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TORONTO, CANADA, THURSDAY, JUNE 24th, 1915.

No. 25.

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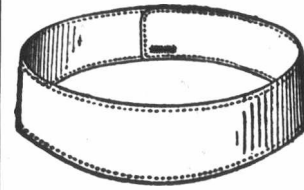
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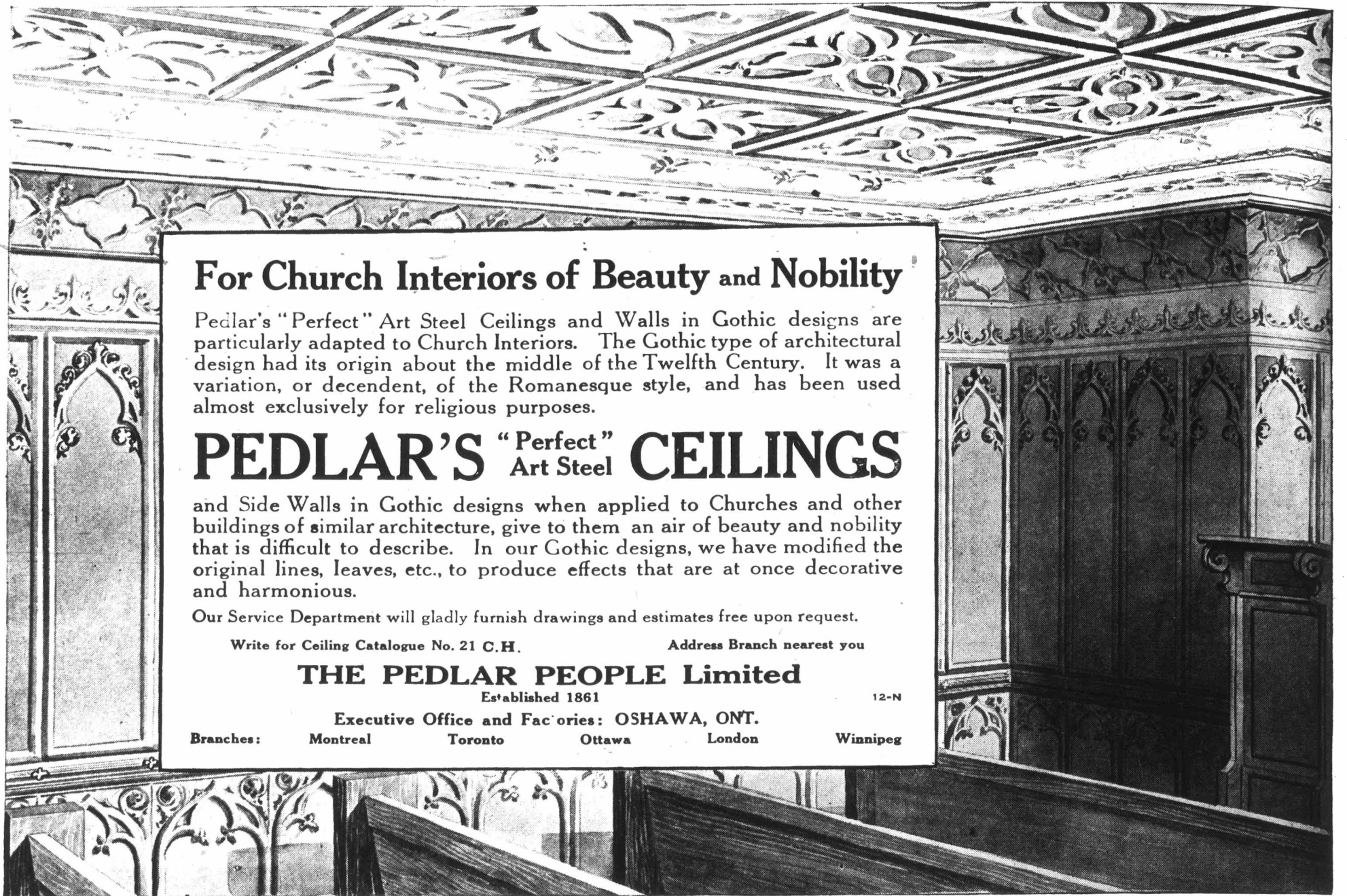
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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

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July 4th.

Holy Communion: 250, 251, 259, 433.
Processional: 384, 386, 397, 646.
Offertory: 573, 599, 627, 653.
Children: 261, 693, 694, 701.
General: 9, 654, 660, 730.

The Outlook

The Human Note

An American cartoon, referring to President Wilson's second Note to Germany, depicted him as sitting at an organ and drawing out the Vox Humana stop, and there is no doubt that the appeal to Germany is couched in splendid terms of humanitarianism. Here are words that tell their own story:—

"Whatever be the other facts regarding the 'Lusitania,' the principal fact is that a great steamer, primarily and chiefly a conveyance for passengers, and carrying more than a thousand souls who had no part or lot in the conduct of the war, was torpedoed and sunk without so much as a challenge or a warning, and that men, women, and children were sent to their death in circumstances unparalleled in modern warfare."

It is a great satisfaction to realize that the Government of the United States is contending for something infinitely greater than rights of property or privileges of commerce, for nothing less than those rights of humanity which every government must of necessity realize as under its care and authority. The Note rightly points out that no commander of a submarine could be justified in putting the lives of those on board ship in jeopardy unless there had been actual resistance of capture or refusal to stop when ordered. It is much to be hoped that this fine appeal will have its effect, even amidst the brutality which has actuated German practices during the last few months, for, as the President truly says, the sinking of passenger ships involves principles of humanity which throw into the background any special circumstances of detail. This is the right way to view such a situation, and, even though we may think it almost impossible for Germany to heed the

appeal, the noble words of the President have already found an echo throughout the rest of the world.

The Toronto Synod and Temperance

It is a great satisfaction to observe the fine and strong lead given at the Toronto Synod to the duty of temperance, especially at the present time. The Bishop's address rightly pointed out that it ought to be considered the greatest privilege, both to practise total abstinence and to refrain from treating others. The solemn words of the Rev. W. L. Armistage clearly made a deep impression, and it is not surprising that his resolution was carried without serious opposition. We trust that the suggestion to start a propaganda by instituting a "Follow the King" club may be carried out. All this attention to temperance is a great joy to those earnest workers who have laboured, almost in vain, for years past, to get the Church as a whole to realize its proper attitude to this awful sin. On the principle that half a loaf is better than no bread, it is well to see the way in which people are willing to pledge themselves to abstinence for the duration of the war, but a very large section of the community will agree with Mr. Mark Bredin, who said that there are some things that cannot be regulated. "The only means is abolition. If ever there was a curse that cannot be regulated, it is the liquor traffic. Abolition for the length of the war is good, but for all time better."

Votes for Women

The proposal to give women the vote in the vestries of churches naturally caused a good deal of interest and strong feeling at the Toronto Synod, but we are bound to express our satisfaction that the change, giving women permission to vote, which required a two-thirds majority, was just carried. We cannot help feeling that it is manifestly unfair to expect women to take so definite a part in Church life and work, and yet refuse them the opportunity of voting on matters in which they are so keenly interested. There is not a clergyman who does not need and value the part played by women in Church work, and many a congregation would suffer seriously if the women were suddenly taken away from its various organizations. Why, then, when we expect so much from women, should we not allow them to take their proper part in the management of affairs? As one speaker rightly said, the present practice of refusing women the vote is penalizing those who are regarded, and rightly, as of such value in Church work. We hope that the example set by Toronto will soon be followed by other dioceses, and that we may soon have the satisfaction of realizing that the New Testament conception of Church membership is being literally carried out, which gives all followers of the Master, regardless of sex, their place and opportunity of taking part and fulfilling responsibility in connection with Christian service.

Anglicans and Presbyterians

One of the most interesting features of the recent General Assembly of the Presbyterian Church at Kingston was the greeting from the Anglican Church conveyed by Bishop Bidwell. The Bishop expressed his appreciation of the work done by Queen's University, the child of the Presbyterian Church. In answer to those who said that Christianity is now on its trial, Dr. Bidwell said that in any case materialism has clearly received a deadly shock, and this being the case it is incumbent on those who represent the Church of Christ

to drive home the truth that there is no hope for the world apart from Christianity. In that work, said the Bishop, there is no division. While he would not for a moment minimize the differences between Christian bodies, he knew that these matters must not be approached in a controversial spirit, but in a spirit of sympathy. We shall all endorse his words that "it is not upon the principle of surrender, but of contribution that union is to be achieved." This is the true attitude to adopt in regard to Christian union, and it follows closely and admirably the words of the Archbishop of Canterbury on the Kikuyu question when he refused to regard non-Episcopal communions as *extra ecclesiam*. The more we can have of this real recognition of what various communities of Christians are doing for the world, the more likely we are to accomplish the desire of every true heart that the people of God may be one.

Scotland and Kikuyu

It is only very rarely that the words and actions of the Scottish Presbyterian Assemblies get reported in English and Canadian journals, but the words of the Rev. Dr. Wallace Williamson, the minister of St. Giles', Edinburgh, on the subject of Kikuyu are worth quoting. After paying a tribute to the Archbishop of Canterbury, who as a Scot, probably understands thoroughly the Scottish view, Dr. Williamson said:—

"It is not for us as a National Church to take any other position than that of a broad Christian sympathy with the difficulties of a sister National Church, but we may express our regret that technical difficulties beset another Christian community and prevent that great Christian community from entering into the large liberty of the Gospel of the Lord Jesus Christ. . . . We may also express our thankfulness that the Church of Scotland, through her varied history, has won her way through to a position in which she is able to declare herself as the friend of all Christian Churches, and as the enemy of none—to welcome to the Lord's Table within her community all who loved the Lord Jesus Christ in sincerity and truth."

It is well for Anglican Churchmen to know and understand the position of the Church in Scotland on this matter, for nothing is gained by failing to realize the definite attitude taken up by those who belong to the Presbyterian Churches. It is only by such a clear recognition of each other's position that we shall ever arrive at a proper conclusion, or, indeed, ever attempt to bring about that conclusion.

Church Union in Canada

By the unprecedented vote of 368 to 74 the Presbyterian General Assembly decided to send the question of Church Union to the congregations and Presbyteries. It is said that the vote was the more remarkable because of the large number of men present whose views were not certain, and it was not known beforehand how far the proposal would be supported. Many predicted a smaller vote for union than last year, but the returns show a large gain. There seems to be no real doubt as to the increasing feeling in the Assembly of the Presbyterian Church in favour of union with the Methodist and Congregational Churches, and we shall be able to see during the next year how this idea develops among the rank and file of Presbyterians. It can hardly be questioned that the union of these three Churches, if properly carried out, will help forward the cause of Christ in Canada,

and all who are outside these communions will follow with sympathy and prayer every effort to bring about the real unity of those who "profess and call themselves Christians." It is universally admitted that weakness and failure in the matter of world-wide evangelization are often associated with our ecclesiastical dis-union. Here, as elsewhere, "unity is strength."

Magna Carta

Seven centuries ago, June 15th, 1215, King John put his name to a document that has done more to develop constitutional government and promote political liberty and true civilization than any other ever penned by human hands. This is the view of one of our daily papers, and it is impossible to doubt the truth of it. The great Charter was not much more than a confirmation of the Charter granted to the people of England a century before, but its permanent effect is due to the fact that those who compelled the Sovereign to grant it included within its scope provisions intended to secure the rights of ordinary people, as well as those of the nobles. The words of the daily paper on this subject are eminently worthy of reproduction:—

A careful reading of the text of Magna Carta will show that it has in it the germ of the British judicature, the administration of justice, the statute of treasons, the petition of right, and the Habeas Corpus Act; and, while nothing is said of the legislative function in the State, it is quite clear that the assembly of nobles who forced the King's hand in the matter of his subjects' rights was itself the great precedent for all modern monarchical Parliaments, as well as all modern republics.

We, to-day, are enjoying civil, political and religious liberty very largely because of Magna Carta, and not only so, but the Charter has become a model for the evolution of other countries and empires, as well as our own. Perhaps the greatest of all benefits that a community can enjoy is liberty, and we do well, at the present time, to celebrate what was, in some respects, the foundation of all our freedom.

THE GREAT WAR

By the Rev. W. H. Griffith Thomas, D.D.

Someone, I know not who, has sent me "Studies of the Great War," by Dr. Newell Dwight Hillis (Revell, \$1.20 net), the able and eloquent pastor of the Plymouth Congregational Church, Brooklyn. It consists of ten chapters, telling what each nation has at stake. Dr. Hillis has been in the habit for several years past of lecturing on Modern Germany, and in so doing of showing to America the many features of German efficiency and the application of science in various ways to commercial and national life. But it is now well known that the war has brought about a remarkable change in Dr. Hillis' view of Germany, and he does not hesitate to confess this, and to speak in the most unqualified terms of that nation's behaviour during the war, especially in regard to Belgium.

I have found the book so interesting and instructive that it seems nothing less than a duty to call special attention to it, more particularly because it states in a brief, popular form the crucial questions (political and moral) arising out of the war from the standpoint of each nation. Thus the book opens with

"Germany's Growth: Her Problems of Expansion," and the picture drawn is certainly wonderful, and as true as it is remarkable. German science is shown to have been at work solving her problems in town and country and making life thoroughly efficient. But it is also pointed out that militarism is proving Germany's curse. Ideals of force have gradually grown until at length they have culminated in this war, and it is solemnly urged that the results of such undue emphasis of militarism must and will be inevitable. "What an individual desires, he prepares for. When a man wants a duel, he buys a pistol. When a nation wants a war, it prepares for war; is ready when war comes; or seizes an opportunity to start the war. And the nation that wants a war, and is ready for war, and starts a war, would seem by self-confession to have been responsible for the war" (p. 40). The lesson emphasized is that both individuals and nations reap as they sow, and that Germany will be no exception to the rule.

The next chapter is on "France: Her Contribution to the World," and again the information given is wonderfully vivid and truly striking. It will be news to many that France has marvellous resources in iron, which the Germans have coveted mainly because they possess nothing of the sort themselves. Other chapters follow on England, Belgium, Russia, Turkey, Italy, Holland, Austria and the Balkan States, on each of which Dr. Hillis has much to say that is at once impressive, attractive, forcible, solemn and true. The chapter on England is of particular interest as showing how our Empire looks to a cultivated American. Certain recent tendencies in England towards democracy are indicated and approved of as making for the stability of the Empire. So that while England is in many respects at a disadvantage compared with Germany, especially in the lack of compacted efficiency, "her people are steadfast and tenacious, her resources immense, and she will give grand account of herself in the present conflict" (p. 92). I wish it were possible to refer in detail to the illuminating chapters on the various nations. It must suffice to say that the pictures drawn and the lessons deduced seem to be compelling in their truthfulness.

The last chapter is a summing up of the whole, and is entitled, "The Verdict of the American People Upon Militarism and Autocracy." Dr. Hillis thinks that the war helps us to realize several things for the first time. Thus we see the inevitable fruits of imperialism and militarism (p. 244). Also it has brought to America and to the whole world "a new realization as to the rights and liberties of small States" (p. 249). Then, too, the war has finally killed the old tribal idea of God (p. 253). Further, it is urged that we now understand as never before "the futility of war as a means of settling disputes" (p. 255). Last of all, but certainly not least, the mistakes made by men who have absolute power show beyond all question that "exemption from criticism is a bad thing for any man, and that endless adoration destroys the ruler's power to think in straight lines" (p. 256). It will be seen from these practical applications that the book is eminently suited to preachers and teachers.

