choir of St. John's, the large body of men in uniform in the processional making this an impressive and memorable feature of the services. Assisted by Capt. the Rev. F. L. Stephenson, Chaplain of the 103rd; Capt. the Rev. J. M. Comyn-Ching, Chaplain of the 11th C.M.R.; the Rector, Rev. F. A. P. Chadwick, conducted the morning service. The sermon was preached by Rev. J. M. Comyn-Ching, who conducted the evening service, the Rector preaching the sermon. At the evening service the soldiers' choir was again present, and the 11th C.M.R. band played the music for the hymns, which were all of the more popular kind: "O God, Our Help in Ages Past," "Onward, Christian Soldiers," etc.

St. Saviour's.—The 25th anniversary services of the opening of this church on the 21st ult., were attended by very large congregations. Both in the morning and in the evening the church was filled, many old parishioners worshipping again within the walls of the little church which is so intimately connected with the earlier life and associations of the district. The preacher in the morning was the Very Rev. Dean Schofield, who took for his subject "The Vision of God," and in the evening the Bishop of Columbia preached.

* * *

YUKON.

Isaac O. Stringer, D.D., Bishop, Dawson City, Yukon Territory.

Dawson.—St. Paul's Cathedral.—An impressive Ordination service was held in this Cathedral on the morning of May 7th, by Dr. Stringer, Bishop of Yukon, when Rev. Frank H. Buck was ordained to the office of the priesthood. The candidate for ordination was presented to the Bishop by Rev. J. A. Davies, Rector of St. Paul's. Assisting the Bishop in the service were Rev. B. Totty, Missionary-in-Charge of work amongst Indians at Moosehide; Rev. J. Hawksley, Superintendent of Indian Affairs in Yukon Territory; and Rev. J. A. Davies. The sermon was preached by Bishop Stringer, who was assisted in the administration of the Holy Communion by Mr. Buck. The Rev. F. H. Buck received his education at Latimer Hall, Vancouver, and the University of British Columbia, and was ordained deacon by the Bishop of New Westminster on May 30th, 1915. After filling a temporary vacancy in St. George's Church, Vancouver, he went to the diocese of Yukon in August, 1915, to labour on the Klondyke and adjacent creeks under the auspices of the Church Camp Missionary Society. As a faithful agent of that Society, Mr. Buck has undertaken many and difficult journeys during the past winter in a faithful endeavour to carry spiritual ministrations to the miners of the scattered regions of Yukon, who have already shown much appreciation of his valuable services and self-denying efforts.

DIOCÈSE OF NIAGARA.

(Continued on page 363.)

influence others to drink. Preventive measures, also, which seem to have a promise of success should be given a fair trial."

The War.

Dealing with the war, Bishop Clark referred to the fact that it had continued over another meeting of the Synod and was not ended yet. We could not, he said, withhold respect from those who are advocating peace—not peace at any price; nor a patched-up peace, but a righteous and abiding peace. This we are ready for at any time. His Lordship referred to the crimes committed by the enemy from land, water and air, and in a review of what had been done in this way, said that while we believed that Germany was responsible for the beginning of the conflict, yet the other nations engaged in it were not without their share of guilt.

The question was asked how such a war was permitted among Christian nations, and the answer was that none of the nations engaged in it were wholly Christian, but if on the other hand Great Britain had not espoused the cause of freedom, the Christian religion would have been discarded and the very leaven of society would have lost its efficacy. Continuing, his Lordship said: "We as a nation had prospered greatly, and with prosperity came self-indulgence. Self, rather than God, was the centre of life. Add to this the sins of impurity, intemperance and political corruption, and we can see how much we need the afflictions which have come upon us. We are beginning," he said, "to see how war takes its place among the scourges of God, and while the chief responsibility for this war rests on Germany, yet God is punishing us for our worldliness and sin and is calling us to repentance. The message of the Church, therefore, is to repent, but this is never a popular message."

BUSINESS OF SYNOD.

Sunday School Report.

