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No. 29.

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Controversy Taboo Editor
By the Power of the Spirit Ven. Archdeacon Forneret
Relation of the Prophet to the Divine Message
Rev. C. Cameron Waller, D.D.
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Personal & General

The Right Rev. Bishop Courtney and Miss Courtney spent a few days in Toronto last week.

* * * * *

The Bishop of Toronto spent last week-end in making a visitation of the Mission of Washago, Cooper's Falls and Sparrow Lake.

* * * * *

Eight sons of Mrs. Towsay, of Aylmer, Ont., have joined the colours, and one of them has made the supreme sacrifice.

* * * * *

The offices of the S.P.C.K. have been removed from 68 Haymarket, to 6 St. Martin's Place, Trafalgar Square, London, W.C. 2.

* * * * *

The King and the Queen of the Belgians flew across the English Channel in an airplane on July 6th, when they came over to England to attend the 25th anniversary of the King and the Queen.

* * * * *

On July 13th, the degree of LL.D. was conferred upon Sir Robert Borden by the University of Cambridge. A large number of people were present in the Senate House to witness the ceremony.

* * * * *

The Rev. J. Edmonds, of London, Ont., who recently met with a bad accident by being run into by an automobile is, we are pleased to hear, recovering. Mr. Edmonds is 71 years of age, not 91, as stated in a previous issue.

* * * * *

The Rev. Dyson Hague, Vicar of the Church of the Epiphany, Toronto, has been engaged by the National Council of the Y.M.C.A. to speak at various military camps. He has already visited the camps at Barriefield and Valcartier.

* * * * *

The following changes in the Chaplains' Department have lately taken place. The Revs. C. W. Hedley has been appointed to the London area; W. B. Singleton to Bramshott area; R. L. Carson to Witley; A. K. Magner to Seaford; and W. Barton to H.M.H.S. "Araguaya."

* * * * *

The Rev. W. T. Hallam, D.D., who recently paid a visit to different centres in Western Canada, where graduates of Wycliffe College are working, and conducted a very successful conference at Montlach, Saskatchewan, has returned and is spending a couple of weeks in Muskoka.

* * * * *

Flight-Lieut. Horace Bray, son of the Rev. H. E. Bray, of Thamesford, Ont. (diocese of Huron), has been reported as having lost his life at the front. Lieut. Bray gave promise of considerable literary ability and of a most useful career. The "Canadian Churchman" extends its deepest sympathy to the bereaved parents.

* * * * *

Dominion Day was celebrated at Annapolis by the unveiling of a sundial by Lieutenant-Governor Grant, the gift of an American, Colonel R. J. Shannon, of Brockport, New York, as a memorial to George Vaughan, one of the Colonel's ancestors, who was present at the taking of Queen Anne fort under General Francis Nicholson, in 1710.

* * * * *

Recently a seven-foot king cobra interrupted a game of golf between two military officers at Nungaladon, near Rangoon, Burmah. The big snake attacked Major Williams, of the Rangoon Battalion, Military Police, its fangs entering the leg of his trousers but fortunately not touching his skin. Lieutenant-Colonel Obbard, Commissioner of Pegu, ran to his friend's assistance and before the snake could

strike again he killed it with his mashie.

* * * * *

The Canadian Red Cross Society has raised in all \$28,000,000 since the commencement of the war in addition to the sum of \$6,000,000 which has been given to the British Red Cross Society. The people of Canada are giving a hospital to the French nation to be located in Paris, which is to cost half a million dollars. This hospital, which will be fully equipped, will contain 520 beds. A hospital for officers in London, is being established with 200 beds.

* * * * *

We had the pleasure of receiving a visit at the office last week from the Rev. Canon Troop, former Rector of St. Martin's, Montreal, who has been spending some considerable time in England. Canon Troop is en route to the Pacific Coast. On Sunday, July 7th he preached in St. Paul's Church, Toronto, on the 14th he occupied the pulpit at St. Luke's, Winnipeg, and on the following Sunday he will preach in St. Stephen's, Calgary.

* * * * *

Mr. Henry Mason, of the firm of Mason and Risch, Toronto, has presented a beautiful organ to St. Andrew's Church, Centre Island, which will be formally opened this evening at 8 o'clock. The choir of St. James' Cathedral, under the direction of Dr. Ham, is to have charge of the musical part of the service, and other city choirs will follow this up on each succeeding Thursday until the end of August. On Sunday next the organ will be dedicated by Bishop Reeve, who is arranging for special sermons and music throughout the day.

* * * * *

In the desert of Western Australia there are wells which yield water only at night. Before the water begins to flow weird hissings and the sound of rushing air may be heard. The phenomenon is believed to be due to a change in the form of the rocky channel through which the water flows, and to the extreme change in temperature between day and night which occurs in this region. The hissing is due to the escape of air before the advance of the water.—"Popular Science Monthly."

* * * * *

Another Army Chaplain, the Rev. G. D. Barlow Poole, who has been Chaplain of the Forces since 1915, has been recommended for the Victoria Cross for most conspicuous gallantry. Mr. Barlow Poole has been Curate of Clapham Parish Church since 1905. This is the second South London clergyman to gain the V.C.—the Rev. Noel Mellish, Curate of St. Paul's, Deptford, received the coveted decoration early in 1916. A similar honour was also conferred in 1916 upon the Rev. W. R. F. Addison, Curate of St. Edmund's, Salisbury. These are the only V.C. Chaplains of any denomination.

* * * * *

The women of Niagara Falls, Ont., have knitted 9,600 pairs of socks during the past 12 months, that is at the rate of 800 pairs of socks each month. There are 30 knitting circles and the bill for wool has amounted to close upon \$600 every month. Aprons, rompers, nightgales, combinations, quilts, petticoats, waists—116 in all—made up a recent shipment to the Secours National, and every one was made from the small scraps of pyjama cloth, but all so carefully pieced that it took a microscope to find the joins. Credit for this labour of love and conservation goes to the United Bible Workers' Class. As a silver wedding gift to her Majesty, the league sent 384 suits of pyjamas, valued at \$960; 786 pairs of socks and other articles, totalling 2,041, the cost coming to \$2,243, and the whole collection being made in three weeks.

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Canadian Churchman

Toronto, July 18th, 1918.

The Christian Year

The Ninth Sunday After Trinity, July 28, 1918.

Among the many wonderful things our Religion has to tell us, is the simple and yet most profound truth, that God is our Father and that He wants us to live a certain kind of life. He has created the world and "upholds all things by the word of His power," and "in Him all things consist." Yet He wants certain things done that are not being done, and wants certain things stopped that people are doing all the time. You and I have each to do something to help on what God wants. And so the first thing a Christian is to concern himself about is how he can live "according to His will." This collect is for those who want to "live according to His will." Experience teaches us this is not easy. "To will is present with me, but how to perform that which is good I find not." "We are not sufficient of ourselves to help ourselves." If we try to do God's will without God's help we soon cease and turn to doing our own will.

On the other hand, He enables us to do His will. This is a fact of Christian experience. "I sought the Lord and He heard me." God worketh in us "both to will and to do of His good pleasure." For those who desire to live according to God's will and realize their own inability and God's power to help, we have a very practical prayer this week.