If this war were purely political it might not seem suitable to discuss the problem in these columns, but as it is now universally admitted that the war is a conflict for righteousness and liberty, and against tyranny, it behoves us all, especially those who are concerned with moral and religious teaching, to get at the root of these political events and

see their essentially moral bearing, for, as Dr. Hillis says, the moment a nation, through its Prime Minister, confesses that it has broken a treaty, but will repair it later on, it becomes essential to emphasize the moral verdict and to see that questions of right and wrong are kept in the forefront. There is no doubt that "in general terms war is the negation of the Ten Commandments," but, on the other hand, when men despise peace, refuse goodwill, and endeavour to force their power on other nations, it is the bounden duty of all to stand up for righteousness and truth, even though the result is a terrible war. The value of the book lies in its constant moral interpretation of recent events.

I think I have seen most of the important books and pamphlets occasioned by the war, but for a succinct account in one volume of the various national interests and problems looked at in the light of great spiritual realities, I cannot recall anything quite so good and useful as this book by Dr. Hillis. During a railway journey from New York to Chicago I confess I read it straight through, being unable to put it down, and because it will be of service to those who want to know the salient points of the present crisis I gladly ask permission to call this attention to it. It will do much to encourage Canadians to continue their efforts to see the conflict through to the only satisfactory conclusion, the crushing of German tyranny and militarism, and the assurance that to the smallest and weakest nation, as well as to the greatest, there shall be freedom to live, to develop and to prosper along its own lines.

INTERCESSORY HYMN

(For use during the War)

By the REV. F. M. GREEN, B.D., Vicar of St. Mark's, Tollington Park, London, England.

Tune—"Eternal Father, strong to save."

O God of Hosts, Whose mighty arm
Alone can save from loss and harm,
Protect our land in danger's hour,
And still in mercy shew Thy power.

O God of Hosts, to Thee we cry
For succour and for victory.

Protect our fleets. In safety keep
Our sailors on the mine-strewn deep.
Give counsel, courage, strength, and skill
To guard our shores from every ill.

O God of Hosts, we cry to Thee
For those who wait and watch at sea.

Protect our soldiers, sundered far
From those they love, in this dread war.
Good cheer in danger's hour impart;
Make strong each hand and high each heart.

O God of Hosts, put forth Thy might
To shield our soldiers in the fight.

O Good Physician, be Thou nigh
To aid the wounded lest they die.
Uphold their courage, ease their pain,
Restore to health and strength again.

Good Lord, in mercy hear our prayer,
And take the wounded 'neath Thy care.

Redeeming God, we cry to Thee
For those who fall by land or sea,
That faith and penitence may prove
The wonders of Thy pardoning love.

Thy cross and passion, Lord, we plead;
Oh save them in their last great need.

O Man of Sorrows, grace impart
To every heavy-laden heart.
Uphold the anxious, cheer the sad,
And with Thy presence make them glad.

O Man of Sorrows; give them power
To drink Thy cup in this dark hour.

O God of Peace, Whose Son was given
To make this earth at one with heaven,
Restrain man's wrath; cause wars to cease;
And in Thy mercy grant us peace.

Hear us, as we Thine aid implore,
Give peace, O Lord, give peace once more.

THE VISION OF THE LAMB

Sermon preached in Christ Church Cathedral, Oxford, by the Rev. Canon H. SCOTT HOLLAND, Regius Professor of Divinity in the University of Oxford.

"In the midst a Lamb as it had been slain."—REV. v. 6.

THIS amazing Book opens its record for us at each hour of crisis. Then it is that we understand that it conveys no strange, far-away vision of things unutterable, seen whether in the flesh or out of the flesh, we know not; but is the outlook of a man standing in the dense midst of a bewildered and disordered earth, shaken by its storms, tormented by its sorrows, overswept by its blind and disastrous forces, hungering for the interpretation of its woes, craving to follow its flying gleams, passionately desiring to read its story, miserable because he cannot unloosen the seals of the closed Book.

If only that Book could be opened! If only he knew what it all meant! If only he could obtain sight of some Divine purpose! Has this wild welter of clashing powers got any intelligible end? What is the key to all this stress and turmoil, this long agony of pain? Where lies the goal of this huge effort? Whither do these suffering peoples travel on this bitter pilgrimage? How can he tell anything at all? His whole heart goes out with the strong Angel, who shouts "with a loud voice": "Who is worthy to open the Book, and to loose the seals thereof?"

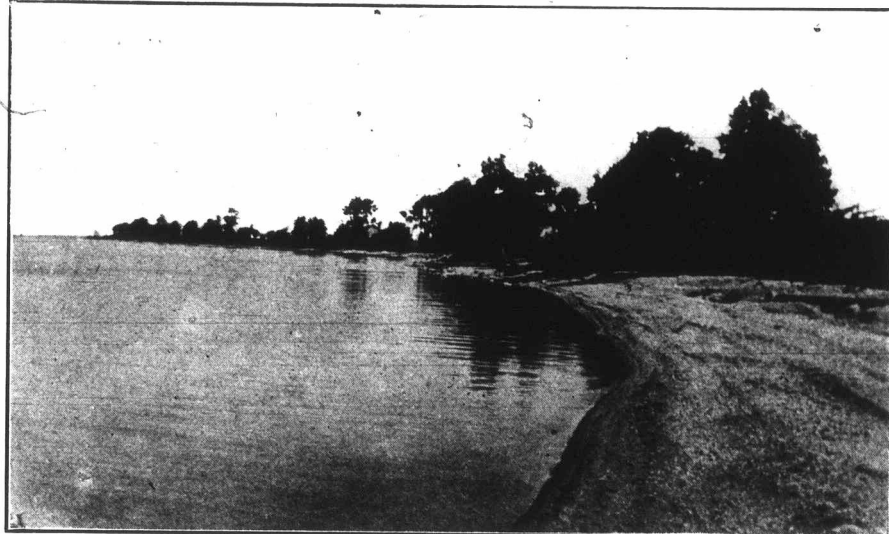
Yet the loud challenge dies down unanswered. Not even the strong voice can evoke an answer. The fury drives on: the warring forces rage. "No man in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the Book, neither to look thereon." And then those very tears of his prevailed. Through the might of his sympathy with those who suffered; through his personal identification of himself with all the weary grief of the old earth, he won his right to obtain an answer. "Weep not," an elder said to him, "Weep no more"—"Behold, the Lion of the tribe of Juda hath prevailed to open the Book and to loose the seals."

There is One, after all, Who is worthy. There is One who is empowered to know the secret of man's fate. There is One, pure and true, and strong, and holy, to whom all mysteries lie open. And who, and what, is He? Here is the wonder. We name Him first, by the high, heroic Name which befits so mighty a Champion, girding Himself for the tremendous Adventure. "The Lion of Juda." So He shall be called. He shall be our strong Deliverer, mighty to save.

The Lion of Juda. Ah, yes! He is that. But look closer in—look harder. What is the form of His presence? What is the symbol of His temper? What is the method of His warfare? With what equipment does He face the terror of the hour? "I beheld, and, lo, in the midst of the living creatures, and in the midst of the elders, stood a Lamb as it had been slain." He it was, He, the "Lamb, who came and took the Book out of the right hand of Him that sat upon the throne."

We cannot say what it all means. And we need not ask. All that is clear is that there is no disguising the tale of horror that follows the opening of the seals. And, yet it is a Lamb of God Who loosens them. That is all that we can be sure of. That is what is to console and strengthen. Terror may follow terror; yet behind them all, at the centre, in the midst, at the very heart of all the mysterious evolution, He, the Lamb, holds the record. He, the Lamb, is the Interpretation. He, the Lamb, embodies the Divine Counsel. He, the Lamb, pledges to us the Will of the Eternal. He is the sole sufficing Solution. In Him, for Him, to Him, all is made clear. All is justified. God is vindicated. The end is sure. The Lamb is the master-light of all the manifestation. The Lamb "loosens the seals"—the "Lamb as it had been slain." All human history, as it unrolls its shame and its pain, yet lies under the feet, under the sway, of our dear Lord Jesus Christ, the Lamb of God, crucified for us.

Beloved, we are looking out at the same earth which lay before the eyes of the old Apostle. We know it, now, to be what he saw it to be. Perhaps, up till now, we had thought him strained, exaggerated, fantastic, pessimistic, wild, in his apocalyptic vehemence. While the fair surface smiled with happy harvest; while the sweet breath of Peace passed over us; his vision



Cambridge Beach.
July for Men and Boys—August for Women and Girls.
See Article "HOW TO SPEND HOLIDAYS" on Page 395.

was remote; his picture was unintelligible. But now, all is changed. Now, we too are apocalyptic. Now, we see what he saw; on the earth, distress of nations, the sun and the moon changed, and men's hearts failing them for fear. "The sun has become black as sackcloth, and the moon is as blood." "The stars are fallen out of the Heaven." "There are voices, and thunders, and lightning, and an earthquake." "And power is given to kill with the sword." "And there arises smoke out of the pit, as the smoke of a great furnace." It is a terrible world, this. We had not thought that such awful things could be again, or could happen to us. We had not



The 1914 Second Boys' Camp.
See Article "HOW TO SPEND HOLIDAYS" on Page 395.

believed that the white horror of Death would ride out again with Hell beside it—in a war so vast, so murderous, so appalling, as this. How hateful, how maddening! Above all, how Godless! That, surely, was our first thought, as we watched on, horror-stricken, at the diplomatic process by which the incredible disaster grew to its fatal consummation. What was God about that He should allow such a wickedness to come to a head? Where had He hidden Himself? "Hath God forgotten to be gracious? Has He withdrawn Himself for ever?" God is left out of account. His light fails us. Oh! that someone could open the Book, and read the record. We cannot. We are baffled, beaten, forsaken. It is all black and meaningless, and blind and cruel. We can but weep, because there

is no one to give us light in this darkness. A Godless world—so we wept.

Yes! and let us weep those tears. They are true tears that ought to be wept. War is a thing that hides God. War is abhorrent to God. We ought to recognize in it the defiance, the denial, of all that God Almighty stands for. "War is Hell," said General Sherman. "Every honest man who has been in it knows that," assented Walt Whitman. "I have seen it; seen the worst of it; it is Hell." So our men come out of it saying: "It was just Hell." We are never to let go this conviction, this verdict. Rather it is out of the depth and strength of this conviction and out of the bitterness of our despair at what we see, that we are to find our way to the innermost secret of all. We shall arrive at it in the end because we are driven thither by the force of our dismay.

Weep, then, as for a Godless thing! and, weeping, seek passionately for an answer for your trouble. And so seeking, so craving to know what can be behind so black a day, you may hear a voice saying: "Weep no more"; for, within, at the central heart of it all, there is that which is not War, but Peace. "There is a Lamb slain." There is the Passion of Christ. There is the face of God, revealed in Jesus of Nazareth, Who died for us upon the Cross.

Now this Vision of Christ does not take away the hatefulness of the actual facts. We are to hate them as much as ever. The Lamb may open the seals, but the things that follow are cruel, bloody, terrible. They are not made agreeable to God's will because the Lamb has been made their deeper secret, their real solution. The hands that nailed Him to the tree were none the less wicked and hateful and cruel and God-condemned because He, by His willing surrender to their savage

iniquity, turned their sin into our redemption. So the fact of war is none the less Godless and iniquitous, because God overrules it and draws it within the mastery of Christ's Death and Passion.

We are so apt to get confused about this. We are thrilled by the heroic response which men make to the appeal of the Cross, as it comes to them under the fashion and guise of war, asking them to lay down their lives for their brethren, asking them to die that others may live, asking of them the vicarious sacrifice of which the Cross is the highest example, the Sacrifice symbolized and eternalized in the Lamb that has been slain.

Yet what a humiliating confession to have to make, that only war brings out that which is noblest in us. Think what that means. It means that we live at so low a moral level that we cannot recognize the sacrificial call except in this crude and violent shape. Its higher and more spiritual forms, such as it ever wears in Christ's own time of peace, pass us by untouched and unattracted. We can only rise to the idea of giving our life for others when it involves taking somebody else's. We can only love and save our brothers at the cost of hating and killing our foes. Is not that a wretched confession to make? Does it not mean that we are still at something of a barbarian level?

Again, we talk very freely of war purging and purifying people; and so it may, and so pray God it is doing now. But let us remember that it may not. It is no mechanical certainty that a people will come out the better for it. Sometimes one is inclined to ask

whether this purging does not come, more often by way of defeat than victory. France was surely purged by 1870, but was Germany? Do not its best friends trace the moral evil which they now deplore to that war of overpowering glory? Was it not then that we began to miss in the German the traditional simplicity and goodness and piety which we had always loved in him? Let us remember for our continual warning that England never touched a lower moral spiritual level than in the years in which she emerged from the long war with Napoleon. She came out of that war not so much purged as coarsened. It was a time in which her politics were harsh and selfish and tyrannical. She reduced her industrial poor to sheer savagery. She crushed women and children under the pressure of her commercial greed. It was a time in which religion had al-

THE BIBLE IN ITALIAN

By the Rev. T. H. DARLOW

(This account has a special appropriateness in view of our new alliance with Italy)

most died out of the land. The Church was at its very worst. Gambling, corruption, and drink ate deep into the life of the upper classes. So we emerged from that war. Those are years that we loathe to recall. War of itself will not purge. A nation may indeed be purged through war; but only if in spite of war it yield itself to the discipline and secret of the Lamb that has been slain. The Christ can even in the thick of the horror of war do His blessed work of peace and purity and gentleness and truth. But it must be the Christ that does it through the war: we dare not trust the war to do it of itself. Believe me, if at the close of this war we are to find ourselves a purified people, it will be because we have got beyond the noise and fury of the battle, and have shaken ourselves free from the mere war-spirit, and have killed down the passion of the fight and the pride of victory, and have given ourselves with a deeper seriousness and with a profounder penitence to the meekness and gentleness of Jesus, that He may make us tender and forgiving and lovers of peace. We must have learned to hate self and love our neighbour. We must have striven to follow the Lamb whithersoever He goeth.

The Lamb: that is our key-word; the Lamb Jesus Christ. As the Lamb, He stands for peace; He makes for peace. That is what He is about in the midst of this terrible scene. That is why He stands there and reads the secret and opens the Book and loosens the seals. He has but one overmastering purpose, to vindicate the goodwill of the one Father who makes all men brothers. He is there as the pledge that peace shall be the end, and not war; that peace is indeed stronger than war, and draws war under its yoke and compels it to serve, and masters it, and will at last break the sword, snap the spear in sunder, and burn the chariots in fire, and make peace in all the world.

In this peace we are to live now; and no ardour of battle and no agony of war must have power to make us forget it for an instant. Pray for it; watch for it; labour for it as the goal of every effort and as the sole justification of all that war forces us to do. We will work and fight to secure an international peace, out of which the menace of overhanging war shall have vanished. We will never again have a peace such as we have had in the past, a peace into which the nations are terrorized by the sheer pressure of enormous armaments; a peace manufactured by the manipulations of diplomacy out of the balance of national jealousies, a peace which is a veiled war held in suspense by panic. We look to create through this war a peace broad-based on the natural trustfulness that knits people to people; on the general goodwill of man for man; on the need of each and all for one another in the bonded freedom of co-operating functions—a peace out of which all memory of ancient violence and conquest has vanished, and no irritant remains to work as poison in the blood; a peace that may be a little more worthy of our profession of belief in Him in Whom there can be no division between blood and blood, in Whom all nations are becoming contributory to the one Man Jesus Christ. For in His own Body He has broken down the barriers between the races of the earth, so making peace. God grant that even now, in all the heat and horror of war, we may live within the spirit of this peace, so that nothing may sweep from our eyes the vision of its overmastering reality, nor turn aside our wills from its paramount purpose. For, however terrible the revelations of the loosened seals, the Lamb slain still governs the world in the indomitable power of meekness and gentleness and truth; and all this tormented earth is lying in His Hand, who alone reads its secret in the Book of Life.