According to the report of the S.S. Committee there were in the diocese, in Advent last, 96 schools, 11 home departments, and 32 font rolls, 406 male and 702 female teachers and officers, 11,083 scholars, 448 home department and 1,784 font roll members, a total of 14,423, or nearly one-third of total Church population. A new canon providing for the organization of a S.S. Committee to work in co-operation with the S.S. Commission was passed.

Diocesan Finances.

The amount held by the Synod as capital for various trust purposes is \$506,325.89, \$407,663 invested in mortgages and the balance in debentures. The income from invested funds for 1915 was \$31,358.

Apportionments.

On the M.S.C.C. apportionment for 1915 of \$11,063, there was paid \$11,577.04, and the S.S. Commission apportionment of \$740 was paid in full. In addition to these the sum of \$1,100 was paid to the M.S.C.C. for work among Jews and \$4,006 was raised for Diocesan Mission work.

Temperance Legislation.

The following clause in the report of the Committee on Moral and Social Reform, presented by the Rev. Dr. Renison gave rise to a warm discussion:—

"The past year in the Province of Ontario has shown one of the most striking reversals of public opinion known in our generation. The growth of temperance reform in the Dominion of Canada has gone from west to

east and the dramatic pronouncement of the Government of Ontario, which without any referendum to the people introduced prohibition of the liquor traffic for the term of three years, would have been quite impossible had it not been for the fact that there is growing among our people the spirit of sacrifice, so that it was felt by the reformers of more than one school of thought that a bold experiment was justified at this time. Your committee feels that the Synod of the diocese of Niagara ought to congratulate the Government of the Province of Ontario for its courageous action. Whatever the ultimate result may be the need for leadership in a national crisis was apparent, and since churches are prone to condemn Governments when they descend from the highest ideals, it is their duty also freely and fairly to praise those who attempt to do well."

The adoption of this clause was opposed by the Rev. E. M. Rowland, of West Flamboro, and by Mr. Chancellor Martin. The Bishop supported the clause and stated that: "We all think the voluntary system is best, and the King himself has set us a noble example, but it is now felt that conscription is necessary. We have only to look at Russia to see the results of compulsory legislation. We know what the King has done and we know what the Bishop of London, a very strong Churchman, would have us to do. We know what Lloyd George would like us to do. He it was who told us that England was faced by three great enemies—Germany, Austria-Hungary and liquor, and he declared that liquor was the worst. I believe that the time has come for conscription in this matter." Later on in the discussion the Bishop added that he subscribed in some measure to the views of Mr. Rowland before he visited the dry soldiers' camp at Niagara last year. The splendid condition of the men, due to the prohibition of liquor, was a revelation to him, and he stated that he never saw a single case of drunkenness during his ten days' stay at the camp. Previously, he had been informed, the conditions were shocking. The report was finally carried.

Clerical Stipends.

An amendment to the by-law was passed providing that whenever a parsonage is not attached to an endowed living or incumbency, then in arriving at the income of the clergyman there shall be deducted therefrom annually a parsonage allowance computed as follows: In cities, \$490; in other places, \$300.

The reports of the Committees on "State of the Church," "Work Among Jews," "Church Extension," etc., were presented and adopted with little discussion. A feature of the session was the address of Miss L. M. Gladstone on her work among the Hebrews of the city, in which she described her serving classes for children, where Bible stories were told and Christian hymns and prayer were taught, and of her work among the women. The friendly manner of the missionaries was impressing the people and breaking down opposition.

Members on Committees.

The members appointed on M.S.C.C. Board and S.S. Commission were: M.S.C.C. — Clerical, Archdeacons Davidson and Forneret; lay, Messrs. G. C. Copley and F. T. Smye. S.S. Commission—Clerical, Archdeacon Davidson, Dean Owen, Canon Howitt, Revs. F. W. Hovey and R. F. Nie; lay, Messrs. G. C. Copley, J. A. Henderson, Hon. R. Harcourt, A. B. Lambe and T. E. Leather.