First, it has to do with our thoughts, "to think such things as be rightful." Our Lord's words show us how important our thoughts are. "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." These words illustrate the influence of our thoughts upon our actions and character. It is no wonder that the Psalmists are so concerned about their thoughts! "Let the . . . meditations of my heart be always acceptable." "Prove me and examine my thoughts." "Keep the door of my heart." "Make me a clean heart, O God." Our thoughts "colour" our lives. "As a man thinketh in his heart so is he." The Collect suggests careful thinking about our thoughts. "Keep thine heart above all keeping, for out of it are the issues of life."

Can we control our thoughts? We can to a much greater extent than we think. Perhaps we have never tried and so often find ourselves doing "thoughtless" things which always are hurtful.

1. We can see that we always have proper "food for thought." St. Paul is very particular about this. "Whatsoever things are true . . . honest . . . just . . . lovely . . . of good report . . . think of these things." "Give attention to reading," he tells St. Timothy. Whatever you read gives food for thought. Feed your mind with discrimination. Select your reading with more care than you do your food. The Psalmist found his mental food in the word of God, "Thy word is a lantern," etc.

2. We can deal harshly with evil and unkind thoughts. Be mentally rude to them. The way to be rid of an importunate canvasser who wants to sell you what you don't want is to be so busy that you have no time to be persuaded against your better judgment. Keep your mind occupied with good thoughts.

(Continued on page 456)

Editorial

CONTROVERSY TABOO.

Too many people fail to distinguish between controversy and discussion. The latter tends to be positive and constructive, while the former is more likely to be negative and destructive with a strong tendency towards bitterness. It is this that has so often brought the Church into disrepute and that ties its hands in coping with difficult problems. We need discussion. There never was a time when we needed more than we do to-day the point of view of diversity of minds and it is for this reason that we have so frequently urged the value and necessity of conferences in connection with our Church work. No man, and no group of men, has a monopoly of wisdom, and the man, or group of men, who thinks he or it has reached a final conclusion is a stumbling block to any institution. Let us have discussion by all means, but let us set our faces like adamant against bitterness, jealousy, petty bickerings, and the attitude of mind that places loyalty to a certain conception of truth above truth itself.

Our object in referring to this subject is that it has a very real bearing upon the forthcoming meeting of the General Synod. There is great danger of controversy at that meeting and if we can do anything to ward it off we shall feel deeply grateful. The particular subject that we have in mind is "Prayers for the Departed," or, as some state it, "for the Dead." We are fully aware of the fact that it is "in the air," as we have been faced with it more or less in this office during the whole of the past year. It has, moreover, been discussed at Synods, and in at least one Synod definite action has been taken looking towards its being introduced into the discussion on Prayer-Book Revision at the General Synod. We are not going to discuss the merits of the subject here. What we do desire is to emphasize this fact, that if the subject is introduced and a debate ensues, we shall have controversy galore. It is one of those subjects that have been threshed out over and over again. Practically all the arguments pro and con are well known to everyone with any theological knowledge, and it can be taken for granted beforehand that no unanimity of opinion can be reached. Such being the case, it seems the height of folly to occupy the time of men who are assembled from all parts of Canada during a time of crisis in national, international, political, social and religious affairs, in travelling over time-worn trails which land one no further ahead than our ancestors were hundreds of years ago. Time is precious now in dealing with matters of vital concern to the living. Never were followers of the Crucified Son of God faced with a more serious situation. United supplication to God the Father of souls, both here and beyond, is absolutely necessary, and anything that interferes with this should be "tabooed." We know that many members of the Church are in sorrow and anxiety. We know that to pray to God for departed loved ones brings comfort to many a one at the present time. Let us not disturb them, but let us not, at the same time, thrust upon others who are just as earnest, as a doctrine of the Church and as a part of its corporate worship, a subject that to them tends to destroy trust in God.

We feel keenly on the subject. We want to see this meeting of the General Synod

work in unison with God the Holy Spirit in grappling with the crisis, let us repeat it, crisis, that faces it. May God grant, therefore, to each and every delegate a determination to allow nothing to interfere with this.

* * * * *

The Cambridge Press has cabled Archdeacon Armitage, of Halifax, that it finds that it is now impossible to have the Draft Prayer Book as Revised by the committee in Canada before September. This means that it will be necessary to prepare in Canada a report covering all proposed changes since the meeting of General Synod in 1915. Archdeacon Armitage has this report in course of preparation and will send it to the members of General Synod at the earliest possible moment.

* * * * *

The series of Summer Schools held by the M.S.C.C. and S.S. Commission again this year has been, as heretofore, most successful in point of attendance and interest. May they be successful also in after results. The Summer School has demonstrated its usefulness and is proving a powerful influence in the direction of a deeper and more intelligent interest in the work of the Church, as well as in the development of a strong spirit of harmony among different types of workers. If union of Christian workers, even within the Anglican Communion, is ever to come to stay, it must be the result of men and women of different types coming together to learn the will of God. * * * * *

The remarkable statement was made recently by an alderman of the City of Vancouver that the gambling evil among Chinese in that city "would not have caused so much trouble but for a certain class of lawyers who aided the Chinese in evading the spirit of the law." Lawyers are expected to see that laws are enforced, not evaded, and any member of that profession guilty of such conduct should be deprived of his right to practice. It is men of this type who make it exceedingly difficult to suppress evil and who are among the first to sneer at the efforts of clergy and others in this direction. * * * * *

The Brotherhood of St. Andrew in the United States is arranging to hold its annual convention this year at Northfield, Massachusetts. The convention begins on Wednesday, August 14th, and lasts for one week. The Brotherhood has obtained a strong foothold in the United States and includes among its active supporters many very strong laymen of the Church. It is difficult to understand why it has not had the same degree of success in Canada. Can it be that the Church in Canada has not produced as devotional a type of layman as the sister Church south of the lakes has done? This question is worth considering. * * * * *

The chart issued recently by the Anglican L.M.M. in connection with the article on the payment of M.S.C.C. funds, entitled "Conservation," by the Bishop of Huron, shows in striking manner the present dilatory methods of forwarding these by the different dioceses. In the year 1917, \$77,799 was sent in during the first eleven months of the year and \$77,653 in the month of December. The monthly average for the year was \$14,635, but the highest amount received in any one of the first eleven months was \$10,928 in April. The present method means overdrafts and interest charges. Systematic monthly remittances is the only cure for this.

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Thoughts for the Thoughtful

Friendship is the will to love unselfishly. It is not a feeling. It is a resolution.

* * * * *

Doing the easy things first results in making doubly hard the last task undertaken.

* * * * *

"The man who goes on to perfection through the course of a life-time will go on in perfection through eternity."

* * * * *

Let your whole life be governed by the law of love; live in peace, bear and forbear, think of one another's difficulties.—Archdeacon Davidson.

* * * * *

Blessed are they who have not fully understood and yet have lent themselves to God's purposes. What we are in ourselves clearly overbalances every detail of our station and belongings.—S. D. D. Gordon.