Laymen's Missionary Movement

The National Committee of the Laymen's Missionary Movement met last week at the Parish House at St. James' Cathedral, to complete plans for the work of the early fall. The Mission Boards and the Laymen's Movement will co-operate in a campaign of meetings in Ontario and Manitoba, and it is expected that at least 150 points will be visited in Ontario. Committees in London, Belleville, Berlin and elsewhere are co-operating in arranging meetings. Forty cities and towns have been selected in Manitoba for the campaign in that Province. It is expected that an every-member canvass will be conducted by a large number of congregations the first week in December, not only in these two Provinces, but throughout the Dominion.

THAT strange dower of beauty which poets and travellers ascribe to Italy finds its reflection in the speech of the Italian people. Inheriting, as they did, so large a share in the tradition of classical culture, they possess to-day the most musical among the languages of modern Europe. The form of speech which was originally current in Tuscany, and especially in Florence, is now dominant throughout Italy.

Towards the end of the fifteenth century, when the lamp that had flamed or flickered for a thousand years by the Bosphorus was quenched at last, and the scattered scholars from Constantinople fled westward for refuge, carrying with them the relics of ancient learning, Italy became the foremost country of the world in civilization and art. The great humanists of the Renaissance were half-consciously preparing the way for the Reformation. We need not wonder at the fact that a vernacular Bible had been printed in Italy more than sixty years before it was printed in England. It seems probable, indeed, that nearly two hundred years earlier, before the end of the thirteenth century, the Scriptures had been translated into Italian from the Vulgate. The work cannot be ascribed to any individual, or even to a single group of translators; but the language of this version—which is still preserved in manuscript—corresponds mainly with the Tuscan which was then spoken in Florence.

The earliest printed Italian Bible, however, was a new version from the Vulgate, made by a Venetian monk, Niccolò Malermi, who belonged to the Camaldolese order of Benedictines. His translation appeared as a folio volume, printed at Venice in 1471 by Vindelino de Spira. It is curious that a little later on in that same year the famous Venetian printer, N. Jenson, published the second Italian Bible—about half of which agrees with Malermi's translation, while the other half follows the earlier Italian version referred to above. Malermi's Bible rapidly attained popularity. At least ten editions had appeared before the end of the fifteenth century, and it was often reprinted down to 1567.

In 1530-32 another translation of the Bible was published at Venice. It was the work of Antonio Brucioli, a humanist and patriot of Florence, who had been exiled from the city of lilies and settled in the city of lagoons. On the title-page of this Bible its translator claims to have gone back to the Hebrew and Greek originals; as a matter of fact, however, he displays no great knowledge of Hebrew, and seems to have relied for the most part on the Latin translation of Sanctes Pagninus in the Old Testament, and on the Latin version of Erasmus in the New Testament. In some of his prefaces Brucioli denounces the policy of withholding the Bible from common people, and his notes also betray unorthodox sympathies, though he never left the communion of the Roman Church. His version was often reprinted, and also appeared with extensive commentaries: however, it was condemned and placed on the Index in 1551.

In 1538 another folio Bible was published in Venice, which claimed to be a fresh translation, made from the original by S. Marmochino. This learned Dominican monk belonged to the convent of San Marco at Florence—where in his youth he might have known Savonarola. His work, however, was really no more than a revision of Brucioli's version, which the editor conformed in many places to the Vulgate.

We may pause here to point out that, until the Reformation grew formidable, the Roman Church as a whole had never officially broken away from the ancient Christian policy in regard to the Bible in the vulgar tongue. We do not forget various local prohibitions and persecutions and anathemas, directed against the use of the Scriptures by the laity. Nevertheless no general or final step was taken to forbid the diffusion of vernacular Bibles, until the fatal decree of the Council of Trent in 1546—the year that Luther died—reversed the earlier practice of Catholic Christendom. And it is curious to note the experience of Benvenuto Cellini—that typical Renaissance compound of the genius and the reprobate. He narrates in his *Autobiography* that in 1539, when Pope Paul III. had imprisoned him in the Castle of St. Angelo, he sent for and received in his cell, without question and as a matter of course, his own copy of the Italian

Bible. Such a book had not yet become contraband under the shadow of the Vatican.

The first distinctly Protestant version of the Scriptures in Italian was the New Testament, printed at Lyons in 1551. The translator describes himself as Massimo Teofilo, of Florence; and his preface is a rendering of the French preface, written by the great Reformer, John Calvin, which appeared in the first edition of Olivetan's famous French Bible, printed at Neuchâtel in 1535.

In 1555, Giovanni Luigi Paschale issued, probably at Geneva, a diglot edition of the New Testament in Italian and French in parallel columns. The Italian text was a revision of Brucioli's version. This is the earliest Italian Testament to exhibit the division of the text into numbered verses—which R. Stephanus had first introduced into the Greek-Latin Testament published at Paris in 1551.

By this time Geneva had won fame as a city of refuge for persecuted folk of the Reformed faith, who gathered there from many lands. It became the home of Puritans exiled from England under Queen Mary, and of Huguenots cast out like Calvin from France, as well as of Italian Protestants who fled north of the Alps to find safety and freedom. Accordingly, the printers at Geneva produced in 1560 the English Geneva Bible, and in 1562 a revised and corrected edition of Brucioli's Italian Bible—both made for the use of Protestant refugees. Among these exiles there was an Italian, Diodati by name, who had migrated thither from Lucca. At Geneva was born in 1576 his son, Giovanni Diodati, who from early years displayed remarkable gifts. He rose so high in scholarship that at the age of twenty-one he was appointed by Beza as professor of Hebrew. Ordained pastor in 1608, he became theological professor the next year. In 1618 he was selected as a representative of the Geneva Church at the Synod of Dort—which, however, he failed to attend. His devoted and laborious life closed in 1649.

To-day, Diodati is remembered as the translator of the classical version of the Italian Bible. He based his work on the Hebrew and Greek originals; but, except in the Psalter, he does not as a rule depart very seriously from the Vulgate text. Although to some extent his version reflects the theology of Geneva, its pure Italian style is in no way vitiated by French influence. He published this Bible at his own expense, and thereby reduced himself to poverty; but its primacy over other Italian versions was speedily recognized, and it has won warm commendations from Roman Catholic as well as from Protestant critics.

Towards the end of his life Diodati produced a revised edition of his Bible, accompanied by annotations on an enlarged scale. These annotations obtained wide popularity; they were soon translated into English, and London editions appeared in 1643, 1648, 1651, and 1664.

A century had elapsed from the first appearance of Diodati's Bible, when a revised and corrected edition of his New Testament was published at Zurich by David Gessner. At that time Italian Protestants were to be found scattered in many German cities, and in 1711 another revision of Diodati's Testament was issued at Altenburg by G. L. Richter. A modified edition of Diodati's Bible, edited by Mattia D'Erberg, was published at Nuremberg in 1712; and in 1744 there appeared at Leipzig another octavo edition revised and corrected by Giovanni David Muller. None of these attempts, however, could be pronounced at all satisfactory; and the same must be said of the revision by Giambattista Rolandi, published at London in 1819.

Diodati's version was produced early in the seventeenth century. Naturally it contained terms and phrases which fell into disuse, and words which in course of time changed their meanings. The need for revising this classical version was frequently discussed and advocated in Italy.

An important attempt to revise Diodati's Bible was printed in London in 1855, by Bagster and Sons, at the expense of the S.P.C.K. This revision was commonly called *Biblia Guicciardiniana*, or simply *La Guicciardiniana*, because it was executed by Count Piero Guicciardini and George De Noè Walker. It was a conscientious

(Continued on Page 401.)

HOW TO SPEND HOLIDAYS

The opportunity for the Young People of our Church.

WE are now once again in the midst of all the glory of another Canadian summer. The trains outbound from the city will from now on be crowded with people, young and old, off to the lakes and the woods for that long-planned and well-deserved rest and relaxation. The very thought is enlivening. It is for this that we have wrought throughout the long winter and the dull spring. We all demand our share in the enjoyments of God's good gifts, supplied so plentifully in the open spaces. A few weeks more and the return to our tasks is not burdensome, because our whole life has been renewed and our ambition has been retinted with gold. Without a summertime, without lakes and trees and green fields, without a little leisure to store our Soul's Treasure-House, how little would life be worth?

NO HOLIDAY.

It is worth another thought, however, that these many, who are able to accompany us in our season of happiness and recreation, do not include a very great part of those who are shut up in our cities. The vast majority of those who do the world's hard work in store, and shop, and factory have no such holiday. And the reason is not far to seek. Holidays are expensive, and for the living wage there are many demands. Especially is this the case where children have to be considered. A family of growing boys and girls make a season in the country both more of a necessity and more of an impossibility. To many of our city children holidays from school are far from a blessing, and no means has yet been devised to free that parent from worry whose children have the street as their only playground and street children as their only companions.

ANGLICAN CAMPS.

A few years ago the Rectors of some of our Down Town churches in Toronto, realizing the need and the utter impossibility of any one parish supplying it, decided upon a plan of co-operation. Four Camps were established at Game-bridge, on the east shore of Lake Simcoe, forming a series to meet the requirements of all classes of people. The undertaking has proven a great success. At the Camps of 1914 over three hundred and fifty guests were entertained for a period of two weeks each, the largest Camp of the season being one of one hundred and twenty-five boys. The Anglican Camps own their beautiful location on the lake shore, and have a farm in connection, from which the Camp is supplied with fresh farm products daily. With advantages which rival those of the up-to-date expensive summer resort, the terms of these Camps are within the reach of all, groups of boys or girls being taken for the whole period of the Camp, practically two weeks, for a round charge of six dollars each, and adult campers being entertained for a similar period for eight dollars. This includes railway fare in each case. The dates fixed for the Camps this year are: For the first boys, from July 5th to July 16th; for the second boys, from July 19th to July 30th; for the senior girls, from August 2nd to August 13th, and for mothers and children, from August 16th to August 27th.

REAL LIFE.

As well as having a splendid location, well equipped for Camp life and convenient communication with the city, the Camp is under the supervision of officers trained and experienced in the management of boys and girls and acquainted with every detail of Camp craft. The discipline of the Boys' Camp is modelled after the military system, with considerable allowance made for self-government. A keen spirit of competition is maintained throughout each Camp by a well-organized series of prizes. The red-letter day of the outing is when, after the field day of land and water sports, the pennants, medals, ribbons, and trophies are awarded. These awards

are made not on the basis of athletic excellence alone, but the whole record of the individual or the team is looked into, and only good fellows can carry home the Camp honours. It is for this reason that several churches already point with pride to the trophies brought home by their representatives. The Girls' Camp is run upon lines much the same, but adapted to meet the girls' habits and pastimes. The care that is constantly exercised by those in charge is evi-



An Attractive Camp. Sports galore!

denced by the fact that after four seasons, with a campers' list of over eight hundred names, no accident has yet marred the record.

PAROCHIAL SUPPORT.

The whole four Camps are under the direct management of Rev. J. E. Gibson, Rector of the Church of the Ascension, who is assisted in an advisory capacity by the clergymen of those parishes whose young people take advantage of the Camp. Prominent among these are: The Rev. W. L. Armitage, of St. Mark's, Parkdale; Rev. J. Russell MacLean, of St. John's, Portland Street; Rev. J. H. Teney, of St. Philip's; Rev.



Bring your Bicycles with you.

S. S. Hardy, of St. Mary's; Rev. R. Seaborn, of St. Cyprian's; Rev. Canon Macnab, of St. Alban's Cathedral; Rev. J. W. Storey, of the Church of the Resurrection; Rev. R. J. Moore, of St. George's, and Rev. T. G. Wallace, of St. Stephen's. The Camp also enjoys the patronage of the Bishop of Toronto, Archdeacon Cody and Archdeacon Ingles.

AN APPEAL.

The Camps for boys and girls have become practically self-sustaining, but to enable mothers and children to enjoy two weeks at this Camp a subscription list is opened. Last year generous friends enabled fifty visitors to be entertained at Camp for two weeks who could not pay even the small fee required. Applications are already pouring in for this year, and the success of the Boys' and Girls' Camp is already assured. Whether the mothers and children shall be cared

for as usual depends upon the goodness of those who read this paper, or who have heard the appeal from some other source. In the meantime any inquiries from parties interested in any way in this work will be gladly answered by the Managing Director, Rev. J. E. Gibson, 110 Beverley Street. Phone C. 656.

Mr. H. G. Wells and Religion.

Among the writers of to-day who are regarded as "great," Mr H. G. Wells occupies a prominent place, and his strenuous efforts connected with the war naturally give his utterances weight and importance. It is well known that he is strongly opposed to Christianity, and has allowed himself to make certain remarks on our Lord which have only revealed his own moral and spiritual lack of discernment. This attitude gives special point to a recent criticism of Mr. Wells which appeared in the New York "Nation," the leading literary and critical journal in the United States. The writer is instituting a comparison between Wells and Matthew Arnold, another Agnostic.

The defect in Wells's religion which distinguishes it from the religion of Arnold is exactly the defect in his morality, namely, the lack of any principle of control. Here again, he cries, we are in a field for free experimentation; nothing has been determined; "religion and philosophy have been impudent and quackish—quackish!" And so, while for Arnold religion is something which binds and limits, religion for Wells is something which looses and liberates. Arnold rejects dogmatic theology, but he writes three books to justify the Hebraic faith in an Eternal, not ourselves, which makes for righteousness, and to extol the "method" and the "sweet reasonableness" of Jesus. Wells rejects dogmatic theology and all our inheritance from the Hebrews—except their turn for business organization; his substitute for "morality touched with emotion" is a hot fit of enthusiasm for social progress excited by fixed meditation upon the Utopian projections of his own fancy.

For Arnold, the men of true religious insight are Jesus, Marcus Aurelius, St. Francis, the author of the "Imitations," Spinoza, who all consent together that "the Kingdom of God is within you." Wells designates this conception in the case of Marcus Aurelius as "a desire for a perfected inconsequent egotism." There is something to be said for a religion which produces a perfected egotism like that of Aurelius. But Wells, in the temper of Shelley and other social revolutionists, insists that "salvation's a collective thing," to be accomplished somewhere in the social environment, beyond the borders of the individual soul. The logical product of the sentimental altruism of Wells may be seen in the hero of almost any one of his later novels—in the hero, for example, of "Tono-Bungay," whom his creator quite accurately characterizes as a "spiritual guttersnipe in love with unimaginable goddesses."

With all its fervour for perfecting mankind in the mass, the religion of Wells somehow fails to meet the needs of the individual man. It helps every one but its possessor. He has struggled with this problem, but he has not brought to his task the resources of the religious sages; he has approached it with only the resources of the scientific perfectibilians. He has felt, as we all have felt, the dumb and nameless pain which throbs at the heart of our being as we march or mince or creep or crowd through the welter of cross-purposes, wars, poverty, dreadful accidents, disease, and death, which we call our life. If you ask him how to assuage that pain, he answers that we must apply scientific methods to make mankind pacific, intelligent, well, and wealthy. If you ask him why his hero, Trafford in "Marriage," who is already wealthy, well, intelligent, and pacific, still feels the throbbing pain, he replies, "That is because Trafford has a developed social consciousness, and cannot enter into felicity until there is a like felicity for all men to enter."