* * *

The offices of the S.P.C.K. on Northumberland Avenue, in London, have been taken over by the Ministry of Munitions.

A TURN OF THE ROAD

(Continued from page 364.)

face in her handkerchief, sobbing wildly, but she turned towards the luggage, where Mrs. Lane sat at her post anxiously wondering what had happened. The crowd dispersed as quickly as it had gathered, first assuring Gilbert that it was impossible to rescue the cat, which had disappeared under the wharf. David and Dr. Graham were left alone at the end of the gangway. The doctor had not intended to injure the animal and would have expressed his regret to Gilbert. To David he said:—

"What a storm in a teacup over a watched yellow cat."

"It was a beastly caddish thing to do," retorted David, though his better judgment told him that the doctor was in no state to be reasoned with.

"If you don't stand out of my way, I'll kick you off after the cat," shouted the furious man, who looked capable of carrying out his threat.

But at that moment, Gilbert put his arm through his brother's.

"Let's go and look after the mater, Rajah, and decide what we'll do. We must leave poor old Ginger to his fate."

Absolutely ignoring Dr. Graham, the younger boy drew David away. No action could have been more gallant to the doctor or more comforting to his brother. At the same moment Bishop Neville rejoined Mrs. Lane. David gave him an hurried account of what had happened. The Bishop spoke a few consoling words to Martha and then turned to Mrs. Lane.

"I have just been telephoning to an old friend of mine who lives on the side of the mountain. She was expecting some friends who are not arriving, and so she has rooms prepared for visitors. I am going to put you and Marjory and Martha into a carriage and send you up to her right away, and the boys and I will find a place for ourselves and come up to tea with you later. Then we will have a council as to your plans."

He called a couple of porters, and with their help the necessary luggage was put on the cab, and the driver was directed to a house in Pine Avenue. The other packages were given over to an express company to be deposited at the Pacific Atlantic station, and then the Bishop turned to the brothers.

"Now for a wash and some lunch," he said cheerfully, as if unconscious of fatigue and the sweltering heat. "Bring your grips and we'll take the street-car to an hotel."

An hour later, after a bath and a lunch (which to the English boys seemed curiously cooked and served, but which culminated in such a delicious and generous ration of ice-cream as they had never enjoyed before) the Bishop rose, saying:—

"As I am preaching to-night at St. Gabriel's, I must have a little quiet time. I should advise you two to get up on the mountain and lie in the shade till tea. Go straight up the street by the side of the hotel and you'll find yourselves on the mountain. Then we'll all meet at Mrs. Campbell's house in Pine Avenue. It is called 'Rockside.' Anyone will direct you to it. Au revoir."

If the Bishop had hoped for any permanent reconciliation between the two boys as a result of their long afternoon together, he was doomed to disappointment. David had incurred too many rebuffs from Gilbert to be willing to invite another by making the first advances, and Gilbert was too proud and too loyal to his friend, Dr. Graham, to own to his disgust at his conduct. Moreover, as they passed through the cool marble-paved rotunda of the hotel they came on Dr. Graham himself, lounging on a comfortable

low settee. Gilbert flushed and looked miserable. He had been secretly hoping that he should not see Dr. Graham again, as he knew him to be leaving for Calgary by the night train. Now he could not pretend not to see him, and he hesitated miserably, doubting whether to speak to him or not. Dr. Graham smiled and nodded.

"So long, Gilbert. We shan't meet again."

Gilbert stopped.

"Go on, David," he said, "I'll catch you up in a minute."

David went out into the hot, dusty street and turned up towards the mountain, feeling that he had been beaten, but wise enough to leave Gilbert to his own devices.

Half an hour afterwards Gilbert followed him. His usually open careless face was clouded. For once in a way, Gilbert was introspective. Hitherto he had lived the easy unself-conscious life of the typical English schoolboy; now he felt vaguely that he was coming into touch with some of the realities of life, and he felt curiously unprepared to meet them.