* * * * *

"The summer evenings when the sick could be gathered at the door for the Master to heal have sped away. He is seeking for representatives to-day who shall go in Christ's stead and do His healing work."

* * * * *

We know more than we can express in words. God could not express Himself fully in words; but Jesus was the "express image of His person." God expressed Himself by giving Himself.—Rev. W. W. Statey.

* * * * *

Oh, if thou didst but consider how much inward peace unto thyself, and joy unto others, thou wouldst produce by demeaning thyself well. I suppose thou wouldst be more careful of thy spiritual progress.—Thomas à Kempis.

* * * * *

Why should not those who are gone be actually nearer us, not farther from us, in the heavenly world, praying for us, and it may be influencing and guiding us in a hundred ways of which we, in our prison house of mortality, cannot dream? Yes! Do not be afraid to believe that he whom you have lost is near you, and you near him, and both of you near God, who died on the cross for you.—Charles Kingsley.

* * *

THE CHRISTIAN YEAR.

(Concluded from page 455)

"Overcome evil with good." Show evil thoughts the door!

3. We can make our thoughts a subject of prayer. The connection between a prayerful life and "thinking such things as be rightful" is illustrated by the words of St. Paul in the 6th and 7th verses of the fourth chapter of the Epistle to the Philippians, for "keep" read "stand guard." "Cleanse the thoughts of our hearts" is our constant prayer in the Holy Communion service.

We must watch and pray about our thoughts.

We must remember that thought to be worth while, must lead to action. We pull up rose bushes that never have any blooms. We must "bear fruit." St. Paul had a wonderful vision but he was not disobedient. "The heavenly vision." "He that knoweth to do good and doeth it not to him it is sin."

Pray for good thoughts and the energy to do always such things as be rightful that we may live according to His will.

O Lord, seek the ground of my heart, look well if there be any wickedness in me and lead me in the way everlasting.

By the Power of the Spirit

Sermon by Ven. Archdeacon Forneret, D.D., at the ordination of two Methodist Ministers to the Diaconate of the Anglican Church, on Sunday, 7th July, 1918, in St. George's Church, St. Catharines.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—Zech. 4.6.

ZACHERIAH was one of those prophets who encouraged the Jews to rebuild the Temple under Zerubbabel after the Babylonian Captivity. He saw many visions. One was that of a golden candlestick with seven lamps—which an angel explained as a message to Zerubbabel promising success in his work. And the secret of his success is revealed: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

There was a remarkable instance of the same thing at the beginning of the Christian Church. At His Ascension, Christ left behind Him a handful of obscure men awaiting the Comforter. On the day of Pentecost these were filled with the Spirit and enabled to make kings tremble and to subdue nations for Christ. Mahomet converted people by the sword; these men conquered by the Spirit of God. "Not by might, nor by power, but by My Spirit."

When our Lord ascended He said, "Lo, I am with you always—even unto the end of the age." He is with us by His Spirit to-day, in our very midst. It is the same Spirit that is evangelizing the heathen places and the same Spirit that is working in our quiet, settled parishes is through the Church ministering, teaching, working, helping.

The truly Spiritual is sometimes replaced in churches by the artificial, and selfishness creeps in under the guise of religion.

Many attend a particular church from inferior motives. It may be for "entertaining" preaching—with its irreverence, its sensationalism, its politics or even its poetry. What crowds! What success! While the mind is entertained, the soul may be starved. "Not by might, but by My Spirit."

Or a church is sought for social atmosphere, for congregational amusements, or for its organizations, or for its particular ritual.

Or a church has run down, and a minister who will "draw" must be had, a man who will fill the pews and the church treasury rather than the treasury of the Lord. Of course, many of the church's activities of a partly secular nature have their lawful and necessary place, but they should never be put in lieu of the Spirit of God. "Not by might, nor by power."

Now, if the whole Church needs the Spirit, more especially do her Ministers, her Bishops, Priests and Deacons. The first recorded act of Church organization after Pentecost was the ordination of seven Deacons to distribute the Church's bounty to the Grecian widows, that the Apostles might give themselves to prayer and to the ministry of the word. But we find that these Deacons also ministered in spiritual things. Stephen wrought miracles, preached with telling effect and sealed his faith with his blood—the first martyr for Christ.

Philip converted and baptized in Samaria, the Apostles in Jerusalem later sending Peter and John to lay their hands upon them in confirmation whereby a fresh gift of the Spirit was conferred.

"Deacon" means a "servant." In the Anglican Church the Diaconate is chiefly a training and testing for the Priesthood. It is

a glorious opportunity of learning to serve Christ, the Bishops and other clergy, the Church and Humanity.

The Deacon should use his sacred apprenticeship to the full and so become a good Priest. He should not rely on his health or brain or eloquence or learning, but place all at God's disposal, as God's instruments and not his own. He should always think of himself as God's servant and his Master will never fail him. "Not by might, nor by power, but by My Spirit."

Christ said, "Without Me ye can do nothing." And Paul knew "I can do all things through Christ which strengtheneth me."

And to you, my brothers, who seek admission to the Diaconate, we bid you welcome most cordially into the ranks of the Anglican ministry and in the name of the Lord.

The Lord has permitted you to work successfully in another portion of His flock. You already know something of the joys and trials of the pastoral office. You will continue to have joys and trials in any service, even in that of the Anglican Church.

It must be a wrench to break away from the associations of many years, but I am sure that you are leaving Christian friends behind you who will always remain your friends. You will enrich the Anglican ministry with some of the Methodist virtues. You will bring some of their warmth and energy; you will bring that spirit which makes laymen glad to give personal service and adequate support to their Church. The high scale of giving adopted by so many Methodists is very helpful and inspiring. And you will bring also that personal consecration which is not the exclusive mark of any one Christian body. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

And what will you gain? You come closer into the great, main stream of Faith and Order. You will have the ancient and unshattered ministry of Bishops, Priests and Deacons, securing an invaluable authority and continuity which already you have learned to appreciate.

You will have the great privilege and safeguard of our Liturgy, saturated with the Word of God and consecrated by the use of centuries. When so minded, you can still have your "cottage prayer-meeting." Or, if so disposed, you can enter the glorious Minster "where through the long-drawn aisle and fretted vault the pealing anthem swells the note of praise."

Gounod was asked his opinion of the service at St. Paul's. "Mr. Dean, you have the finest service in Christendom," was his deliberate judgment.

Wesley wrote in Diary: "I went to the Cathedral and was greatly refreshed in spirit by the noble anthem." Anthems have their uses!

In the Anglican Church you will find, in large measure, that Spirit of Reverence which so appeals to devout souls.

The orderly and frequent administration of Baptism and Holy Communion, the evenly balanced and quiet services of Morning and Evening Prayer, covering our "common" needs, the solemn Litany for all sorts and conditions of men, the Burial of the Dead speaking of Light rather than of darkness; the occasional offices of the Book of Common Prayer—all, all breathe the spirit of humble approach and quiet access to God. In short, Reverence and Earnestness are predominant features of the Anglican system.