Now, did Mr. Wells possess not the insight of

the religious sages, but just the sober human experience of a pagan like Horace, he would know that though all men entered his earthly paradise of lacquered ceilings, white-tiled bathrooms, Turkey rugs, scientific kitchens, motor-boats, limousines, and Victrolas, still in their poor, worm-infested breasts would dwell "black care," still would they remain spiritual gutter-snipes in their scientific Elysium. And if Mr. Wells consulted Arnold or the spiritual physicians who have effectually prescribed for the essential malady of living, he would be told that inner serenity springs from self-collection, self-control, and, above all, from the Hebraic sense of personal righteousness, which is the beginning of religious wisdom.

The Churchwoman

ENDERBY.—The fifth annual meeting of all branches of the W.A. in the Okanagan Deanery was held at this place on May 26th and 27th. On the 26th, a reception and social evening in the Parish Room, was given to the visiting delegates and friends. On the 27th a service was held in St. George's Church, consisting of shortened morning prayers and address by Rev. C. Reed, followed by a celebration of the Holy Communion, at which 40 members were present, and the collection, amounting to \$10, was devoted to the Thankoffering Fund. At 2 o'clock a business meeting, attended by over 50 members, took place. Some useful papers were read, bearing on W.A. and missionary work; also excellent reports from all Branches and from the Diocesan Thankoffering Secretary. Mrs. DuMoulin was elected President for the year 1915-16. The meeting closed by singing the Doxology and National Anthem. Later on in the Rectory garden, Rev. C. Reed gave a very interesting talk on his own experiences during the gold rush to the Yukon in 1897, illustrated by lantern slides from photographs taken on the spot by himself.

KENORA.—The 10th annual Diocesan W.A. meetings were held in St. Alban's Pro-Cathedral S.S. Room, Kenora, June 14-16th. A reception to the delegates occupied the first evening; the address of welcome being given to the visitors by Mrs. Gibson. The opening service on Tuesday morning was well attended and Rev. Canon Matheson, of St. John's Cathedral, Winnipeg, was the special preacher for the occasion. Addresses were given during the sessions by the Right Rev. Bishop Lofthouse and the Rector, Rev. Canon Gibson. The principal officers elected for the ensuing year are:—Pres., Mrs. Pither; vice-pres., Mrs. Gibson; sec., Miss Hockley; and treas., Mrs. Canniff.

Church News

PREFERMENTS AND APPOINTMENTS.

ARDILL, Rev. J., Rector of Owen Sound, to be Canon of St. Paul's Cathedral, London, Ont.

BROWNLEE, Rev. W. F., Rector of St. John's, St. Thomas, to be Rural Dean of Elgin County. (Diocese of Huron.)

MILES, Rev. C., Rector of Aylmer, to be a Diocesan S.S. Inspector. (Diocese of Huron.)

RICHARDSON, Rev. T. W., late of the Diocese of Saskatchewan, to be Incumbent of King and Maple. (Diocese of Toronto.)

SIMMONDS, the Rev. R. A. Islington, to be Curate of St. Mark's, Parkdale. (Diocese Toronto.)

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—One of the most unique services yet held in this Cathedral took place on Sunday morning, the 13th inst., when 100 representatives of the Russian colony of Halifax marched to the sacred edifice and attended the Communion service; the entire service being in Russian. Rev. Dr. Harris officiated, while several of the Russians conducted various parts of the service. The Russians gathered at St. Luke's Hall, marching up Morris Street to the Cathedral, carrying banners. The service was the Anglican Communion Office, many parts of which are common also to the ser-

vice of the Orthodox Russian Church. Such parts the Russians readily took up and carried along themselves. Very Rev. Dean Llwyd welcomed the Russians. The Gospel was sung by Sopron Tolischky and the Epistle and Confession by Mr. B. Popoluke. It was an exceedingly impressive service, even to the many English-speaking worshippers who were in the Cathedral at the time.

SACKVILLE.—The annual festival service of the Choral Union of the Shediac Deanery was held lately, nine choirs taking part, giving a combined strength of some 70 voices. The Rev. A. H. Crowfoot preached the sermon; a large congregation being present.

WINDSOR.—EDGEHILL.—The closing exercises of this Church School for Girls took place on the 14th inst. The report of Miss Gena Smith, the lady Principal, shows that this school has had a good attendance and a prosperous year. One of the features of the year was the excellent results of the examination of pupils of the school by the representative of the Royal Academy and Royal College of Miss Ruth Blanchard obtained a teacher's certificate and the title of Licentiate of the Associated Board, a grade which had not hitherto been attained by a pupil of Edgehill.

ANTIGONISH.—OBITUARY.—At the advanced age of 93 years, Mrs. Jarvis, the widow of the late Rev. J. W. M. Jarvis, sometime Rector of Pugwash, recently passed away. She was one of the most devoted and loyal daughters of the Church. She was left a widow half a century ago and she made her home here with a niece. Many successive Rectors of this parish have found in her a warm friend and a wise helper. It is an incident worthy of note that just as her last resting place had been completed a spring of clear water gushed out at the base—a fitting symbol of her inspiring life here and symbol too of the eternal refreshment of that hereafter into which she will doubtless enter.

QUEBEC.

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

QUEBEC.—A meeting of the Ruridecanal Chapter of Quebec was held lately in St. Matthew's Rectory. The devotional address was given by the Rev. E. A. Dunn. In the afternoon the subject of "Co-operation with Eastern Christians" was dealt with and reports listened to from Rev. H. H. Corey, of Kenogami, in connection with co-operation with Roumanians and from city clergy in connection with co-operation with Greeks and Russians. The Dean spoke of the great opportunities afforded by the war of healing the breaches of Christendom, pointing out that the Allies represented the three branches of the Catholic Church, and that their common enemy, Prussia, represented the country that had overthrown the historic Church at the Reformation of the 16th century. A motion was passed that the M.S.C.C. be requested to approach the authorities of the Orthodox Eastern Churches with a view to securing the appointment by them of an Immigration Chaplain of their own Communion to meet the boats at Atlantic ports and to assist Eastern Orthodox immigrants.

LENNOXVILLE.—BISHOP'S COLLEGE.—The closing exercises took place and the prizes were distributed on the 15th June. In the course of his address, the Headmaster, Mr. Tyson-Williams, mentioned the fact that a large number of the Old Boys of the school were now serving at the front and that several of these had already laid down their lives for their country. The following boys won the three medals:—Governor-General's, J. H. Price; Lieutenant-Governor's, J. H. Price; Bank of Commerce, P. S. Whitehead.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The Bishop of the diocese held a general Ordination in this Cathedral on Sunday morning, the 13th inst., when he ordained the following. In the case of the deacons, the parishes to which they were assigned, follows in each instance:—Deacons, Messrs. Arthur Bell Caldwell, to Hemmingford; William J. Farr, to St. Cuthbert's, Montreal; Jesse Edward King, to Kildare and De Ramsey; Roger Hailey Trill, B.A., to be Curate in St. Alban's parish, Bishop Carmichael's Memorial Church. Mr. Reginald Blackwell Stevenson, B.A., a fifth candidate, was ordained

on the same day by the Bishop of Connecticut, acting for the Bishop of Montreal, and will serve as Curate of Trinity Church, New Haven, prior to entering the foreign mission field. Priests, Revs. William James Bradbury, B.A., Percival Samuel Carson Powles, M.A., Joseph Irving, Jr., John Andrew Rattray, Wallace James Hamilton Lumnius, Isaac Strowbridge and Ernest Augustus Merryweather. The Ordination sermon was preached by the Rev. Hubert Coffin, Rector of Clarenceville, P.Q.

ONTARIO.

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

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

KINGSTON.—St. George's Cathedral was filled to the doors on Sunday morning last for the valedictory service for cadets of the Royal Military College, who are graduating this week, and for the memorial service for ex-cadets of the college who have fallen on the field of battle. Dean Starr was the preacher. He paid tribute to the work of the cadets in the war, and appealed to the graduates to give of the best that was in them for their country. The congregation stood with bowed heads as the names were read, after which the organist, Mr. R. R. F. Harvey, played the "Dead March" in "Saul," and following this the congregation sang the National Anthem. The cadets assisted in the musical part of the service.

ST. PAUL'S.—The Rev. Canon Fitzgerald, the Vicar of this church, has been gazetted a Chaplain in the Canadian Militia, with the rank of Captain.

SHANNONVILLE.—Rev. Cecil Winter, who was recently ordained at St. George's Cathedral, has been appointed temporarily by Bishop Mills to the charge at this place.

BELLEVILLE.—ST. AGNES' SCHOOL.—The 12th annual closing took place on Thursday evening, June 17th, and was a most successful one. The Assembly Hall was tastefully decorated with daisies, and was filled with an appreciative audience, many of the old girls being among the number. The programme was varied, consisting of piano solos, songs, French and English recitations and dialogues, and was thoroughly enjoyed. The piano solos showed careful training and skilful execution, the "Last Hope" (Gottschalk), by Isobel Benjamin and "Mondo Capriccioso" (Mendelssohn) deserving the most especial mention. The French dialogues were cleverly done. A scene from Henry V. was interpreted by Charlie Sankey in a remarkable manner. "My Financial Career" (Stephen Leacock), given by Doris Brown, showed very great dramatic ability. The songs were very pleasingly sung. The trio, "Row us Swiftly," was beautifully rendered by Mrs. Wilmot and the Misses Wilmot. The prizes were presented by the Rev. Canon Beamish, Lieut.-Colonel Powton, Mr. H. Sneyd and Mr. L. H. Baldwin. Rev. Captain Spencer, 39th Battalion, also gave a short address. All congratulated the president, Mrs. Lazier, the principal, and the staff upon the excellent work accomplished during the year. Special reference was made to the physical culture and gymnasium work, as displayed on Wednesday evening, which was so good. The part women are taking in this terrible crisis in the world's history, was much commended and every girl advised to take her own part whatever it might be. Some of the prizes were as follows:—VI.—General proficiency, Corby gold medal, Janie Jamieson; V.a—Gold cross and chain presented by Mrs. R. Graham and Mrs. F. Smith, Jean Hamilton; V.b—Mrs. Lazier's gold cross, Mary Baldwin; IV.a—Not awarded; IV.b—Helen Springer; II.—Charlie Sankey; gold and silver medals for music, presented by Mrs. Wheatley and Mrs. Blackburn, Enid Fisher, Isobel Benjamin, Hildegard Hamilton; Mrs. Baldwin's gold bracelet, Janie Jamieson.

TORONTO.

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

SYNOD OFFICE.—Acting on the recommendation of the Executive Committee, the Bishop has issued a Pastoral in which he dealt with the leading features of the recent Synod, which Pastoral he asked the clergy to read in the various churches throughout the diocese.

ST. STEPHEN'S.—Rev. E. H. B. Taylor has resigned his curacy at this church to accept work at Hamilton in connection with the Cathedral. Before leaving, Mr. Taylor received pleasant recognition of the esteem in which he is held at St. Stephen's, by being the recipient of several presentations. As the work of the societies has closed for the summer, Mrs. S. Hollingsworth kindly gave the workers an opportunity to say goodbye to Mr. Taylor at her home, where a very happy evening was spent. In making the presentation, the Rector, Mr. Wallace, expressed for himself and the congregation, their very best wishes for Mr. Taylor's future success. Mr. Taylor came to St. Stephen's from Trinity College a little over three years ago and is the son of Rev. E. B. Taylor, Rector of Allandale.

PARKDALE.—**ST. MARK'S.**—The Rev. R. A. Simmonds, of Islington, has been appointed Curate of this church and he will commence his new duties on the 15th July.

NORWAY.—**ST. JOHN'S.**—Work on the enlargement of this church is now under way, and it is planned to increase the size of the building so as to accommodate a congregation double the size of the present. The alterations are expected to cost about \$10,000 and the enlarged building will seat about 650 people.

EGLINTON.—St. Clement's School held its closing last week, the Rev. A. J. Fidler, Rector of St. Clement's Church, being in the chair. Two features of especial interest on the programme were a minuet danced with much grace by six of the senior pupils, and a flower song by the primary class, in which 12 very prettily costumed little girls represented various flowers. Among those on the platform were the Rev. Canon Morley, Rev. Mr. Hall, Mr. H. Waddington, Mr. Fred. Grundy and Mrs. Waugh. Miss Gertrude Morley, M.A., Principal of the school, gave a clear, concise report of the year's work. The Rev. Canon Powell, founder of the school, spoke forcibly upon loyalty, and conveyed a message of congratulation to the school from the Bishop of the diocese, who was unable to be present. The Rev. Mr. Hall presented the school with a Nelson shield, and Miss Morley announced that it would be awarded yearly to the pupil obtaining the highest average in regular attendance and punctuality. The gold medal for the highest standing in the school, given by Mr. F. Grundy, was won by Miss Olive Waddington.

BIRCHCLIFFE.—**ST. NICHOLAS.**—On Wednesday evening, June 16, a Confirmation service was held. Six candidates were presented by the Rev. C. E. Luce for Confirmation, and one for the admission of Mr. Albert Toppin as Lay Reader. The double service was most impressive, and Bishop Reeve's helpful address on "The whole armour of God" was closely followed by all.

GLEN MAWR.—The closing exercises at this young ladies' school took place last week, when all present thoroughly enjoyed the excellent entertainment provided. The prizes were presented by the Principal of the school, Miss J. J. Stuart.

HAVERGAL COLLEGE.—The closing exercises at this college took place on the evening of the 15th inst. Archdeacon Cody read the opening prayers. N. W. Hoyles, K.C., LL.D., made a short address. The Principal, Miss Knox, gave a review of the work of the school during the past year. Miss Knox spoke of the new Domestic Science School which is being opened in the old Rutherford building—henceforth to be known as Coverley House—and of the interesting schemes which are to be started there in September. The school on St. Clair Avenue, too, is going to enlarge its bounds, and, under Miss Hancock, the present head of the Jarvis Street Junior School, will take in another house and add to the number of its forms. The past year had been a quiet one, but the work had reached a high standard, knitting and Red Cross work having to a certain extent taken the place of entertainment. Havergal was particularly proud of the Old Girls this year, and the honours they had been gaining at the University. After Miss Knox's address, "O Canada" was sung and the different prizes were distributed, the proceedings were closed by the singing of the National Anthem.

BISHOP STRACHAN SCHOOL.—The closing exercises and the distribution of prizes took place on the 17th in the Foresters' Hall, College Street, which is opposite the school building. The Bishop of Toronto spoke of the new school building on College Heights, where the school will reopen in September, and of the great advantages it afforded as the most modern and most complete school building in Canada. Miss Walsh

then gave a brief account of the school activities during the year—four of last year's Old Girls have particularly distinguished themselves. Helen MacGregor came head of the whole University in English and History; Mildred Fortier won the Burnside Scholarship in English and History; and Jeanette Jeffreys and Katherine Baldwin won prizes at the Ontario School of Art. Miss Walsh then spoke of the four special departments of the new school—the junior department, the new graded musical department, the domestic science department, and the new Sunday School teacher training course. After the presentation of the prizes the guests returned to the school where, after nearly half a century of usefulness on College Street, the Bishop Strachan School held its last reception in the beautiful grounds attached to Wykeham Hall. During that long period it has been honoured by visits from their Majesties the King and Queen, the Archbishop of Canterbury, Bishop of London, the succeeding Governors-General of the Dominion and many other notables.