But in the son of Arthur and Margaret Lane there were underlying noble qualities. The keen eye of the Bishop of Port Victor had seen, beneath the surface, the wide sympathy, the resource, the self-possession and the "gift for governance" which the boy generally kept well hidden. He had been puzzled by the sudden intimacy between Graham and the lad. He guessed there must be some secret cause for the elder man's attitude, although he was wholly at a loss to account for it. As for Gilbert, it was easy to suppose that he had been flattered into friendship against his better judgment, for the Bishop could not believe him to be blind to the young doctor's vices.

In truth, Gilbert had been from the first disgusted by them, and one day had bluntly told the doctor, who was laughing over the excesses of the previous night, that he thought it "was jolly bad form to get drunk."

All the men in the smoking-room laughed; and Graham as loudly as any. Gilbert hardly expected the doctor to speak to him again, but the same evening Graham challenged him to their usual game of chess, and had been more than usually friendly, absolutely refusing to hear any apology from the boy for his outspoken cri-

ticism; and Gilbert was only too pleased to resume their normal relations.

He saw that David disliked the friendship with Graham, but Gilbert had chosen to resent an unconscious touch of authority in David's manner towards him, and did not object to an opportunity of asserting his independence. In his heart of hearts he labelled David a "smug," though he would have allowed no one else to apply the opprobrious epithet to him.

David's good qualities were exactly those which did not appeal to the average British schoolboy, who could not appreciate either the delicate sense of honour which was often bewilderingly opposed to the schoolboy's haphazard code of morality, or the fine taste in scholarship which could never be satisfied with anything less than perfection. And even David's literary gifts had not brought him the sort of public recognition which might have given him prestige among his fellows. He had only secured a minor scholarship at Oxford, and though he had won prizes for English essays and poems, these could not outweigh his lack of power in athletics, nor the absence of sympathy which the other boys felt, though they could not have defined it.

And Gilbert was so different. His very faults were those which schoolboys condone if they do not applaud—a hasty temper, an easy acceptance of the ordinary standards of school life, a readiness to be all things to all men, a pursuit of pleasure along the lines of least resistance—who would notice these specks in the character of an open-faced, clean-looking boy, with a charming manner, a straight eye in all games, and a quick wit?

Gilbert, always accustomed to popularity, was inclined to despise the brother who had never achieved it; while David felt, and too often showed, a contempt for the ordinary interest and standards of school life. Each boy seemed to see and evoke the worst that was in the other; no wonder that Margaret Lane sighed when she thought of the future of her sons.

(To be continued.)

A memorial tablet is to be placed in St. Paul's Cathedral, London, in memory of the late Sir George Martin, for many years organist of the Cathedral.

Correspondence

WHAT IS PROTESTANTISM?

Sir,—The latest tract of the "Protestant Publicity League" bears this title, and is written by Dr. W. H. Griffith Thomas. The question is important, and this tract, giving a brief, clear and satisfactory answer to it, deserves a wide circulation. From time to time, the word "Protestant" is criticized or repudiated by representative Churchmen; and for this reason, the voices of those who cling to it, and value it, ought to ring out clearly. Bishop Stubbs, the prince of Church historians, strongly defended its use. Dr. Curteis, in his Bampton lectures on "Dissent," called the Church of England "the mainstay of Protestantism," (Lect. 2, p. 55), and said the Church's proper remedy for heresy was to "protest" and not to "secede." "She is therefore, (says Curteis), more truly than any other Christian community in this kingdom a Protestant Church," (Lect. 3, p. 188). Daniel Wilson, Metropolitan of Calcutta, could say in one breath, "Our Church holds the Apostolical succession," and "she accounts Episcopacy to be of Divine authority," (Lectures on Colossians, pp. 22-3), and, in the next breath, call her "the purest of the Protestant communities," (p. 175). "Protestant," the Church must be, or her life would be a living lie. And she is "Catholic," too, for she witnesses to a Saviour who died for all. The 19th and 19th Psalms which witness to the supremacy of God's Word give out a "positive" message. Why then should the word "Protestant," witnessing to the same thing, be deemed "negative"? Rev. Cyril C. B. Bardsley, in one of the papers on the coming "National Mission" in England, says:—"The COUNCIL wishes it to be understood that, in their judgment, BIBLE STUDY ought to take a prominent place in the work of preparation." The Word of God has lost none of its ancient power. It is "the Sword of the Spirit"—"quick and powerful, and sharper than any two-edged sword." It awakened more than one nation in the 16th century, and can do the same now. "The Law of the Lord is perfect, converting the soul," (Ps. 19:7). "It is time for Thee, Lord, to work, for they have made void Thy law," (Ps. 119:126).