But I see a Vision of a re-united Christianity! The Great War has brought the nations of the British Empire into very close union without a closely formulated constitution. The great nation to the south of us,

(English speaking), is closer to the British Empire than in any previous time of its history. May we all get closer still to each other—in the spirit of Liberty and Righteousness.

May it be so with the Christian bodies of the world. May we learn to know, and respect, and love each other. Each body stands for something good and when we get together each will contribute to the enrichment of all.

I am not so sectarian or parochial as to desire that all Christians should become Anglicans, but I humbly and firmly believe that the Faith, and Order, and Liberty of the Anglican Church can furnish a broader rallying-point than the constitution of any other Christian body.

Our common interests in the war are drawing Christians nearer each other than ever before. We are learning to know each other better and appreciate the contributions of all to the common cause. We are not to try to invent a merely artificial or man-made reunion. It will fail. We must go to the only source of lasting success. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." My brothers, it is with joy that we welcome you to the broad and safe platform of the Anglican Church to work with us and with all Christians, in the spread of Christ's kingdom on the earth and in gathering all into one flock under the One Shepherd.

ONLY TO-DAY.

Only to-day, and for to-day, I ask of Thee
The gift of love and light;
Guide Thou my feet aright;
My heart keep sweet and bright,
Whether but joy fill all my happy way,
Or, sorrow-filled, sad may it be;
My prayer is for to-day;
Lord, I would truly pray.

To-morrow is not yet for me, nor is to-night;
What future suns may rise for me are not in sight;
Yet, rising, may I hail each advent with delight:
Be Thou, Thyself, to me,
A flood of sunshine free;
By peaceful word,
Thy strength afford;
Only to-day, and for to-day, I make my plea,
While, this beyond, I may not ask to see.

To-day alone is mine,
And presently divine;
The future only Thine,
And still, to me, a quantity unknown;
Yet this I know, if Thou be now my own,
On some to-morrow sweet,
I shall awake to greet,
Where it is ever glorious to-day,
That, into night, can never pass away,
The Light that shineth, Love that floweth, endlessly.

JNO. C. GARRETT.

"WE DO NOT CEASE TO PRAY FOR YOU."—Col. 1. v. 9.

O loving God, we pray to Thee
For soldiers true, and brave, and free,
Uplift them in the days of stress,
And guard them when the foes oppress
In trench, in battle line, in camp.
Be Thou to them the one true Lamb.

O Loving Lord, our sailors keep,
Who, sailing on the lonely deep
Keep watch against a ruthless foe,
Do Thou, good Lord, before them go
Protect them 'gainst the bomb and mine,
And make them conscious they are Thine.

O loving Father, Thou whose care
Extends to all, who in the air
Keep watch o'er Empire, home and sea;
O hear our earnest humble plea,
Uphold them in Thy loving arm
And keep them safe from every harm.

O loving God and Father bless
And fill our land with righteousness;
In mother's grief Thy comforts give,
And father, sister, wife receive,
O help them in the hour of pain,
"Give peace, O God, give peace again."

O loving Father, send Thy grace,
O loving Saviour, shew Thy face,
O loving Spirit, teach us love
O Three in One, blest Power above,
Thy wisdom, patience, strength, bestow,
Send Peace again to dwell below.

REV. T. C. MELLOR.

Annapolis Royal.

Relation of the Prophet to the Divine Message

Rev. C. CAMERON WALLER, D.D.,
Huron College, London, Ont.

THE subject of the present enquiry is not merely one of academic interest. It must affect our attitude to the interpretation of Scripture and particularly in the present day when many are seeing, in the course of world events, the specific fulfilment of prophecies uttered more than two thousand years ago. Some there are who claim that the prophecies so interpreted are being erroneously explained, because of the violation of a principle. That principle is, in effect, that the work of the prophet was only to interpret contemporary events in the light of God's character and revelation of Himself, and, that, while in a sense history repeats itself in succeeding ages, the Bible was only intended to present the great moral struggle perpetually waged between good and evil and to educate men to a right attitude of mind in regard thereto, not to unfold the future. In other words, all attempts to discover in current events a literal fulfilment of prophecies uttered thousands of years ago are futile.

The prophet, we are told, did not primarily foretell the future, but unfolded the Divine mind, in relation to contemporary events. Incidentally, it is admitted that his utterances contained predictions of future events, but it was only in regard to the immediate future, and all his utterances had a meaning for himself and his contemporaries. No word uttered, it is claimed, had not a significance for speaker and hearer.

In spite however of this, it is not denied that there was a secondary interpretation in regard to Christ, which appears in the New Testament. Some, however, admit that the words of Psalm 110: 1: "The Lord said unto my Lord sit thou on my right hand till I make thine enemies thy footstool," had no meaning in contemporary history, but refer primarily to Christ.

The trend of all modern criticism is to unfold and discover the primary interpretation, and to reconstruct the history so that the messages of the prophets in their own day can be more fully apprehended. The centre of interest is thus shifted back to the remote past and the attention of the reader turned away from the fulfilment of prophecy in the person and work of the Messiah. The two lines of study are inevitably separated, and as the Messianic interpretation is put into a secondary place, the effect is to divert attention from the person of Jesus Christ and His fulfilment of prophecy, and rather to turn our thoughts to the overruling providence of the One True God. Indeed, some passages, which were regarded as Messianic, are taken away from us and shown to belong to contemporary events, and the Messianic interpretation is discredited or denied.

Others, as indicated above, and probably they are the majority, allow all Messianic interpretation, but treat it as a thing apart, useful to Evangelists and unlearned people, but not the very centre of gravity of the Old Testament revelation.

The object of the present enquiry is to examine the work of the prophets and to discover, if possible, whether it is really the case that every one of their utterances had a meaning to them and to their contemporaries, and whether the Messianic and predictive element is really always secondary.

The question might be put in another way. Did any of the Old Testaments prophets predict events in the remote future in language that had no meaning for contemporaries, or that could refer to contemporary events? Is it true that the prophets' words had always an interpretation for his own generation? If several exceptions to the generally received view that all their messages had a meaning for their contemporaries can be established, the generally accepted canon must be modified.

On the general principle St. Peter's words (1 Pet. 1: 10-12) are important: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the spirit of Christ which was in them did signify when it testified beforehand of the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you," etc.

St. Peter is evidently referring to the prophets of the Old Testament, and he asserts that they

themselves did not understand the prediction of the sufferings of the Messiah and the glory that should follow. Further, that they did not minister these things to themselves, but unto us. The conclusion that the writer draws from these words is a negative answer to the question asked above. Is it true that the prophets' words had always an interpretation for his own generation? No. It is not true. Their work lay partly in their own time and partly was a preparation for the future. No one would attempt to deny that their work was in part for their own day. If we glance at history we shall observe that the prophets were most numerous in the days of national and religious decay. They were raised up to rebuke vice and immorality, to turn the hearts of men to God, but their work did not end there. They depicted the sufferings of the Messiah (and the glory that should follow. The value of those predictions for their own day was no doubt immense. They gave an explanation and a significance to current events, but they also furnished a glorious hope of redemption and deliverance.