BISHOP STRACHAN SCHOOL CHAPEL.—The closing service of the school year was held in the Chapel on the 16th inst. The service was read by the Rev. James S. Broughall, M.A., the Chaplain, and the sermon was preached by the

**REV. E. C. ACHESON
SUFFRAGAN BISHOP**

REV. Edward Campion Acheson, Rector of the Church of the Holy Trinity, Middletown, Conn., who has been elected Bishop-Suffragan for the Diocese of Connecticut, has announced that he will accept the office. He sent word to Right Rev. Chauncey B. Brewster, the Bishop, to the effect that he would accept, subject to the approval of the House of Bishops and of the several ecclesiastical bodies. The Bishop-Suffragan-Elect was born at Woolwich, England. He is a graduate of Wycliffe College, was ordained Deacon on 10th June, 1888, by the late Archbishop Sweatman, and he was priested by the same prelate in St. James' Cathedral, Toronto, July 14, 1889. During the year of his diaconate he served as Curate at St. James', under the then Rector, the late Bishop DuMoulin. Immediately after his ordination as a priest, he went to New York and joined the staff of clergy working under the Rev. Dr. W. S. Rainsford at St. George's, and there he remained for some years, before accepting the Rectorship of Middletown, Connecticut, where he remained for 23 years. Mr. Acheson married Miss Gooderham, daughter of the late George Gooderham, of Toronto. The new Bishop-Suffragan is 56 years old.

Rev. Dr. Boyle, who based his address on the Parable of the Talents. Divine service was held in the Chapel on this occasion for the last time, and it was therefore to that extent at least an historic occasion.

CAMPBELLFORD.—The Bishop held a Confirmation service in this parish on Sunday last.

KING AND MAPLE.—The Bishop has appointed the Rev. T. W. Richardson, of the diocese of Saskatchewan, to the incumbency of this parish.

PORT HOPE. — TRINITY COLLEGE SCHOOL.—Speech Day took place at this school on Friday last, when the proceedings, owing to the war, were much curtailed. The prizes were presented by the Headmaster, the Rev. F. G. Orchard.

NIAGARA.

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

HAMILTON.—CHURCH OF THE ASCENSION.—Rev. Dr. Renison, Rector of this church, left here last week for a trip through the north country with a Government party. From here Dr. Renison went to Winnipeg and from there to

On account of the Synod reports a large amount of copy has been held over till next issue.

Sioux Lookout, where he leaves the railroad and goes down the Albany River for about 800 miles. He will travel around the various posts in James Bay and in Hudson's Bay, from thence finally returning to Cochrane and to this city. Dr. Renison, though going with a Government party, is taking his holidays there in order to get some idea of the Indian life since the war broke out. Rev. Professor A. C. Collier, of Emmanuel College, Saskatoon, will occupy the pulpit at the Church of the Ascension for the six weeks that Dr. Renison will be absent from the parish.

ST. CATHARINES.—RIDLEY COLLEGE.—The annual prize day took place yesterday when the proceedings were of a very quiet nature owing to the number of casualties which have occurred amongst the Old Boys of the school now serving, these amounting to 15 per cent. of the total number at the front.

ALGOMA.

George Thorneloe, D.D., D.C.L., Bishop, Sault Ste. Marie, Ont.

SHEGUINDAH.—ST. PETER'S.—The Rev. H. F. Hutton was inducted as Rector of this parish by the Ven. Archdeacon Gilmor on the evening of June 10th. The sermon was preached by the Rev. W. Hardy Johnston, Rural Dean of Algoma.

KEEWATIN.

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

KENORA.—ST. ALBAN'S.—An Ordination service was held in the Pro-Cathedral on Sunday, June 20th, when the Rev. F. Eley was ordained to the priesthood. Rev. R. B. McElheran, of St. Matthew's Church, Winnipeg, preached the Ordination sermon.

RUPERT'S LAND.

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

WINNIPEG.—DIOCESAN NOTES.—The Executive Committee of the diocese met on Tuesday and Wednesday, the 8th and 9th insts. There was a large attendance and a great deal of important business was transacted. Outfits were provided for ten of the newly-ordained clergymen. Arrangements were completed for the appointing of a Chaplain at the Sewell Military Camp. The Committee appointed at the last Synod to raise funds for the endowment of a new parish at Brandon reported that, owing to the financial stringency, it had been deemed inadvisable to attempt the general canvass this year. It was decided to pay assessment to the Central Committee of the Social Service Council. On the recommendation of the Warden and Council of St. John's College, Winnipeg, the amount asked for from the diocese in aid of the college was reduced to \$3,500. It is the intention of the Committee to insist upon payment in full by the various parishes of the diocese on the basis of the new apportionments. Grants in aid of parsonages were made to the parishes of Oakville and Russell. The sum of \$3,000 was voted for students' supply work during the summer months. Consent was given to the parish of Virden for a loan of \$4,000 to enable them to erect a parsonage. Consent was also given to the parish of St. Stephen's, East Kildonan, for a mortgage of \$4,000. An enthusiastic vote of thanks was passed to the Woman's Auxiliary for their splendid work in aid of the Church throughout the diocese and in parts beyond. A resolution of condolence was passed regarding the death of Canon Phair. The Advisory Committee to the General Missionary recommended a number of important changes regarding the stipends of priests and deacons, most of which were adopted by the Committee. Canon Matheson presented a strong resolution calling upon the Church throughout the diocese to observe the third Sunday in Advent as a suitable time for making an appeal for candidates for the Christian ministry. In speaking of the resolution Canon Matheson pointed out that of the twelve ordinands at the recent Ordination at Winnipeg not one was a Canadian. A general regret was felt in the Committee at the resignation of Mr. W. H. Thomas, who has so efficiently filled the position of General Missionary for the past two years. Mr. Thomas feels bound to return to his parochial work at Selkirk. A Committee was appointed to suggest to the Archbishop the names of suitable men to succeed him.

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Synod of The Diocese of Huron

DAVID WILLIAMS, D.D., BISHOP, LONDON, ONT.

LONDON.—The first day of Synod opened with the clerical breakfast under the presidency of Rev. J. B. Fotheringham. The subject discussed was "Wesley and the Church of England in the 18th Century," introduced by Rev. T. G. A. Wright. Rev. W. J. Doherty was appointed next president, and Rev. C. W. Saunders reappointed secretary. The Synod service followed in St. Paul's Cathedral, the preacher being Rev. D. T. Owen. His text was Acts 1: 1 and his sermon was a forcible presentation of the abiding presence of God's Spirit in the Church. Rev. R. J. Perkins was chosen clerical secretary, and Mr. John Ransford lay secretary.

THE BISHOP'S CHARGE.

His Lordship spoke very strongly on the present war, and considered how far war was right, for a Christian man. Britain's cause he considered a righteous one in defence of small nations, and in resistance to German schemes of world conquest. The funds were reviewed showing an actual surplus of \$2,100, and \$1,000 saved by the General Synod not meeting in Vancouver, and this he advised to be divided as follows:—\$2,000 to Widows' and Orphans' Fund and the rest to "Church Extension" and "Parsonage" funds. The Charge included many matters of present interest, such as Belgian and Polish relief, which were warmly commended, the Kikuyu pronouncement of the Archbishop of Canterbury, which was endorsed, the criticism of Scripture, etc. The clerical roll of men in active work is 167 now. The Synod altered the canons so as to allow Huron College Professors and military Chaplains to rank on the funds of the diocese.

Wednesday morning was taken up with:—(1) Mr. Charles Jenkins' motion for a Standing Committee to report General Synod and Provincial Synod matters to Huron Synod for action; (2) report of the Committee on the Bishop's Charge; (3) S.S. report. The duplex envelope was recommended to be used by every parish. Canon Gunne introduced the S.S. report, during the discussion of which Rev. R. A. Hiltz was invited to address the Synod on "Our Empire" (the S.S. newspaper) and other matters. Canon Gunne recommended the registers of the Church S.S. Record publications for use in all Sunday Schools. A hot discussion arose on the report on "Moral and Social Reform," presented by Rev. J. B. Fotheringham, concerning the Dry Canteen. Mr. M. Wilson wanted the committee to approve of the Dominion Government's action regarding the Dry Canteen, but Messrs. John Ransford, E. G. Henderson, Rev. H. Bray opposed this, and in the end it was dropped. The committee asked the Synod to abstain from the use of alcoholic liquors as a beverage during the war, in accordance with the resolution of the House of Bishops and this was approved. The A.Y.P.A. report, presented by Canon Gunne, was a cheering one. The evening session was as usual missionary. Rev. J. W. J. Andrew read the annual report, pointing out that M.S.C.C. receipts for the first time exceeded \$200,000. Mr. M. Wilson seconded this report. Rev. Charles Jenkins described the new calls created by the war. The Bishop, in introducing Messrs. J. T. Ormsby and W. C. Brent, dwelt strongly on the importance of the duplex envelope and the every-member canvass. The Bishop expressed a strong desire to see better deanery organization to push the missionary campaign in the parishes. Dr. Tucker fittingly closed the session by an inspiring account of the early struggles and rapid progress of the Church's missionary campaign giving many tokens of God's presence and blessing.

Thursday morning is chiefly taken up with balloting for General and Provincial Synods and Executive Committee. Principal Waller read the Huron College report. Twelve of the men enlisted for war, and at the Voluntary Preliminary and Western University Examination, Huron men stood very high. It was stated that 14 out of 16 first places at V.P. examination fell to Huron men. The Ember Penny scheme was warmly commended in the report. Canon Craig read the report on interdiocesan reciprocity, stating that Ottawa has joined the scheme since last Synod. Dr. Tucker and Canon Howard presented a strong loyalty resolution depicting the atrocities committed by the Germans and calling on all loyal subjects of the King never to sheath the sword till a just settlement of national wrongs was obtained. This was followed by a motion to cable our loyal greetings to the King. Rev. W. F. Brownlee, whose parish has given nearly 90

men to the war, introduced this, and it passed the Synod nem. con., being followed by the singing of the National Anthem. Rev. W. J. Doherty introduced a memorial to the General Synod to restore to the National Anthem the stanza commencing "Oh Lord, our God arise."

The elections resulted as follows:—General Synod.—Clergy, Revs. Dr. Tucker, Canon Sage, Canon Craig, Dean Davis, Archdeacon Mackenzie, Archdeacon Richardson, Rural Dean Doherty, Archdeacon Hill; substitutes, Revs. Principal Waller and J. W. J. Andrew, Canon Howard and Professor Wright; lay, Messrs. W. F. Cockshut, M.P., Judge Holt, Charles Jenkins, E. G. Henderson, Judge Ermatinger, M. Wilson, K.C., John Ransford, R. E. Davis; substitutes, Chancellor Cronyn, A. H. Backus, K.C., Judge Barron, Dr. Moorhouse. Executive Committee.—Clergy, Revs. W. J. Doherty, R. J. M. Perkins, Dr. Tucker, J. W. J. Andrew, Canon Craig, Dr. Mackenzie, C. Miles, Canon Sage, W. H. Snelgrove, Professor Wright, W. F. Brownlee, Dean Davis, Archdeacon Young, T. Dobson, Canon Gunne, Canon Davis, Principal Waller, Archdeacon Richardson, Wm. Lowe, L. W. Diehl, Archdeacon Hill, Canon Howard, A. Carlisle, S. F. Robinson, J. W. Hodgins, James Ward, W. J. Taylor, W. J. Reilly, J. B. Fotheringham, Canon Ridley and 10 substitutes; lay, Judge Holt, Charles Jenkins, E. G. Henderson, M. Wilson, K.C., W. F. Cockshut, M.P., Judge Ermatinger, Geo. Graham, Dr. Bradley, J. Ransford, C. Hodgins, A. H. Backus, Mr. Aston, F. B. Betts, K.C., J. K. H. Pope, B. Lancaster, J. F. Roberts, R. E. Davis, Judge Robb, A. F. Nash, F. E. Macklin, R. Noble, A. P. Poussette, Judge Barron, Dr. Moorhouse, Wm. Hanbury, W. E. Rispan, Chancellor Cronyn, J. McFarlan, M.P.P., and 10 substitutes.

LONDON.—Synod week in London is a busy week. The Synod proper begins on Tuesday morning, but on Monday afternoon the Executive Committee meets to prepare its annual report and consider other business on the Synod docket. The various funds, although climbing higher each year have not, in some instances, met the apportionments levied. The Diocesan Fund gives the largest total but one in five years. The receipts for other purposes are the highest on record. The Huron College collections also show a substantial increase. Two cheering communications reached the committee under the head of parochial assessment. North Ridge voluntarily increased its assessment by \$50, and Huntingford increased its assessment \$100. A new parish, consisting of All Saints', Woodstock and Beachville, was created. Various applications to build rectories were passed. Ven. Archdeacon Young asked for a committee to consider the best administration of the Synod office for the ensuing year. The case of Rev. George Abey, of Kincardine, disabled by sickness, was referred to a special committee. The assessment on Rodney parish was on request lowered. While the Executive Committee were deliberating as above the junior clergy met in Cronyn Hall, under the presidency of Rev. R. Herbert. Three speakers, Rev. R. E. Page, E. H. Croly and T. B. Howard, discussed the Sunday School problem as applied to the various grades of the Sunday School. It was well discussed by Rev. A. H. Rhodes and other clergy present. In the evening a Quiet Hour, conducted by Rev. D. T. Owen, of Hamilton, drew many to the Cathedral. His theme was the three temptations of our Lord as they affected the clergy. It was a most searching presentation of the hindrances which oppose the clergy, and the helps given to overcome them. It was the right keynote for a profitable Synod and for a fruitful ministry.

HURON COLLEGE.—The Convocation of Huron College was held on Friday, June 11th. The Bishop presided and referred to the good stand of the students during the last year—14 out of 16 first places at the Voluntary Preliminary Examinations in 1915 falling to Huron men, and first place in proficiency in 3rd and 4th years at Western University, and other distinctions. Principal Waller reported the year's work fully, calling particular attention to the fact that Huron College had given 12 men to the war. Testaments were presented to H. Metcalf, R. E. Charles, C. Simpson and Rev. A. S. H. Cree; and V.P. certificates to A. S. H. Cree, H. Light, H. Metcalf, R. E. Charles, J. Cottam, C. Simpson, J. S. Johnston, J. C. Mantell, P. J. K. Law, S. E. McKegney, J. R. Buchanan. Principal Waller presented to the college a valuable silver challenge cup,

which was a gift to his father, the late Dr. Waller, at St. John's Hall, Highbury, London, Eng. At Dr. Waller's death it descended to Principal Waller and now passes to Huron College, the winner of the best essay on Old Testament Christology, being henceforth entitled each year to have his name engraved on it. Canon Gunne spoke on the importance of the subject. The Matthew Wilson gold medal for reading and general speaking was won by R. E. Charles and presented by Canon Craig, who spoke on good reading and speaking. The Haensall prize for reading was won by J. C. Mantell and presented by Rural Dean Appleyard, who spoke on Prayer Book study. Rev. Dr. Tucker presented the prize for proficiency to R. E. Charles, and spoke on the subject of "preaching." Dr. Braithwaite, of Western University, spoke on the close relations between the University and the College, and Bishop Williams expressed a strong hope that every man who could, would take the University degree as well as the Huron College course. The college council are greatly pleased at the record for the year past.

EDMONTON.

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

EDMONTON.—Trinity Sunday marked another step in the history of the diocese, when Gerald Carruthers Boustead was ordained to the office of a deacon in the Church of God—this being the first ordination in the Pro-Cathedral. Mr. Boustead first took up work here as a lay-brother of the Edmonton Mission. He then took his theological training at St. John's College, Winnipeg, and is now at work again in the diocese.