T. G. A. WRIGHT.

London, May 19th, 1916.

"SPECTATOR."

Sir,—I, for one, welcome back to your columns "Spectator." His trenchant, discerning counsels and criticisms are needed. Are we such weaklings that if we do not always agree with him we are angry with him, and wish him to be silent? But many of us do agree with him, as a rule. I commend to my friend "Spectator" the words of Sir John Macdonald when he was passing through the fires of criticism: "The boys do not throw stones at an empty apple-tree." Go on, good brother, for our dear Lord and His Church, for King and for country.

W. J. TAYLOR.

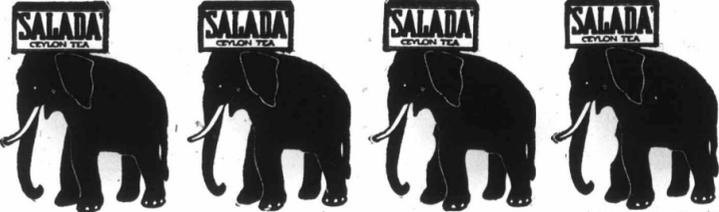
St. James' Rectory, St. Mary's.

HO! FOR CACOUNA!

Sir,—Through the kindness of the Bishop of Toronto I was enabled to enjoy a very pleasant holiday at the Clergy House of Rest last July, and truly it was delightful. The daily services in the beautiful little church, the opportunity for quiet

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meditation in church or on shore, the pleasant intercourse with men of varied minds, the "daily dip in the briny," the invigorating breezes, the bountiful board, the careful and kind attention of the matron and her maid, the interesting "patois des habitants," all tend to make it an ideal place for rest and relaxation.

If only our friends who are blessed with plenty of this world's goods could realize what a benefit it is to the clergyman directly, and indirectly to the parish, I am sure they would be only too glad to make it possible for the Bishops to send more of their clergy to this invigorating place of rest and recuperation.

Those who enjoy the privilege return with body and mind refreshed and strengthened, thankful also to the committee of ladies who so well and kindly look after the welfare of the clergy, who, besides having the pleasure of forming new acquaintances, are also grateful with a

GRATEFUL VISITOR.

The total income of the Archbishop's Western Canada Fund is £12,000, including £3,000 for special purposes. This special fund is for the Anglican Church in Western Canada. All expenses of missions were paid and £3,495 reserved to form a nucleus for maintenance when the Western Canada Fund in England will be closed four years hence.

The Dean of Manchester, Bishop Weldon, preaching lately at St. Margaret's, Westminster, said that recently he met a man returned from the Front to bury his wife, who remarked to him: "I used to go to church occasionally, but I tell you, sir, we are coming back to religion with a bump." That was typical of the spirit which was asserting itself throughout the nation.

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"Work Amongst Italian Soldiers."

THE following is a short report just to hand from our Hon. Superintendent of the work in Italy. We feel sure it will be read with deep and prayerful interest. It must be remembered that thousands of these men, had it not been for the war, would never have seen a copy of the Word of God. "God moves in a mysterious way His wonders to perform," and as we have often said He is using this war as a means of placing Scriptures which are able to make wise unto salvation into the hands of thousands of these brave men:—

"We have received recently a large number of testimonies to the value of the Scriptures which the Scripture Gift Mission has enabled us to give so generously to Italian soldiers and sailors. From the depots in which these men are training, from the huge barracks in various parts of the country where they are being assembled for service, from the hospitals where sick and wounded are seeking to regain health and strength to join their comrades once more and from the very front of the battle itself we get words of gratitude and testimonies to the blessing received. Some of the most interesting of these come from the height of over 10,000 feet above sea level where there is still ice and snow.