In his address after the healing of the lame man (Acts 3), St. Peter says all the prophets from Samuel and those that follow after as many as have spoken have likewise foretold of these days. The writer of the Epistle to the Hebrews says that in many parts and in many ways God spoke in times past to the Fathers by the prophets. Intermingled with their exhortations and rebukes to the men of their own day, there is this scarlet thread of the redemption to be wrought by the suffering Messiah, and the golden cord of the glorious hope of the kingdom that He would establish.

Time and space alike forbid an examination of all the prophetic utterances on these lines. We must be content to examine only a few, and these not taken in any historical order, but with a view to establishing the point, that there is clear prediction of far-off future events, without any primary contemporary interpretation.

Daniel (9: 26) "And after threescore and two weeks shall Messiah be cut off, but not for Himself." Whatever be the date of Daniel this prophecy was uttered when there was no king of Israel or Judah and at the very latest from 150 to 200 years before the death of Christ.

Ezekiel (21: 27): "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." The prophet is denouncing a profane, wicked Prince of Israel who is to be deposed and the kingdom is to be overturned for succeeding generations until one comes whose right it is and to him it shall be given. Here is something which may possibly have applied to the contemporary Prince of Israel, but with it are two predictions, one of overthrow and one of establishment under a ruler born in the lawful succession. Side by side are the two elements, something for the contemporary and something in the far future.

That the people did not understand the bearing of all Ezekiel's messages is illustrated by (20: 49): "Then said I Oh Lord God: they say of me, Doth he not speak parables." In the days of Hezekiah Micah prophesied Zion shall be plowed as a field, but the prediction was not fulfilled for a hundred years, possibly not till after the capture of Jerusalem by Titus. The message had an effect on the king and his people in stimulating a reformation, but the prediction remained to be fulfilled after a hundred years.

The New Testament preachers made great use of the fulfilment of predictions in the Psalms. The speculations of commentators as to the historic occasion of the different Psalms are familiar to students, and there is hardly a single Psalm of which we can say with certainty that it arose from any specific event in history. Is not the explanation in the fact that in many cases the primary reference is to the Messiah and not to contemporary events at all?

There are one or two other illustrations that might be considered. Joseph's dream of the 12 sheaves and the sun and the moon and the 11 stars were a puzzle to himself and his father and brothers. The explanation did not appear for 20 years or more when he had become governor of Egypt. It is possible that the position to which Jacob exalted Joseph by giving him the coat "of the extremities," the badge of chieftanship, had a psychological bearing on the dreams, but the interpretation of them lay not in the present but the future.

In Balaam's prophecies there are predictions about surrounding tribes and peoples which were not fulfilled for centuries and the value of which to Balah and his princes is obscure.

In conclusion an illustration may help us. One climbs to the top of a hill in a mountainous country and the panorama of mountain peaks

(Continued on page 466.)

NEW BOOKS

Cod and the World: "The Problem of Creation."

By the Rt. Rev. J. E. Mercer, D.D. London, S.P.C.K. (Cloth; 320 pp.; \$2.00.)

Dr. Mercer, consecrated Bishop of Tasmania 1902, is one of the most thoughtful and scholarly of our English Bishops. This is at least the fourth important work which has left his hands within the last ten or eleven years. The problem which he faces in this volume goes to the very root of all theology and its solution is a task not to be undertaken lightly. One must first of all compliment the author on a happy style and choice of words which must make the book readable and interesting even to one who has had no special training in the subtleties and abstractions of the traditional philosophy. The writer's bent of mind is intensely practical, and finding himself in full sympathy with the modern scientific movement, he speaks a language which is at the same time practical, scientific and transparent. Dr. Mercer's studies have led him to take up a position which has very clear affiliations with the Humanists in England, the Pragmatists in America, with Prof. J. Ward as a Pluralist and with Prof. Bergson in his great work "Creative Evolution." He has passed through both Materialism and Hegelian Idealism to a synthesis which is better than either. It will be interesting to note, by the way, some of the traditional positions which the author abandons. First of all he declares that the existence of God cannot be demonstrated; then he tells us there is no declaration of Creation *ex nihilo* in either the Old or New Testament, "the Bible . . . nowhere postulates an absolute beginning," p. 26; next, he advocates the abandonment of the idea of "special creation" and of "the gaps," e.g., as between the inorganic and the organic, for which some still contend. "I anticipate that the gap between so-called dead matter and living matter, already rapidly filling up, may sometime altogether disappear," p. 175; and lastly, p. 286, he argues that the hard and fast line between the natural and supernatural can no longer be drawn, so that the supernatural is only another name for the unfamiliar. On the positive and constructive side, Bishop Mercer argues first of all that God's creation is coeternal with Himself, p. 27; on this point he appeals to the authority of Origen and Aquinas, and he might have added Newman also to the list. He denies that there is such a thing as brute or dead matter but holds that what we call matter is the lowest plane of all modes of Being known to us. With Huxley, he finds that matter is a manifestation of force, p. 92, that we have only to take a step more and we are in the sphere of mind and last of all that "What is objectively Energy is subjectively Will," p. 106. The World-Ground, therefore, is a supreme Will. And there is a spontaneous element in this Will of which we can find only one analogy—viz., in our own wills and our own creations. As opposed to the Pantheist the Bishop argues strongly for the personality of God; he rightly argues that if "the cosmic process has produced Persons, the Ground of that process must be a Person," p. 255. Personality in God, however, may differ vastly from personality in ourselves and we must beware of a crude atheopomorphism. Finally, Bishop Mercer takes up the problem of the Incarnation: "When we would take stock of the total facts for which a cosmology should find a Ground, it is impossible (if we are in earnest) to pass over the unique and ideal manifestation presented by the Personality of Him whom St. John calls, 'God manifest in the flesh.'" A process, so he argues, must be judged by its highest manifestation, and Jesus is the highest point the cosmic process reaches. And in Jesus we face in its highest form the great fact of Love, and since Love is the highest word we can speak about Him, it becomes also the final definition of the World-Ground from whence He proceeded—God is Love.

To be found making the most of what He has lent, be it much or little; to be found trimming the lamp, whether it burn with a faint or with a brilliant flame; this is the concern of love.—Rev. H. P. Liddon, D.D.

True love is no thin, disembodied sentiment. Love asserts its presence in a practical, visible way, when once it really lives. It is the very soul of all that earthly labour which, for Christ's sake, will be owned hereafter.—Rev. H. P. Liddon, D.D.

The Bible Lesson

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

Ninth Sunday after Trinity, July 28th, 1918

Subject:

Peter's Denial, St. Mark 14; 26-31, 53, 54, 66-72.

THESE verses of the 14th Chapter give the sequence of the story of the Denial. It is full of dramatic interest and shows the working of human heart and conscience. We are inclined to speak disparagingly of St. Peter because of this sin. Let us remember, however, that he had many splendid qualities. Like all of us, Peter was a mixture of good and bad. His sin was quickly followed by repentance. His enthusiasm, zeal, earnestness, and personal love for Christ far outweighed the undoubted faults of his character. We are to learn from his good qualities as well as to take warning from his failures.