ALL SAINTS'.—The "Mother's Union," held its closing service on Friday, May 21st, Canon Howcroft being the special preacher. The final meeting of the Sunday School Teachers' Association took the form of a service in the Pro-Cathedral, Rev. C. Carruthers, Rector of Holy Trinity, being the special preacher. After the service the teachers assembled in the schoolroom, and the election of officers took place, the results being as follows:—Hon. president, Ven. Archdeacon Webb; president, Mr. Bennett; vice-president, Miss Potts; secretary, Mr. Sydney Wood.

On Monday evening, May 31st, the Senior Girls' W.A. gave an entertainment in the school-room, the principal feature of the programme being the reading of a monologue, "David Copperfield," by the Rev. W. Everard Edmonds, M.A.

The Rev. G. H. Snell has entered upon his work as Curate of this church, and he will also act as editor of the parish magazine.

CHRIST CHURCH.—The congregation had the pleasure of hearing Rev. Canon O'Meara, LL.D., Principal of Wycliffe College, May 16th, and Rev. Professor Mowll, B.A., in the evening. Professor Mowll visited Athabasca. Bishop Gray was the special preacher at St. John's Mission, Jasper Place, on June 13th.

HOLY TRINITY.—Principal O'Meara, of Wycliffe College, was the special preacher on May 23rd. On the following Sunday the pulpit was filled by Professor Mowll. The Archdeaconry meeting was held on June 1st, and was remarkably well attended. Matters of vital interest were discussed, and strong recommendations on the subjects of "Changes in the Marriage Ordinance," "Temperance," etc., were made.

KOOTENAY.

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

VERNON, B.C.—Notwithstanding the fact that Bishop Doull has only been resident in his enormous Diocese of Kootenay for a few weeks, the influence of his strong personality and the earnest thoroughness with which he carries out his episcopal duties are already being felt throughout the whole diocese, thus strengthening the work of the Church throughout the interior of the Province of British Columbia. His Lordship's health has considerably improved since taking up his residence in Vernon, reputed to be one of the healthiest spots in the whole Dominion. Following are the Bishop's engagements from June 23rd to July 14th:—23rd, attend Executive Committee, Nelson; 24th and 25th, Balfour and Proctor, B.C.; 27th, induction of Rev. W. H. Bridge as Rector of Cranbrook; 28th and 29th, visit Fort Steele and outlying stations at Cranbrook, B.C.; July 1st, Inisfel, B.C.; 2nd and 4th, Fernie, B.C.; 5th and 6th, Sorrento, B.C.; 11th, Consecration of Church at Holmwood, in parish of Chase; 13th, Salmon Arm, B.C.; 14th, return to Vernon, B.C.

Synod of The Diocese of New Westminster

A. U. DE PENCIER, D.D., BISHOP, VANCOUVER, B.C.

VANCOUVER.—The Diocesan Synod met on the 30th of this month a meeting of the duly electing session Bishop de Pencier read his Charge, selections from which are as follows:—In the first place he referred to the consecration of the first Bishop of Kootenay, which took place lately in Victoria.

FIRST SYNOD OF CARIBOO.

In reference to this matter the Bishop said:—"I felt myself free to summon the first meeting of the Synod of the second daughter Diocese of New Westminster as soon as the Synod for the election of a Bishop of Kootenay was called. This Synod met at Ashcroft in October last year, and the necessary organization work was accomplished. At the recent session of the Provincial Legislature the Diocese of Cariboo was incorporated, and on the 30th of this month a meeting of the duly elected Lay and Clerical Representatives will meet at Kamloops, when the Constitution will be ratified in accordance with the Act of Incorporation, and the business necessary for the carrying on of the work of the Church in the wide areas, sparsely populated, of the upper country, will engage our attention. Twelve clergy, who would have been members of this Synod this year, are separated (by the formation of the new Diocese and the Act of Incorporation) from their brethren of New Westminster, to whom they still look for that assistance which the mother diocese ought always to be willing to give to a promising infant. Lytton, which gave its name to the Rural Deanery, is now in the Diocese of Cariboo, and the name of the Rural Deanery must now be changed, and will be known henceforth as the Rural Deanery of Yale. It may be of interest to know that through the generosity of our friends in the Old Land the British Columbia Church Aid has collected for the Episcopal Endowment Fund of this new diocese already the sum of about \$27,000, which will be transferred to the Treasurer of the Diocese of Cariboo in the near future for investment. Until a sufficient income is provided for a Bishop of Cariboo that diocese will still form a part of the jurisdiction of the Bishop of New Westminster.

WORK AMONG ORIENTAL RACES.

"The Rev. F. W. Kennedy, who accepted the post offered him as missionary to the Japanese in this diocese, and whose coming we mentioned last Synod, has undertaken his work. The M.S.C.C. General Board has concurred in this transfer of Mr. Kennedy, who has been one of their missionaries in Japan for over twenty years, and whose experience ought to be of very great help to us in our present circumstances. The report of the Oriental Committee, appointed last Synod, to assist in the work among the Japanese, Chinese and other Orientals in the diocese, will doubtless give us the details of the work Mr. Kennedy has undertaken. We have now on our clergy list two Deacons of Oriental race that we have trained in our own College. One of them, the Rev. George Lim Yuen, is a Chinaman, and working among his fellow-countrymen in this city; the other, the Rev. Bernard Oana, is a native of Japan, and is to work among his fellow-countrymen also; thus are we trying to take advantage of the opportunity for Christ and His Church afforded us in this meeting place of East and West."

SYNOD NOTES.

The S.S. report, presented by Dr. Fea, urged the compilation of a suitable form for a children's Service, and also for the opening and closing of the Sunday School. The appointment of a Provincial S.S. secretary was asked for and the various Synods of the Province are to be asked to co-operate towards this end. The treasurer reported that notwithstanding financial conditions in the Province, the total offerings for the Diocesan Mission Fund and M.S.C.C. showed an increase of \$1,767 over the previous year. Principal Vance read the report of the Anglican Theological College, showing a registered attendance in the two Halls of 36 students; nine had enlisted for service with the forces, four students had this year received the college diploma of Licentiate in Theology; five were ordained to the diaconate; and two to the priesthood. A common lecturer in the subject of Old Testament or Apologetics will be appointed for the fall term. The Social Service Committee reported that the moving picture censorship was working admirably in the Province. They recommended the appointment

of a trained social service worker, whose salary was to be provided equally by the W.A. and the Synod. After much discussion, this plan was accepted and such a woman worker will at once be appointed. The Rev. F. W. C. Kennedy presented the report on Japanese work, and Rev. George Lin Yuen on Chinese work. Both reports showed manifest progress. It was also felt that the M.S.C.C. should take over as a department of its work the evangelization of the 34,000 Asiatics in our midst. The superintendent of the Columbia Coast Mission gave a report which was of great interest. The hospitals at Van Anda, Rock Bay and Alert Bay had cared for 1,320 patients, while the total cost of operating the whole Mission reached a total of \$30,201.22. Rev.



The Tiny Tots of the Fourth Camp.

See Article "HOW TO SPEND HOLIDAYS" on Page 395.

A. T. Pitt, in charge of the Missions to Seamen, spoke of the continued progress of his work, showing that among other things, he had recruited over 100 men for the Royal Navy under the direction of the Admiralty. The following canons were added to the constitution:—The "Voluntary Duplex Offering System" was recommended for use in all parishes. A "Board of Missions" was sanctioned, whose duty it will be to create and encourage interest in Missions and missionary work, to raise funds to prepare estimates for apportionment and grants in aid of stipends. The grants for both the Clergy Widows and Orphans' Fund and the Superannuation Fund was raised from \$300 to \$450. The annual vestry meeting of parishes was changed from



Simply Loads of Fun.

See Article "HOW TO SPEND HOLIDAYS" on Page 395.

after Easter to within 30 days after the Feast of the Circumcision. Holy Trinity, New Westminster, was granted by courtesy the designation Holy Trinity Cathedral, in perpetuity, although not being the Cathedral of the diocese. Diocesan Officers.—Chancellor, A. Dunbar Taylor, Esq., K.C.; registrar, J. H. MacGill, Esq.; treasurer, A. McC. Creery, Esq., B.A.; clerical secretary, Rev. Havelock Beacham; lay secretary, W. L. Keene, Esq. Executive Committee (Elected)—Clergy, Revs. H. G. King, M. H. Jackson, G. C. d'Easum, A. H. Sovereign; lay, Messrs. J. R. Seymour, G. L. Schetky, F. J. Burd, J. R. Payne. Bishop's Appointees.—Rev. J. H. Hooper and Mr. I. C. Lucas. General Synod.—Clergy, the Ven. Archdeacon Heathcote, Revs. C. A. Seager, D.D., Principal Vance, H. G. King, G. C. d'Easum, E. R. Bartlett; lay, Messrs. A. McC. Creery, J. R. Seymour, J. H. MacGill, F. J. Burd, G. H. Cowan, W. T. Clarke. Provincial Synod.—Clergy, Ven. Archdeacon

Heathcote, Revs. Principal Seager, D.D., G. C. d'Easum, H. G. King; lay, Messrs. J. H. MacGill, C. Hill-Tout, H. Newmarch, Sheriff J. D. Hall. M.S.C.C. Board.—Ven. Archdeacon Heathcote, Rev. Principal Seager, Messrs. A. McC. Creery, W. T. Clarke. The Rev. Owen Bulkeley gave a scholarly address on the causes of the war in relation to theological thought. The special preacher at the Synod service was the Very Rev. Dean Schofield, recently appointed to Christ Church Cathedral, Victoria.

Correspondence

A PERPLEXING PROBLEM.

Sir,—It would afford me and others a great relief if some reasonable answer could be given to the very perplexing problem as to know how far a clergyman ought to go in regard to affording pleasures, amusements and recreations for his young people within his parish bounds. Societies appear to be increasing within the Church, and the question is being asked by many a thoughtful man and woman, what are they doing? Are they the means of bringing the young people to the Lord Jesus? It is understood that that is the intention, but are they carrying out that intention? When we hear, as we repeatedly do hear, young people say, "If the Church does not give us what we want, we will leave and go elsewhere," that very spirit seems to indicate that all they go to church for is to get their own whims and pleasures satisfied. Surely if a man loved Christ and His Church he would never resort to such means. Then, again, where does conviction come in if a man would go to any existing religious body for mere pleasure's sake, regardless of the faith held by that religious body?

I take it that the Church is "Catholic," that is to say, she must go everywhere, "into all the world"; she must be of no clime, no nation, no people, but a great international and super-national body. As the Church must supply the needs of all nations, I take it that she must supply all the needs of each individual. Now the three great needs of each man are:—(1) Spiritual; (2) Intellectual; (3) Physical. The Church then sets out to cultivate these in each man. The first two she is doing and doing well, but the third is the bone of contention. She is not always able, not through lack of desire, but through lack of funds, to supply the third. Young people ask for tennis lawns, gymnasiums, swimming baths and concerts, and if they do not get these they will go to the Y.M.C.A. What is to be done to hold these people? Personally I do not believe any man who loves Christ and His Church would leave because the Church could not supply all he wanted. Are we to affirm that we must have games to bring people to Christ? When the games are supplied do they bring people to Christ? I very much doubt it. Like attracts like. Games very often bring them to games and there the matter ends. Is it not time that we hold before the people the love of Christ for Christ alone? Surely the only way to bring people to Christ is to show Christ in ourselves. The Church has let too much of the material spirit into her life. She is a ship sailing over the waves of time. Is the ship to be in the sea or on the sea but not of the sea? Is she to dip her nose to every material wave that comes along, or to sail over and through them? What is to be done? Perplexed.

[Our correspondent has raised a very vital question and we hope it will elicit definite answers from clergy and laity.—Editor, "Canadian Churchman."]

LIEUTENANT WARNEFORD, V.C.

Sir,—I am so sorry to see so many mistakes in a paragraph on p. 385 in your last issue.

1. Warneford is not a Canadian. He was born in India.
2. Rev. Chas. W. has no son.
3. He was formerly Rector of Canterbury, now Rector of Johnston. Crawford is Rector of Hampton.

To-day's paper says Warneford was killed recently. Everybody here was sorry to hear it. Possibly Rev. C. A. S. W. and he were cousins.

With best wishes,
Rector of Canterbury.

[The mistakes unfortunately arose through copying item from the daily press.—Ed. C. C.]

WAS THE VOTE LEGAL?

Sir,—Have women the right to vote in vestries or not? I am informed that when a resolution to give them this right came up at the last meeting of the Synod of Toronto, one member of the Synod refused to vote, and, in consequence, the resolution failed to obtain the required majority of those present, although by those who voted it was passed with a majority of one. Is this correct? How is the legal effect of such a vote to be finally determined?

June 15th, 1915.

Layman.

HURON STILL REFUSES.

Editor of Churchman.—The Synod of Huron has met, the delegates, clerical and lay, have returned to their homes, and the petition of the women of the Church sent in two or three years ago, signed by 2,316 of its intelligent members residing in 90 different parishes,—the strongest and most unanimous appeal ever sent to the Synod,—is still ignored. And yet the request was only for simple justice, the right to vote in vestries, a right enjoyed by their sisters in other dioceses, a right possessed by women of the Presbyterian Church, and one which the Province of Ontario deemed it wise to give to its women half a century ago, when it extended to them the right to vote in school matters, and afterwards the full municipal franchise. Notwithstanding the announcement in the daily press that this question would be settled, it was again shelved; and while showered with compliments for their able and valuable work in the parishes, and the fact that they comprise the large majority of church worshippers, women are still classed by the Diocese of Huron with minors, imbeciles, or criminals, who are debarred by the state from having a voice in legislation, or in determining how money which they are largely instrumental in raising, shall be expended. The Synod spent a long time in heated arguments over dry canteen, finance, and other secular matters, but the question of allowing women to vote in vestries was again postponed on the lame, not to say absurd, excuse, that "There should be peace in Synod in war time." Surely war in Europe should not prevent justice being done here, and if men hold different views on the franchise, could not the question be discussed in a Christian assembly without acts of violence being the result. The women of the Church of England in Huron have given ample evidence of their patience and meekness.

Henry Macklin.

London, June 21st.

MAGNA CHARTA.

Sir,—On the 14th June, 1215, the Great Charter was signed. It is a curious fact that when a committee of judges appointed to consolidate and revise the Imperial Statutes in force in Ontario in 1902 came to consider Magna Charta they found only three sections of any present-day force or virtue in this Province. These three sections are to be found in the third volume of the Revised Statutes of Ontario, 1897, p. 3797, and constitute Chapter 322 of the R.S.O., 1897. The first of these sections related to dower, and has since been repealed and other provisions substituted. The other two are still retained in Appendix A of the R.S.O., 1914, Vol. 3, p. 1, and declare in effect (1) that no man shall be imprisoned contrary to law, nor condemned but by the lawful judgment of his peers, and that justice shall not be sold; and (2) that no man shall take the law into his own hands, but justice shall be administered to all in the King's Court.

It is true that justice is no longer obtainable by bribes, but it may be doubted whether the imposition of court fees is not to some extent a selling of justice, for no man, except, perhaps, a pauper, can obtain justice in the King's Court without a considerable outlay in the way of court fees. It is for this reason that some people are of the opinion that the levying of fees for the maintenance of the administration of justice is contrary to the Great Charter, and that the expenses of the administration of justice ought not to be thrown on litigants, but should be borne by the community at large. It being for the common interest of all that disputes should be settled by the King's Courts, and that litigants should be restrained from seeking redress for wrongs or fancied wrongs by other means.