Donations may be sent to the Editor, or to Chairman, Rev. Preb. H. W. Webb-Peplow, M.A., or to Secretary, Francis C. Brading, 15 The Strand, London, W.C.

The death recently took place at Cairo of Cyril V., Coptic Patriarch, 112th in succession from St. Mark, at the age of 95. With an income of \$175,000 a year, his personal expenses were \$250. The balance he made use of for churches, schools and the poor.

THE ASCENSION.

Sermon by Rev. L. N. Tucker, D.C.L.

(Continued from page 361.)

involved the power of His all-prevailing intercession. He came to be a Priest as well as a King. As Priest He offered His own life for the ransom of the world. This was the Sacrifice of a sweet-smelling savour, wholly acceptable unto God. This is the Sacrifice that He pleads continually where He ever liveth to make intercession for us. Human prayer is the greatest power on earth, because it is a challenge to the love and fatherhood of God, and because it brings to our aid the almighty power of God. What, then, must be the power of the prayer of the well-beloved Son, who can plead His own infinite sacrifice? And how greatly must the power of our weak, faltering petitions be enhanced when they are reinforced by the intercession of our great High Priest. And again, the strongest motive that sways the will of man is love. The love of Christ is the all-constraining motive of the Gospel. And Christ upon the throne is not only infinitely worthy of our love, but should arouse it and command it in ever-increasing measure. For if the words, "and I, if I be lifted up, will draw all men unto Me," apply with great force and fitness to the victim of the cross, lifted up between earth and heaven, with how much greater force and fitness do they apply to our great High Priest Who has passed into the heavens, Who still watches over the fortunes of His Church, and Who ever liveth to make intercession for us? And finally, the ascension of Christ is a promise, whose fulfilment will be the final redemption of His Church and the restitution of all things. It is a pledge that He will come again and take us to Himself. Prophesied by Enoch, David and Daniel, it is one of the most prominent doctrines of the New Testament. It was constantly on the lips of the Lord Himself. Two men in white apparel, on the Mountain of the Ascension, said to the bereaved disciples: "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." It was the hope and the joy of the early disciples and converted their lot of hardship and persecution into a veritable paradise. It was the panacea by which they were comforted in their sorrows and bereavements. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore, comfort one another with these words." And it forms a fitting close to the Holy Scriptures, that contain the good tidings of great joy, in the solemn promise of the Redeemer, "Surely I come quickly," and in the earnest prayer of the redeemed, "Even so, come, Lord Jesus." The Ascension brings to us the crown of all the hopes and blessings and consolations of the Gospel. The Ascension season should, therefore, be one of the most joyous in all the year.

The Rev. W. Robinson has been appointed Clerical Secretary of the Diocese of Montreal.

We beg to extend our hearty congratulations to Sir Robert F. Stupart, the widely-known head of the Observatory, Toronto, upon the honour which was conferred upon him on the King's Birthday, namely, that of Knight Bachelor.



Little Workers Do Big Work with
Old Dutch

Pots and Pans
Cleaned in a Jiffy

Personal & General

The Hon. Adam Brown, Postmaster of Hamilton, Ont., who recently attained his ninetieth birthday, has been a member of Niagara Synod since its establishment.

Rev. J. W. E. Harris, a graduate of Wycliffe College, and until recently stationed in a parish near Buffalo, has joined the 204th Battalion as a private. He is the fourth minister to join this unit.

The Most Rev. Joseph Ferguson Peacocke, Archbishop of Dublin from 1897 to 1915, inclusive, in which latter year he retired, died on the 26th ult. His Grace was born in Queen's County, Ireland, in 1835.