1. The Lord's Warning. Jesus told the eleven that they should all be "offended" because of Him. Offended means caused to stumble. Their dismay and fear made them all forsake Him for a time. St. Peter was more vigorous and emphatic than the rest. He stumbled to a real fall, in his own characteristic way.

2. St. Peter's Self-confidence. When Jesus warned them of the temptation and danger of defection, St. Peter indignantly asserted that, no matter what others might do, he would be true and faithful—"Although all shall be offended, yet will not I." This seems to have been the one fault in his character—a little too much of self-trust. It led to all his failures and the conquest of it was the great triumph of his Christian life. So strong was his confidence in his own steadfastness that he asserted that even danger of death would not move him. "If I must die with Thee I will not deny Thee." The others also made the same assertion but attention is centered upon St. Peter because he was the most positive and emphatic in declaring his steadfastness and because the Lord indicated to him by a definite sign that He understood the weakness of this Apostle.

3. St. Peter's Fall. Verses 54 and 55 show us how Peter had followed even to the High Priest's palace. There, in the gossip of the court beneath, he learned how strongly events were moving towards the condemnation of Jesus. Open opposition or danger this apostle would have faced with courage as he did in the garden. Here, however, a failure of faith, even though it was a temporary failure, made him feel that he was associated with a losing cause. He saw defeat ahead and he was ashamed to be identified with it. He could not stand the pointed raillery of one of the maids who asked him directly if he were not one of the disciples of Jesus. Even the first crowing of the cock, which was the sign Jesus had given, was not sufficient to recall him to his steadfastness. Therefore, as each accusation was made against him he became more vehement in his denial. Again the cock crew. St. Luke tells us, also, that the Lord turned and looked upon Peter. That sign and that reproachful look brought home to him the realization of what he had done.

4. St. Peter's Repentance. He went out and wept bitterly. His weeping was not the essence of his repentance. It was only an outward sign. His impetuous nature showed itself in his vehement denial and in the great revulsion of feeling which followed. The reality of repentance, however, is not in tears. There was a change of mind, a different attitude towards Jesus and His cause. St. Peter's failure in the very thing in which he had felt himself to be so strong made him see how weak he was. After this he was not quite so self-confident but he was more steadfast. Faith became strong again. Danger and ridicule could not turn him aside from his loyalty. The reality of his repentance was in the unalterable loyalty and devotion of his life which emerged from this one great sin. Henceforth he became the Rock Man, the possibilities of whose character Jesus had foreseen from the beginning. The Lord showed His tender sympathy and His trust in this apostle after his repentance. "Go tell my disciples and Peter." "Feed my sheep." These words of Jesus show the restoration of the repentant one to a place of trust and power. Here we have: (1) A warning against self-trust. (2) The danger of sin and failure. (3) Teaching about repentance. (4) Encouragement to repentant sinners in the joy of restoration.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE last sure sign of an impending German drive has been let out of Germany. Hindenburg is dead! That ought to mean by all the evidences of the past that Hindenburg will be setting his course for Paris by the time these words get into print. Will this advance notice be read amiss and another fifth army disaster follow? Hardly. If the Hindenburg report be not an effective opiate on the Allies, the Kaiser has been thoughtfully taken to Berlin afflicted with Spanish influenza. Why how simple to announce his death at the opportune moment. The general impression of lack of vitality on the German side, the poor resistance to our minor drives, the willingness of prisoners to talk freely about the depressing state of their country, the insubordination of soldiers, etc., are all in keeping with former plans that appear to the Germans to have worked successfully. We have been mauling their flying men in a most gratifying manner just as we always have done before a great outburst, but when the crash came we were surprised at the number and daring of the flyers that had survived our attacks. This faith of the Germans in his method of rocking us to sleep before he leaps upon us with some new form of savagery, is not complimentary to our wakefulness. It will be surprising if General Foch does not make this kind of subterfuge look extremely stupid in the eyes of the world.

The awakening of England to German menace in the British Isles at the end of the fourth year of war is one of the surprises and shocks of the whole struggle. It is almost unbelievable that financial, social and industrial magnates with German blood in their veins and German hate in their hearts could flourish among families whose sons and brothers are pouring out their blood for England. Yet this appears to be the case. They could anonymously scoff at the defeats of the British and glory in the triumph of the enemy. They mingled as honoured guests at social functions, broke bread at private boards of hospitality, heard the communing of friends in high places and communicated their knowledge where it would do the enemy the most good and their hosts the most harm. Has the supposed best blood of England been so mingled with foreign blood, so charged with a cosmopolitan philosophy and ethic, that there is some appeal even louder and more attractive than the safety and honour of England? Is it believable that there is an element in the supposedly super loyal that is not convinced of the fallacy of the superman and the slave herd? If a suspicion goes abroad that, after all, democracy is going too far, the imperial tie that binds this empire together would not be secure over night. Democracy has its palpable dangers, but they will be met by democracy and not by any other kind of guardianship. Even at this late date, it is reassuring that the people of England and the government of England have set their faces to purge their island of the wicked influence of enemies in high places.

The Navy League of Canada is swinging into a great stride of popular momentum. It is receiving the backing of the most influential men and women of the country from the Governor-General to the man on the street. "Spectator" has long advocated the full assumption of national responsibility in all its bearings suggested as the duty of a free people, partners in an imperial commonwealth. If Canada has commerce to send abroad, she ought to see that the means of carrying that commerce to the harbours of the world, where it is in demand, are in her hands. To be dependent upon the carrying capacity and caprices of foreign shipping is not becoming to a people that feel within themselves the power to direct their own destinies. He goes farther, and maintains that the means of national protection should not be left in the hands of those who, when the crisis comes, may not see eye to eye with us in our ambitions or our sense of justice. Four years of war of the most deadly character, has not produced a heavy gun in Canada, by which our shores or our homes could be effectively defended. Were enemy sympathizers mysteriously to set foot upon our soil, as they at one time contemplated doing, we would have to borrow our guns from our neighbours. The day is coming if it is not already here, when Canada must lift her eyes from the glorious heritage which is hers, and must provide the necessary means of protecting that heritage, when an enemy

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would dare to spoil her. The awakening of the people of this Dominion to the necessity, not only of a mercantile marine that will carry corn and cabbages to the ends of the earth, but a navy that will protect those cargoes, is one of the hopeful signs of the awakening of a new national manhood.