The prime importance of the Great Charter, however, appears to be that it was the entering in of the wedge which finally led to the overthrow of the idea that the Kings of England were autocratic.

It is curious how ideas which have once dominated the world have a tendency to persist and

reassert themselves. All autocratic notions of government which have prevailed in Europe seem to have had their rise in the Imperialism of ancient Rome. Hardly a kingdom in Europe was not affected by it, and, generally speaking, all monarchs in Europe assumed to have within their own dominions the autocratic powers of the Cæsars. That was the dominant idea of government. In England it prevailed for a long time in theory after it had ceased as a fact, and all laws are continued to be nominally made by the King; and if you open the statute book of the last session of the Ontario Legislature you will find that it is still "His Majesty, by and with the advice and consent of the Legislative Assembly of Ontario," who enacts our laws.

It was because Charles I. failed to realize that this autocratic power had become a myth that he lost his head. He, like his brother monarch, Louis XIV., considered himself still an autocratic monarch. We all know how the autocracy of the French monarchy found its end in the Revolution. The autocratic and Imperialistic idea found its most persistent and successful exponent in the hierarchy of that part of the Christian Church in connection with the See of Rome. That it should do so is not very surprising. The autocracy of the Cæsars was based on the fact that the great mass of people were not capable of governing themselves, and so the autocracy of the Popes was based on the fact that the great mass of Christian people were not capable of governing themselves. But with the general diffusion of education amongst the peoples of the world they are apt to think the principle of autocracy is out of date, and that the governed have a right to be heard and to take part in the government of the community of which they form part, both in spiritual and temporal affairs.

In the Roman Empire the fundamental idea was "that what the Prince wills, that is law," and that idea has been fully adopted by the Roman part of the Christian Church. Pius IX., on his sole authority, decreed that all Christian people must believe in the dogma of the Immaculate Conception of the Blessed Virgin Mary.

This theory of the will of the Prince being law is still maintained in our English Legislatures in the answer of the Sovereign to the various bills presented for his approval—"Le Roi le vent." But it is a theory which savours of despotism, and has happily no vital force in our temporal affairs, and has no force in our spiritual affairs except among those who are ready to admit that they are incompetent to think for themselves, or to take part in their own government.

There was one clause of Magna Charta which the Ontario Revisers did not feel called upon to deal with which is nevertheless of historical interest to members of the Anglican Communion throughout the world, and that is the clause which declared that the Ecclesia Anglicana shall be free and have her whole rights and liberties. It is quite probable that this clause found a place in the Charter as a protection to the Church against the rapacity both of the King and the nobles, who were apt by the strong arm to invade the rights of the Church and its revenues.

these important early centuries. The biographical element is prominent and the general effect is well presented without being lost in a mass of details. For thorough reading and study by clergymen and educated lay people we know of nothing to compare with this fascinating and truly admirable book.

"Roman Catholicism Analysed." By J. A. Phillips. New York: Revell Co., \$1.50 net.

It is a well-known saying that eternal vigilance is the price of liberty, and the application to our attitude to the Roman Catholic Church is obvious and pressing. We cannot be too well armed against the errors of the Roman Communion, and this book, written by one who has seen years of service in Mexico, will prove one of our best helps. The publishers claim that it is "an unanswerable indictment" of Roman errors and fallacies, and we believe the claim is justified. Roman Catholicism is allowed to speak for itself through its recognized authorities, and the doctrines and practices of that Church are laid bare with the plainness and force of truth. The book will prove a valuable addition to the weapons of our warfare against one of the most serious travesties of the Christianity of the New Testament.

The Family

COMPANY OF WESTERN CLERGYMEN TO JOIN PRINCESS PATRICIAS.

Since the first of the war, the recruiting lists have been open to clergymen just as to their lay brethren, but through the efforts of the Rev. B. W. Pullinger, B.D., of Christ Church, Saskatoon, it has been so arranged that patriotic clergymen can go to the front in the same unit and fight under the glorious banner of the Princess Patricias.

During the course of the entire war there has been no regiment which has distinguished itself more than that named after the Canadian Princess, so that it is no mean honour that is being tendered western clergymen in being allowed by the military authorities to enroll in a regiment that went to the firing line made up completely of veterans of other wars, 75 per cent. of whom have already made the supreme sacrifice for King and Country.

Actuated by the highest motives, Rev. Mr. Pullinger requested the authorities at Ottawa to grant permission to western clergymen to form a company, and this being received, the Rev. Mr. Pullinger immediately got to work. For the past few days he has been canvassing Oyen and some other of the Alberta towns and reports he is meeting with success. Mr. Pullinger has received a commission from Ottawa, and it is stated that the company of "sky-pilots," which is to be composed exclusively of clergymen, and at once drafted into the Princess Patricias, is now almost complete.

SOLDIERS LOVE THE BIBLE

As time goes on, the demand for the Word of God, instead of diminishing, vastly increases amongst the soldiers of all our Allies. The letters which reach the office of the Scripture Gift Mission from all parts of the war area are full of encouragement. The Mission has now seven honorary workers labouring amongst the English and French troops in France, and from these friends most encouraging reports of the work are received.

The Mission has sent a good number of Gospels to Canada for distribution amongst the men ere they left, and a report is just to hand saying: "It was a great joy to both myself and my co-workers to be able to place these Scriptures into many of the hands of the soldiers who do not possess a Gospel, and on each occasion we received the promise that they would read them."

We have also despatched many to India, and a letter just to hand from a chaplain says: "The soldiers' Gospels are eagerly received here. A number of the men came out without a Bible or Testament in their keep. I have also taken a number to the hospital."

The work amongst our sailors is also full of encouragement, but one does not get so much information owing to the nature of the work just now. The men on the mine-sweepers are so glad to get them, and one who is specially seeking to reach these men says: "It may interest you to know that many of our mine-sweeping crews are singing as a matter of ordinary life the hymns at the end of the Gospels."

The Committee is more than ever convinced that now is the time for greater efforts to be

Books and Bookmen

"Trail Tales of Western Canada." By F. A. Robinson. Toronto: Upper Canada Tract Society and Presbyterian Publications, \$1.

A series of sketches of missionary effort in Western lumber camps, very vivid and full of welcome proofs of the power of the Gospel. The elements of grave and gay, of lively and severe are delightfully blended, but best of all is the testimony afforded to the attractiveness of "the old, old story." It is a book to interest the mind, cheer the heart and stir the soul, and will be read with mingled feelings of sadness and thankfulness by all who love to know of the spread of the truth and grace of Christ. This is the message for Western Canada and the Church that keeps closest to it will deserve and receive the greatest blessing. We hope to reproduce in our columns one of these touching and inspiring stories of the Gospel.

"The Early Church." By George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass. Boston: Houghton, Mifflin Co., \$1.75 net.

A series of lectures covering the period from Ignatius to Augustine. It is one of the best, if not the best, single volume presentations of the history of this period. At once scholarly and interesting, thorough and popular, able and clear, it is admirably adapted to give a good view of

made than ever before to get the Word of God into the hands of our soldiers and sailors and those of our Allies. The spirit of God is working, and all the help that can be given will be welcomed and wisely used by the Committee. The last War Report, No. 3, will be sent to any friends who might desire a copy, if they will kindly include postage of 1d. It may be of interest to our friends to know that £2 5s. will provide 1,000 Gospels or 100 Testaments, roughly, in all the languages in which work is being done. Donations may be sent to the Editor, or to the Rev. Prebendary H. W. Webb-Peploe, the chairman, or to the secretary, Francis C. Brad- ing, 15, Strand, London, W.C., from whom fuller information may be obtained.

THE BIBLE IN ITALIAN.

(Continued from Page 394.)

and a careful piece of work. Walker, who knew Hebrew and Greek well, compared Diodati's text with the originals; Guicciardini, who was a Tuscan, an excellent Italian linguist, and a man of culture, undertook the amending of the translation. The S.P.C.K., however, did not see its way to include all the corrections and improvements which the editors suggested—a fact for which Guicciardini was not a little sorry; because, as he used to say, "The work will in this way remain incomplete, and will soon need another revision."

He proved a true prophet. In 1860 there appeared in Florence an edition of Diodati's New Testament, printed at the expense of James Gordon, in which Stanislao Bianciardi, a man of scrupulous conscience and with a profound knowledge of the Italian language, still further modified and improved upon Guicciardini's revision.

Since that date, it has seemed as if everyone who reprinted Diodati's text felt constrained to admit a certain amount of additional retouching. The last important edition of this kind was published by the Bible Society in 1894, printed by the Claudian Press at Florence; under Diodati's ancient title appeared these words: nuova edi-

zione accuratamente riscontrata su quella del 1641, e in taluni punti lievemente emendata. The changes made were mainly in antiquated and obsolete expressions, and were carried out by the Rev. A. Meille, then the B.F.B.S. agent in Italy, assisted by the Rev. L. Luzzi, another Italian pastor.

Certain Italian translations, issued with the approval of the Roman Church, should be mentioned.

In the middle of the eighteenth century, at the suggestion of Pope Benedict XIV., Antonio Martini, a learned ecclesiastic, who afterwards became Archbishop of Florence, undertook to translate the Bible afresh into Italian. He devoted more than twenty years to this task, and his version, based on the Latin Vulgate, and with an Italian commentary, was first published in 1781 in twenty-three volumes. In 1880 there appeared a fresh version of the New Testament by Carlo Mario Curci, a Jesuit scholar of Naples, based upon Martini's translation, and printed in parallel columns with the Vulgate text. In 1888 the editor of *Il Secolo*, the well-known Milan newspaper, began to publish a serial edition of Martini's New Testament, with the notes: 17,500 copies of each part were issued weekly at a half-penny apiece, and the whole was completed in 210 parts. Shortly afterwards, a rival firm in Milan reprinted Curci's New Testament, also as a serial; it contained a few notes and Gustave Doré's illustrations, and 20,000 copies of each part were printed.

In 1902 the *Pia Società di S. Girolamo per la diffusione dei Santi Vangeli* was founded at Rome with the sanction of Pope Leo XIII., and issued from the Vatican Press a new translation of the Four Gospels and Acts in modern Italian. Copies in paper covers were sold at 2d. apiece, and four years later the St. Jerome Society reported that 300,000 copies had been disposed of.

None of these, however—Protestant or Roman—satisfied the needs of Italian Protestants, who desired a revision of Diodati's classical version, which should be—as far as concerned the New Testament—based like the English Revised Version on the improved critical Greek text that we owe to modern scholarship.

At last, in 1906, an honoured and enthusiastic friend of Italy offered to be responsible for the

cost of the undertaking. At his request the Bible Society appointed a revision committee to carry out this important task, whose members were selected from all the chief Protestant Com-munions in Italy. The original committee consisted of the following:—

Prof. Dr. Giovanni Luzzi, *Chief Reviser*; Prof. Dr. Enrico Bosio; the Rev. Dr. H. J. Piggott; the Rev. Dr. G. B. Taylor; the Rev. Dr. Alfredo Tagliatela; Prof. Carlo Bianciardi; and the Rev. Augusto Meille, then agent of the B.F.B.S. in Italy, who acted as secretary.

After Dr. Taylor's death, his place was taken by the Rev. Dr. G. Whittinghill. Later, the Rev. Dr. Walling Clark was added to the committee; and in 1910, when the Rev. A. Meille died, his place was taken by the Rev. R. O. Walker, the Bible Society's new agent in Italy. Other learned Italian assessors and referees gave valuable help and counsel.

The revisers met for the first time at Florence in November, 1906, and appointed as their president the accomplished and veteran missionary, the Rev. Dr. H. J. Piggott, of Rome. The work has been carried through in conformity with the "rules for translators" issued by the B.F.B.S. The chief reviser, Prof. Luzzi, in conjunction with Prof. Bosio, prepared the preliminary drafts, which were submitted in proof to their colleagues. The whole committee met about twice a year, and agreed on the final revision.

The work began with St. Mark, as being the shortest Gospel, and with the Epistle to the Ephesians, as being one of the most difficult books to translate. These were revised, printed, and issued in a small tentative edition for general criticism. In 1911 the Four Gospels and Acts were published, and received a very cordial and encouraging welcome. The New Testament was finally finished in February, 1915, and the sheets have now passed through the press.

The whole work has been carried out "in the sight of God, in a spirit of persevering prayer, and in full brotherly communion." Most heartily do we congratulate Professor Luzzi, Mr. Piggott, and their coadjutors—including the generous friend whose munificence has made Italy his debtor—on the appearance of this great revision of Diodati's Italian Testament.—The Bible in the World.

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Memorial Bells a Specialty.

Waltham Bell Foundry Co., Baltimore, Md., U.S.A.

Personal & General

We congratulate Canon Ardill of Owen Sound on his new honours.

The sum of \$2,071.083 has been sent up to May 18th by Canadians to Belgium.

Votes for women, approved by vote of the Diocese of Toronto, seems to be still in doubt.

The Canadian casualties up to June 20th are reported from Ottawa as over 10,000 killed, wounded and missing.

Mr. T. E. Moberly's condition since his operation is, we regret to say, far from satisfactory, he is still in the General Hospital.

Rev. Dr. Renison, of Hamilton, has gone north to Hudson Bay to visit his old friends among the Indians during his holidays.

The Prince of Wales was 21 years old yesterday. He is actively engaged on the staff of the Transport Service at the front, setting a noble example to our young men.

Australian casualties in the fighting on Gallipoli Peninsula include 1,113 killed, 6,472 wounded, and 248 missing, according to an official statement June 15.

"We are fighting Germany, Austria, and Drink, and as far as I can see, the greatest of these three is Drink!" Rt. Hon. Lloyd George, M.P., the Chancellor of the Exchequer.

The Welsh Regiment rejoices in the possession of a mascot in the shape of a raven, which takes his morning bath with the troops and cries "Halt!" with all the vigour of a seasoned sentry.

Rev. F. Woodcock, rector of Trinity Church, Brockville, left on a recent

date for an extended visit to England. Rev. Mr. Woodcock is taking a well-earned holiday after nine years of continuous duty.

The Rev. G. S. McGaffin, of St. Paul's Church, Toronto, has been appointed Rector-in-charge of Christ's Church, Vancouver, during the year's absence of the Rev. Cecil C. Owen. Mr. McGaffin will go to his new post in August.

Prior to the closing exercises of the Bishop Strachan School, which took place at the Foresters' Hall, the traffic on College Street was held up for ten minutes while a white-clad procession of nearly 300 girls walked from the School to the Hall across the road.

Campers are warned that forest fires can be prevented by: Never leaving a camp fire until it is out. Never making a camp fire in leaves, rotten wood, or against a log. Never tossing away burning matches or tobacco. Never burning brush, grass or slashing during a dry season.

After trying unsuccessfully to open the larder door one small boy turned to his brother and said: "It's no use, Jim. Not one of these keys will fit it." "All right then," said Jim resignedly, "all we can do is wait until mamma comes home, and ask her for something for being good boys."

Between three and four thousand men who are employed at the Smithfield Meat Market in London, have volunteered to work four hours a day in turning out munitions of war. A committee formed to put this plan into effect purposes to close the market two hours earlier than at present on four days of the week to offset in part the increase in working hours.

Among the King's birthday honours, Sir George Knox of the Supreme Court, Allahabad, India, received the

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The Summer Campaign



The summer campaign against dust has commenced. It will be an easy campaign, without weariness and tired arms and backs if the

O-Cedar Mop
Polish
(MADE IN CANADA)

is used. It picks up every grain of dust and holds it, and its long handle enables you to get into those hard-to-get-at places without stooping or reaching.