The Rev. J. Stewart Holden, a well-known London Vicar, sailed on the "New Amsterdam" on Saturday last for New York on a preaching and a lecturing tour of the United States and Canada. He had arranged to make this tour four years ago, and had taken his passage on the ill-fated "Titanic," but cancelled it at the last moment.

Mr. W. A. Hamilton, postmaster at Collingwood for thirty years, is retiring. Mr. Hamilton is a brother of the Rt. Rev. Heber Hamilton, Bishop of the Missionary Diocese in Mid-Japan under the Canadian Church, and of Mr. L. A. Hamilton, who accompanied the Rev. Canon Gould on his visit to the Canadian mission stations in China and Japan.

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Boys and Girls

A LITTLE ORDINARY DOG

UNCLE WILLIAM brought him all the way from Philadelphia to his small nephew, Ted. "Here's the pup I promised you, Ted," he said, "and here's his pedigree."

"What's a pedigree, Uncle William?" asked the boy, as he lovingly cuddled the soft mite on his shoulder, the tiny puppy that was his own.

"Well," explained Uncle William, "a pedigree tells you what an altogether superior dog you have, and just who his father and mother are, and who were his grandfather and grandmother, and, oh, further back yet. Dandy, for that's his name, Ted, is aristocratic from the end of his cold nose to the extreme tip of his quivery tail."

Mrs. Matthews, Ted's mother, put Dandy's "family tree," as she called it, safely away in her desk, while Ted carried off his pet in triumph to exhibit him to interested friends.

When night came, Dandy was put in a box in the laundry, a box specially prepared for him; but much of the time he whined and howled dismally. He was lonely, poor, little fellow! He longed, I'm sure, for his mother and the rest of the family far away in Philadelphia; and the next night was just as sad and dark for the puppy. During the day, when he was with his young master, he was as contented as possible, playing and getting into all sorts of mischief that puppies seem to enjoy. But when Ted was at school, father in town and mother out shopping, then, reported Anderson, the chauffeur, "the little chap howls like a good one."

"He do cry something terrible," broke in warm-hearted Bridget, the cook; "twould make one homesick to hear him. On me word, I've thought more about the ould country since that dog come, I could shed quarts of salt tears."

Yet what to do with the afflicted pet they could not decide. Ted couldn't stay home from school, or father give up business, or mother never go shopping. It was Bridget who finally suggested a remedy. "If I may be so bold," she said to Ted's mother, "'tis a friend he's wantin', the pup does—another dog, his own age, to play around wid, and sleep in the box alongside him. Get him a friend and you'll see how good he'll feel."

"Why, we don't want another dog," began Mrs. Matthews, hesitatingly, "but if I knew where to get a little pup I believe we'd try the experiment—just keep him till Dandy grows older."

"Well, now, 'tis my own cousin James, the gardener at Mrs. Phipps', whose dog has five puppies about the age of Dandy," cried Bridget, eagerly; "you'd be more than welcome to one—sure they're wild to find homes for 'em."

"What kind of dogs are they, Bridget?" inquired Ted.

"Now, good land!" laughed Bridget, "don't be askin' me that. It's little enough I'm knowin' about dogs."

The mother, she's a big sort of brown and black dog, kind-lookin', with a fine, long tail. One of her ears, it always falls down, and the other stands up straight and stiff. The pups," went on Bridget, warming to her subject, "is all sorts of colours—black ones and white ones, and spotted black and white, one is brown—oh, you can take your pick."

That very evening appeared James, bearing in his arms the fattest of the spotted pups, just a little mongrel, most friendly, with honest eyes that watched wistfully. Down by Dandy they put the newcomer; and,

never waiting for an introduction, little Dandy straightway gave him a royal welcome. He ran in joyful circles round and round the surprised pup, pausing only to emit short, sharp barks and soft, little whines. Then the two commenced to play, and from that moment life was a wonderful thing to Dandy. That night they slept curled up close together in the box in the laundry, warm and comfortable, and awoke to more fun and frolic. They christened the newcomer Shandy, "for," said mother, "why shouldn't a little Irish dog have an Irish name?"