* * * *

In thus approving of one of the outstanding aims of the Navy League of Canada, "Spectator" does not hesitate to sound a note of warning even in the midst of an apparently triumphal procession. The time for warning is at the beginning and not the end. The organization of this League is conceived on a vast scale. Its promoters are going on the principle that if a little is good, much must be far better. To this end, every corner of the Dominion is to be searched out as a field for navy operations. Every Province, whether on the seaboard or in the interior, every county, municipality and hamlet, is to have its Navy League, so that the people shall, think navy, talk navy and dream navy. The boys in school and out of school are to have the glories and romance of a seafaring life presented to them, in books, in lantern slides and in lectures. Training ships are to be established in the water and out of the water, and the lure of the deep is to be infused into the blood of Canadian youth, from the Atlantic to the Pacific. Now, this is all very well, but after all, Canada has a few other duties and responsibilities as well as her naval requirements. In fact that is but an incident in our national development. Canada is a continent, and it is folly to assume that it is an island, and plan for insular emergencies. Canada is above all things an agricultural country with, of course, great possibilities for industries. We have built great railway systems to open our agricultural areas to the settlers and thrown wide our gates to receive them. We have spent vast sums of money in ransacking the cities and towns of Europe to find men who would occupy these lands and turn them into productive farms and ranches. We have been engaged in inculcating the doctrine of "back to the land," and at the present moment farmers are almost in a state of revolt at the shortage of agricultural labour. Shall we now lay siege to the boys of our inland Provinces and direct their ambitions towards the sea? Are the few thousand men that are needed to man the Canadian navy, for at least a generation, a sufficient justification for any such wholesale scheme? Are the seaport cities such as Montreal, Quebec, Halifax, St. John, Victoria and Vancouver not able, out of their unemployed, to furnish the requisite men without turning the heads of our young farmers and mechanics? Would it not be foolish to import men from maritime nations to work our farms and industries, and send our farmers and mechanics to the sea? After all, a Canadian Navy doesn't mean that every able-bodied seaman must be born and brought-up in Canada. It is this point that "Spectator" desires his readers to carefully consider. He heartily supports a Canadian Navy, both mercantile and defensive. He insists upon our obligation to do our fair share in supporting the seamen who have been incapacitated in this war, and the families and dependants who have lost their breadwinners in our defence. His desire is that in our enthusiasm for an important cause, we should not be carried away by undue admiration for an organism that is fashioned to function on too great a scale for our needs.

"Spectator."

REDMOND'S MESSAGE.

The subjoined excerpt is taken from the London "Daily Express." It speaks the voice now silenced by death:—
"Moreton Frewen said when the news of John Redmond's death was announced: 'He was a delightful man. I remember, perhaps twenty years ago, he came to me at Innishannon for a week to shoot pheasants. The other two guests were poles apart from his politics and mine—Lord Bandon, the Lieutenant of the county, and Sir John Arnott, the proprietor of the "Irish Times." We all got on capitally. I had a phonograph, and it being then a new toy, we all talked into the cylinders. I hope I have his voice still, but this was the message he left us—a good legacy to-day for Irish and English too:—

" "And oh! it were a glorious thing
To show to all mankind
How every race and every creed
May be by love combined.
May be combined, yet ne'er forget
The source from which they rose,
As fed by many a rivulet,
The lordly Shannon flows." "

"Oo-pu-wa-me-wuk"
OR
"Men-that-Dream"
REV. EDWARD AHENAKEW.

LIFE is as we make it. Ultimately things are as we can appreciate them. Some men are colour-blind, and it is no fault of the world if they are unable to see it in all the richness of its summer glory. Similarly, some may not have the soul for music—their environment is not blameable if they hear not with pleasure, the spring singing of birds, and the joyous rippling of brooklets newly let loose. Different men see the world differently. Only through the medium of speech are you able to impress your world as you see it on others and only in so far as you are adept in handling words, may you hope for success. — At the best of times we understand each other only in a very general way. Words often fail us altogether. We view a magnificent sunset and we all say, "How lovely!" and all the time we are conscious of a certain amount of dissatisfaction in that we are so incapable of imparting to others just as to how it appears to us, and as to what our feelings are exactly with regard to it. This is so when we have to do with a world that is tangible and which acts directly on our senses how much harder naturally it is therefore, for us to understand each other's ideas and feelings about things that appertain to the spiritual.

It is not at all strange, therefore, that no missionary has as yet attempted, so far as I know, to put down in writing anything in the way of a systematic exposition of the old Indian religious beliefs. The reasons of this are apparent. In the first place, no English missionary ever took much stock of that which he considered to be nought but useless superstition. The Indian had to cast it aside wholesale when adopting Christianity. It was of the devil. The fact that it had fed the natural religious instinct of a nation for a thousand years, is nothing; that it is the sole product of the soul's unaided search after a god in the darkness of a national life, does not count; that they called the Supreme One "Our Father," was of no avail—it was all considered to be against Christianity. The condemnation of the whole is perhaps wrong. God Himself would never despise the wanderings of a blind nation which groped around in the darkness of an unavoidable ignorance, looking for Him. Secondly, the Indians in consideration of the above were naturally reticent and cared not about labouriously explaining something which palpably was not desired to be known. Thirdly, there was the question of language not always fully understood by the missionary, and even in the case where he did understand, there was the gap between the two nations, red and white, and the almost natural inability of the latter to understand the feelings of the former. Lastly, the Indian himself is like any other man, he is not always able to state definitely just what he believes. These reasons have, so far, been enough to prevent any one from attempting to study the matter in order to instruct those who are about to take up the work of civilizing and Christianizing the nation; for while a wholesale drastic mode of procedure in eradicating the old ways, and a liberal application of the white man's religious knowledge may serve the purpose just as well, still the tendency of educators in these modern days seems to be more along psychological lines, and, therefore, he who would help the Indian, ought to know the mind and feelings of the man he hopes to influence. It follows, naturally, I think, that the missionary in dealing with heathen minded Indians must know the faith of the people he is seeking to turn to the ways of Christianity, for a people's religion is always a strong factor in shaping people's ideas and feelings.

With these rather lengthy preliminary remarks, I shall go on to what I want to mention. In the first place, I affirm that in the primary sense the Indians are Monotheists; only in a subordinate sense are they inclined to be Polytheistic. They believe in the One Supreme God—"Kissa Muneto." I shall not comment on this here, but will go on. Sometimes, an individual Indian comes into seeming contact with some personality or spirit in a phenomenon in the universe, and here is where the Polytheistic idea comes in, with perhaps a faint touch of Pantheism. He then acknowledges this spirit as his deity, but away

above, transcending all, is still the One Supreme God. Note well, that other individuals do not acknowledge this spirit as theirs, though they believe in the fact that the one person is really under its kindness, and has been given such unnatural powers as that particular spirit has in its power to give. Whatever these powers may be that are given, the object for which they are to be used lay with the Indian. He could either heal or destroy.

In this connection I may mention two places in the Onion Lake district which were used for the purpose of getting into touch with spirits. There is a sort of peak on one of the Two Hills, west of here, and twenty-three miles east is clearly discernible a cone-shaped hill known as Frenchman's Butte, where a battle between the Canadian soldiers and Big Bear's followers took place in the Rebellion of 1885. Many a youth in the past days has spent weary vigil on the top of these hills, trying to get into touch with the unseen world; trying to get an imprint on his soul, a glimmer of the unknown.