Round and Triangular — 75c., \$1.00, \$1.25, \$1.50

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Imperial Service Order. For many years Sir George has taken great interest in all evangelical work, especially in the Allahabad Diocesan Training College, the Bible Society, and the C.M.S. in India. Sir George is a brother of Miss Knox of Haver-gal College.

An interesting point in connection with the Garter that was recently conferred upon King Albert of the Belgians is the fact that it was held by his uncle, the late King Leopold, for forty years, and previously by his grandfather for half a century. In the whole history of the Order there is no instance of two occupants holding the dignity successively for so long a period.

A meeting of the Royal Institute of British Architects was made the occasion of a presentation of the Royal Gold Medal for Architecture to a Canadian citizen, Mr. Frank Darling, of Toronto. This is the first time on record this honour, the highest to which any architect in the world can aspire, has been bestowed upon a subject of the overseas dominions. The Rev. Charles Darling, the Rector of St. Mary Magdalene, is a brother.

A new use for Boy Scouts has been devised in Kent, England. It is proposed to make use of them as census-takers in preparing for the Road Board a classified return of the traffic on the roads in the country. The boys will be on duty in relays from 6 a.m. to 10 p.m. daily, and the amount received in remuneration will be devoted to the troop funds. In this way it is estimated the Boy Scouts of the county will benefit to the extent of nearly £200.

Bishop Rowe has been fighting his usual winter battle in interior Alaska. Recent letters tell of "hard mushing, fierce winds, no trails, and overflows on the rivers." In one Indian village he baptized a dying chief; here also he found a slave-girl whom he rescued and took to one of our missions. At one place he says, "We found a young man frozen to death. While the conditions were bad, with a temperature forty below zero, at last we blew into Fairbanks."—"The Living Church."

One of the choice tidbits of the recent Huron Synod discussions was Mr. W. F. Cockshut's tribute to Mr. Charles Jenkins' thorough grasp of the great Church questions which come before General and Provincial Synods. He called Mr. Jenkins "a perambulating encyclopaedia of ecclesiastical terminology." Later Dr. Tucker called him "the father of the General Synod." Huron Synod is proud of the large share Huron men

took in launching both the General Synod and the Missionary Society. The work of Bishop Baldwin, W. J. Imlach, Charles Jenkins, M. Wilson, etc., will not soon be forgotten.

Dr. John R. Mott states that Rev. A. C. Hart, one of the field workers, has asked for 100,000 New Testaments for distribution among the English, French, Russian, and Belgian prisoners in Germany. Mr. Hart writes that he is being pressed on all sides for more and more Testaments and Gospels. A nickel will put a Testament in the hands of a soldier. Sunday School superintendents and leaders of adult Bible Classes are urged to write at once for information and sample copies of the souvenir book-mark receipts given to all who contribute a nickel or more, to Mr. Frank L. Brown, General Secretary, World's Sunday School Association, 216 Metropolitan Tower, New York.

Some chauffeurs think that they need only to blow their horns and the pedestrian will leap out of the way. The chauffeurs, in their arrogance, will be getting up a horn code for the pedestrian to learn and obey a code something like this: "One toot—Throw a quick back handspring for the sidewalk. Two toots—Dive over the car. Three toots—Lie down calmly; it is too late to escape; but we will go over as easily as possible if you keep very still. One long and two short toots—Throw yourself forward and we will save both your arms. One short and two long toots—Throw yourself backwards and one leg will be saved. Four toots—It's all up with you, but we promise to notify your family."

The British casualty lists up to June 9th show that since the beginning of the war 3,372 officers have been killed, 6,651 wounded and 1,049 missing, making a total, in all, of 11,072. From May 10th to June 9th 703 officers were killed, 1,407 wounded and 150 missing, making 2,260 in all. During the fortnight ending June 9th the Canadian contingent lost 40 officers killed and 130 wounded; the Australians, 107 killed and 174 wounded, and the Indian troops, 48 killed and 117 wounded, who, being officers, were in large part English. The Royal Field Artillery lost 30 officers killed and 62 wounded. In many regiments more officers were killed than wounded. The Leicesters had 18 killed to 14 wounded, while in the Dublin Fusiliers the proportion stood 17 to 7, in the Welsh Fusiliers 11 to 5, and in the Surreys 15 to 13.

The death is announced, of the Rev. George Grey Wilkinson, Priest-in-Ordinary to the King, a son of the

late Bishop of St. Andrews. He was in charge of a battalion of Cadets, and marched with them from the Horse Guards' Parade and through the grounds of Buckingham Palace, where they were passed under review by the King. After they had marched past his Majesty, Mr. Wilkinson complained of feeling unwell, but insisted on continuing. On reaching Hyde Park-corner he collapsed, and on being taken into St. George's Hospital was found to have passed away. Death is believed to have been due to heart failure. He was ordained in 1891 and though without the outstanding gifts of his father who was Vicar of St. Peters, Eaton Square, Bishop of Truro and died Bishop of St. Andrews. Mr. Wilkinson left in his turn an honoured name.

British and Foreign

The Rev. W. S. Swaney, M.A., Vicar of St. Peter's, Cranley Gardens, London, has been appointed by the Bishop of London to a prebendal stall in St. Paul's Cathedral.

Amongst the Bishops of the Anglican Communion there are at the present time Bishops named Abraham, Isaacs, Jacob and Israel, which is a somewhat coincidence.

Mr. Hames Howarth, of Red Lumb, near Rochdale, has left the whole of his considerable estate to the Ecclesiastical Commissioners, for the benefit of the Church of England.

A public meeting will be held in the Church House, Westminster, on June 15th for the purpose of celebrating the 700th anniversary of the signing of Magna Carta at Runnymede.

The Rev. Charles Fiske, D.D., Rector of St. Michael and All Angels, Baltimore, has been elected Bishop-Coadjutor of the Diocese of Central New York. Dr. Fiske was born in 1868.

The Regius Professor of Divinity at Cambridge, the Rev. Dr. Swete, is about to resign his chair, and that will be a very great loss to Cambridge theology. Dr. Swete succeeded Dr. Westcott, who was afterwards Bishop of Durham, in 1890.

The Bishop of Rochester has appointed the Rev. Donald Tait, Vicar and Rural Dean of Bromley and Hon. Canon of Rochester to succeed the late Archdeacon Tetley Rowe as Archdeacon of Rochester and Canon Residentiary of Rochester Cathedral. The new Archdeacon is a Cambridge man, Trinity Hall, and graduated in 1884.

A granite tablet has been erected on the wall of the north transept bearing the following inscription in plain lettering: "Near this spot, on the North side of the great church, was laid the body of Brien Boroihace, slain at Clontarf, a.d. mxiv." It was intended to have this work completed by the nine hundredth anniversary, but it was delayed by the war.

Mr. J. Edward Grieves, a most faithful communicant of the Church of the Advent, Boston, Mass., died lately. His career has been one of singular devotion, and his record is one which is probably unique in America. In 1861, fifty-four years ago, he became a member of the choir, and from that time until the memorial service for the "Lusitania" victims, on May 14th, Mr. Grieves sang in the choir without any intermission, as his voice did not break when it changed.

NOTICES UNDER THE HEADINGS OF BIRTHS, MARRIAGES AND DEATHS 25 CENTS EACH INSERTION

BIRTH NOTICE

SEAGER—At Vancouver, B.C., on the 17th inst., to Rev. C. A. Seager, D.D., and Mrs. Seager, a daughter.

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It has been the STANDARD Food in England for nearly 90 years.

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"Before getting Neave's Food my baby would always vomit the milk, but since using it she hardly ever does so. I shall now use it continually."

From Isaac H. Smith, Renishaw.

"I wish to thank you for the great benefits which my daughter Edna received from taking your food, which is remarkable when I tell you that at 5 months she was nothing but a skeleton. She suffered from Chronic Indigestion, and consequently could retain absolutely nothing. Our Doctor ordered various Foods, and we tried practically all the well known Foods on the market without success, until yours was recommended, and the result was remarkable in the extreme. She is now 18 months old, and a sturdier child it would be impossible to find."

NEAVE'S FOOD is stocked by all the Wholesale Druggists in Canada, and is sold in 1-lb. Tins by all the best Retail Druggists.

FREE TO MOTHERS. A Sample tin of Neave's Food, and a valuable book "Hints about Baby, by a Trained Nurse," will be sent FREE on writing to the Agent for Canada,

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There was a little country boy,
Oh, very long ago,
And everybody loved him,
His name was "Jimmie Joe."

His face and hands he kept quite clean,

His nails and teeth he brushed;
"Oh, yes," he said, "it's bothersome,
But teacher says I must."

He always said, "I thank you;"
"Yes, sir;" and, "If you please;"
He even said, "Excuse me,"

When he had to cough or sneeze.

To little tots and animals,
To old folks, he was kind;

I wonder if in your house

A "Jimmie Joe" I'd find?

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BOMBS DROPPED FROM AIRSHIPS.

During the past few months it has been difficult to pick up our papers without reading an account of an airship raid, or an attack on some unfortified town by one of the gas bags of Count Zeppelin. At the Exhibition this year bombs will be dropped from airships while in flight, but as the missiles will not be loaded with asphyxiating gas or German shrapnel

ANTIPON IN CANADA

Spreading the Fame of the Great British Specific for Rapid Fat-Reduction.

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

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

To expel the superfluous fatty matter from the system is all very well, but the body must be amply nourished at the same time. Now, Antipon not only rapidly eliminates the excess of fat, but overcomes the unfortunate tendency to "run to fat." Ample wholesome food therefore becomes Antipon's strength-giving ally, and there is no need to dread that the extra nourishment taken will bring about a re-development of excessive fatty tissue.

Every dose of Antipon is a sure step in the direction of the recovery of beauty of form and vigorous nervous energy.

The decrease of weight is not a tedious process. Within twenty-four hours of the first dose there is a reduction varying, according to individual conditions, between 8 oz. to 3 lb. The scales will be the unerring recorder. The daily decrease is eminently satisfactory. When normal weight and symmetrical proportions are regained the treatment is no longer necessary.

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

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

they will be quite harmless. These flights will be most spectacular and realistic and some daring airmen will perform in view of the visitors to the Exhibition.

THE LEMONADE STAND

By Alice Annette Larkin.

"How's business to-day?" Uncle Jack asked, as he stopped in front of the lemonade stand under the big maple tree on the Blake lawn.

"Not a bit good," replied Bobby, with a hasty glance at the row of clean glasses. "Not one single person has wanted to buy lemonade this morning."

"Guess we won't earn money enough to go camping with the Boy Scouts, if we stay here till Thanksgiving," added Billy with a sigh. But don't you want to try our lemonade, Uncle Jack? It's good, and there's a cooky to go with every glass."

"Of course I'll try it," was Uncle Jack's hearty reply. "And don't you boys get discouraged yet, for somebody'll be sure to stop here before noon. This is first rate stuff, and the cookies are all right. Here's a nickel—" But Uncle Jack didn't finish, for Bobby was saying gravely, "No, Uncle Jack, we don't want any pay. Business is business, you know, and we're to furnish you with all the lemonade you want and run all your errands for you in return for the lemons and sugar that come from your store. That's our bargain."

"All right, then," Uncle Jack said as he turned to leave. "There'll be some errands to do to-night. Good luck to you both, and I reckon you'll need some more lemons before tomorrow."

It was very cool and comfortable there under the big maple tree on the front lawn. Tony, the scissors-grinder, thought so as he came slowly down the street. And he wished that he might put down his machine and the little bundle of old umbrellas and rest a while. But he couldn't afford to buy cookies and lemonade to-day, for his father was sick, and there were little brothers and sisters at home who needed shoes and stockings, to say nothing of bread. So he only looked longingly across the street as he stopped to rest a minute. Some boys seemed to have everything while he had very little except brothers and sisters.

"There's the scissors-grinder's boy," whispered Billy to Bobby. "And my, but doesn't he look tired and warm!"

"Why can't he buy some lemonade, then?" asked Bobby in a low tone. "Guess his father must be sick, or else he wouldn't be around alone with that heavy machine. Maybe he can't afford to buy. Say, Billy, let's—"

"Say, Bobby, let's treat him." Billy and Bobby spoke almost at the same time, while Bobby added, "We won't get much money that way, but sometimes there are things better than money, mother says."

So Tony Turrano, the scissors-grinder's boy, soon found himself seated in the lawn swing while Bobby and Billy stood close by offering him

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PURE, CLEANLY PREPARED AND DELICIOUS
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glasses of ice-cold lemonade and big sugary cookies. A half-hour later he was trudging along the street and whistling as he went. And he was thinking, "What a good world this is, after all!"

Billy and Bobby watched him until he turned the corner. Then they washed the glass he had used and replenished the plate of cookies.

"Look quick, Billy!" Bobby cried, when they had begun to feel completely discouraged. "Who are all those folks coming now? Why, the road seems full of them. And Billy Blake, they're every one of them looking this way. Just suppose they should come here! Wouldn't it be great?"

Bobby didn't expect Billy to answer, for the big boys and little boys were soon crowding around the lemonade stand, and all were demanding cookies and lemonade.

"Whew!" said Billy, when the last cooky had been eaten, and the last boy had gone hurrying away.

"Just look at that pile of pennies and nickels and dimes," said Bobby. "Now we'll have to run down to the store for more lemons. That was the Rixville Baseball Nine and all the fans, but how did they ever think to come this way? Why, they always go round the other road. You don't suppose Tony told them, do you?"

"Perhaps he's brought us luck at last," Billy suggested as he looked at the row of empty glasses. "Anyway, I guess we can go camping after all, if business keeps up like this." Then Billy began to whistle for the first time that day.

And the whistle grew louder and louder each morning during that warm summer week, for business was good. Not every one who drank the ice cold lemonade and ate the sugary cookies added to the pile of nickels and pennies, for there was Joe, the lame peanut man, who trundled his heavy cart up and down the street and tried to support his big family of children; he wasn't asked to pay. Neither was the little old lady who sold buttons and needles, nor several other people who passed by. Still, the little pile of money grew larger and larger, until Bobby and Billy felt very sure of the camping trip.

"But money isn't everything, is it?" asked Billy as they counted the week's earnings.

"Sure not," replied Bobby. "There's all the fun we had, too, and the new friends we made, and the folks that didn't look so tired after they'd tasted our lemonade. Let's do it again."

"Yes, let's," agreed Billy. And they did. Ashaway, R.I.

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Before He Became Famous as the Author of Dr. Chase's Receipt Book.

Here is a letter from an aged gentleman who consulted Dr. Chase, long before his Receipt Book attained a world-wide circulation or his family medicines became known to the ends of the earth.

Like most people of advanced years his kidneys were the first organs to break down and when doctors failed to help him he

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Mr. O. D. Barnes, R.F.D. 1, Byron, Mich., writes:—"About fifty years ago, when living in Ann Arbor, Dr. A. W. Chase, the famous Receipt Book author, was called on to treat me for

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"Some time ago a cold settled in the kidneys, causing backache, frequent urination, dizziness, and affected the eyesight. My appetite failed and I could not sleep nights. Two doctors failed to do me any lasting good, so I started using Dr. A. W. Chase's Kidney-Liver Pills and Nerve Food. The results have been highly satisfactory to me. Appetite improved, I gained in weight, sleep and rest well, and feel strong and well. My kidneys resumed their natural functions, and I believe that my cure was due to Dr. A. W. Chase's Kidney-Liver Pills and Nerve Food. I am 78 years old, superintend work on my farm, and can turn in and do some work myself."

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