The weeks passed, and the Matthews, one and all, discovered that they were growing very fond of Dandy's friend, the little "ordinary" dog, so playful, so bright and affectionate was he; and as, for Dandy, he was never willingly separated from the spotted pup.

"Were going to keep him, Bridget," announced Ted one day two months after; "yes, we're going to keep him forever and ever. As long as you know about his mother and his sisters and brothers, he don't really seem to need a pedigree, Shandy don't."—Alix Thorn, in *The Child's Hour*.

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I & General

m Brown, Postmaster it, who recently celebrated his 100th birthday, has a record of Niagara Synod membership.

Harris, a graduate of the University of Toronto, and until recently a parish priest, was killed in action while serving with the 204th Battalion of the Canadian Expeditionary Force. He is the fourth minister of the parish.

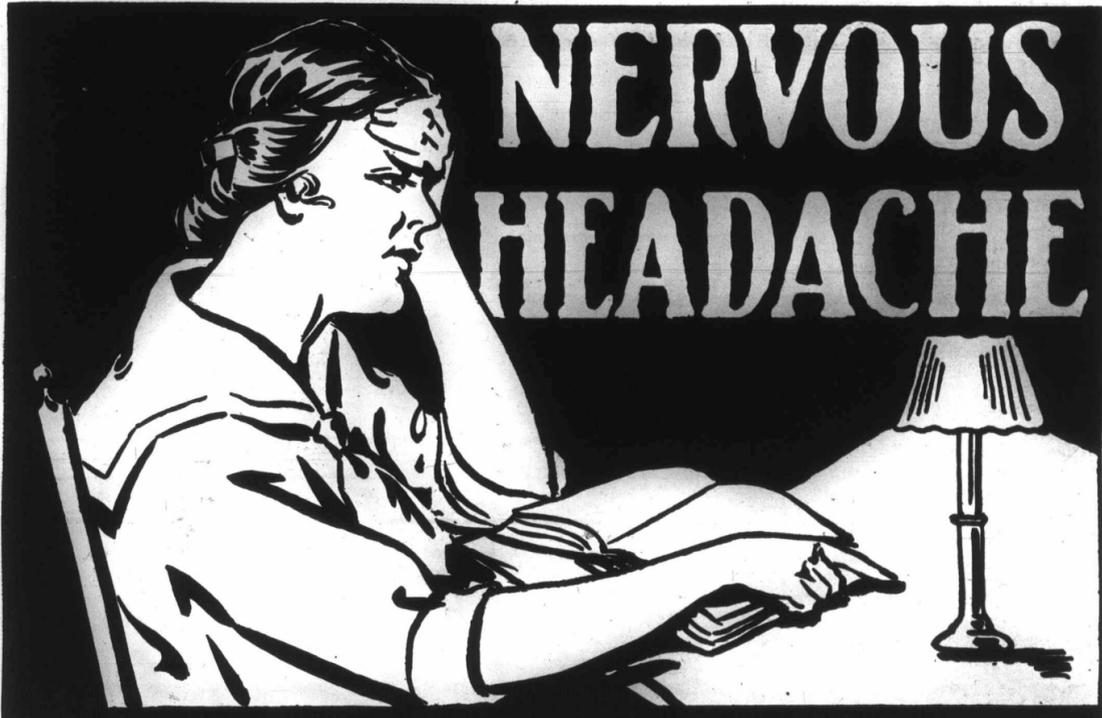
Joseph Ferguson, a graduate of the University of Toronto, and until recently a parish priest, was killed in action while serving with the 204th Battalion of the Canadian Expeditionary Force. He is the fourth minister of the parish.

Stewart Holden, a London Vicar, sailed on Saturday for Amsterdam on a preaching tour of the United States. He had arranged to spend four years ago, and his passage on the ill-fated ship was cancelled at the last moment.

Hamilton, postmaster at the age of thirty years, is remembered as a brother of the late Hamilton, Bishop of the Diocese of the Canadian Church. A. Hamilton, who acted as Canon Gould on Canadian mission stations in Japan.

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