Say, a father was ambitious to see his son become one of the leading men of the band. He knew that he who aspired to prominence had to be a warrior and to enrich himself by marauding the country of their deadly enemies and stealing horses, or failing in this, he had to climb along a humble path and show himself to be a great hunter and industrious. In either of these occupations, of course, he must show himself to be a man of influence, and the shortest and easiest road to this was to be one of those who were known to be under the influence and help of some spirit. Accordingly, the Indian talks to his son. In those days the boy revered his father. He listens with humility and in silence. The father names either the peak at the Two Hills, or else Frenchman's Butte, or any other such place. The boy is to go there and pass three days and nights alone, naked and fasting. The father explains what is to be done, minutely. When he is through he does not wait for an answer, he knows he will get none. Perhaps several days afterwards the boy will be missing and nobody asks why, nor do they seek for him.

He walks to the hill. As the evening closes down to night and the dew begins to settle on the flat below, he covers his naked body with a blanket or robe. He weeps, not because of fear, nor hunger, nor cold, but in anxious solicitation for kindness to be shown him by something not mortal. It is the lonesome cry of this child of nature for the spirits of the wild that were in the great land when it lay uninhabited in its great eternal calm; when the sound of an Indian encampment mingled harmoniously with the cry of the beasts that roamed, and broke not the great stillness born of a thousand years. So he cries softly, as the night with its dewy breath and robe of darkness passes slowly over him. He hears the night sounds, the call of the swans as they go on their usual nocturnal flight; he hears the weird and wild cry of the coyote; cold, hungry, lonely, with nerves tense and soul pitched up into perfect sympathy with the environment around him, he lies there on the cold ground. The spirit of the wild imbues him with its presence, his whole being is attuned to receive any passing influences that may be, he is alert to note the faintest impression on his soul, of the gentlest touch of any presence that may pass. He sleeps.

Such is the Indian way. He may not see anything in his dream the first night, nor the second, and, perhaps, not even in the last, and yet, again, he may. There will be no mistake when it comes. In abject terror he may rush down the hill in flight, or he may stay bravely and hold communion with what appears. It may be the Thunder Bird, whose voice shakes the firmament and the flash of whose eyes sends streaks of forked lightning through the spaces; it may be the spirit of some animal, or of anything else in the universe. The spirit teaches him a song, and calls him "Grand son." He is to sing that song when he desires to exercise the power vested in him. The power or quality of that particular object with which he is in contact and communion, is given to the boy. He, in turn, promises things, and has now the right to institute a dance in honour of his "Grandfather." He who has "dreamed" about the Thunder Bird has the power to give a Sun Dance, for instance.

After communing enough in order to make the boy understand, the spirit goes back into "spacial" invisibility, and the former goes down the hill no longer a boy. His mind has matured overnight. The ways of his companions are of no joy to him henceforth. He proceeds to fulfil his promises to the spirit, but never exercises his power unless it is absolutely necessary. He is now one of "the Men that Dream." He gives a dance and invites others to join him. Words are spoken to the spirit and the pipe of peace

held in the direction it is supposed to be, but always the stem goes up straight over head where the Supreme reigns. Some of the most beautiful prayers to God are made at these occasions. Health and life are asked for. Such is the Indian way. Those hills are still seen from here with their peaks pointing upward, but they have been superseded in religious value in the minds of the Indians by these two churches side by side, whose towers point with a truer finger to the realm of the God now fully revealed by His Son.

Chinese Holy Catholic Church

THIRD GENERAL SYNOD

From a letter from the Rev. A. J. Williams

THE third General Synod of the "Chinese Holy Catholic Church," as our Church is called in China, was held this year from Sunday, April 7th, to Sunday, April 14th. There are now eleven dioceses in China and all were represented by their Bishops and delegates, with the exception of Si Ch'uan for, owing to the long distance and the troubled state of the country, Bishop Cassells and his delegates were not able to be present. There were also delegates from the Chinese in Tokyo, and from the missionary district of the Chinese Church in Shensi. Bishops Cecil and Tucker from Japan were also visitors to the Synod. As before, the Synod was held at St. John's University, Jessfield, Shanghai, but the place for the next one, three years hence, has been fixed for Hankow. The missionary meeting on the first day was held at the Church of Our Saviour, Shanghai, and was most impressive with its large choir of Chinese boys and men. This church, by the way, was put up and is being run entirely by Chinese funds. In fact, during its building, an offer of \$500 made by Bishop Graves towards the work was refused by the congregation, not from any feeling of ill-will, far from it, but because of the proud consciousness that they were able at length to stand on their own feet. The result has been a great credit to them, as any visitor to their church in the Hongkew district of Shanghai must acknowledge.

Most of the time at the Synod was taken up with work on the canons. Important work, but perhaps not very interesting to people generally. Of more general interest was the confirming by both houses of the appointment of the Rev. Archdeacon Shang to be assistant Bishop of Che Kiang. His consecration will probably take place soon after the reception of an expected letter from the Archbishop of Canterbury. This, of course, is a most important step, as up to the present, we have no Chinese Bishop in the Chinese Church.

The report of the Rev. Mr. Koh, the senior missionary in charge at Sianfu in the missionary district of Shensi, also showed that good progress is being made there, in spite of continual trouble.

I regret to say that on my way through from Shanghai I fell among thieves, for our train was held up by brigands between Su Cheo and Kueiteh, and they gave us rather a bad time. The Bishop was returning by way of Hankow, and our Chinese delegates had returned earlier, so I happened to be the only one of our party present. All the passengers were robbed, three killed, two badly wounded and twelve men at least and two girls carried away captive. The trains have been running past Kueiteh since this occurrence, nearly a week ago. I got off very lightly myself, only losing my watch, which I was wearing, and a white shirt, with gold

cuff links attached, which was taken from my suit case. I can afford to take joyfully the spoiling of my goods, since the rest of me was not spoiled with a bullet, as "the visitors" (as the Chinese euphemistically call the rascals) several times threatened to do. But, alas, for the country and the people where these things are now happening almost daily. But the Word of God is not bound by these things. Praise His Name.

Church Summer School

A VERY interesting Summer School, the first of its kind, was held at Redcliff, on Monday, July 1st, and continued on Tuesday, July 2nd, in Medicine Hat, in the diocese of Qu'Appelle.

There came as lecturers, Rev. R. A. Hiltz, Secretary of the Sunday School Commission of the Anglican Church in Canada, Rev. N. L. Ward, Superintendent of Chinese Missions, and Rev. Professor Cosgrave, of Trinity College, Toronto. After prayers and Bible Study at St. Ambrose Church, Redcliff, luncheon was provided by Mrs. Lydiatt and Mrs. Harbert for the members, who included the Diocesan General Missionary, the Ven. Archdeacon A. E. Burgett and the clergy of the Medicine Hat Rural Deanery. The Rev. N. L. Ward occupied most of the time which followed, and later in the afternoon he visited the Chinese Club. After supper he gave a most interesting account of Mission work in China, in the Parish Hall. At 8.30 Mr. Ward, who is known far and wide among the Chinese, addressed the Chinese Club in their own language and various speeches were made. After the meeting a very pleasant supper was served, chiefly in honour of Miss Broadfoot and Miss MacDonald, who had done much for the Chinese through night school work. The occasion was one of great interest and pleasure to all.

On Tuesday a full day followed at Medicine Hat, and after a celebration of the Holy Communion at Holy Trinity, the school opened again to hear a lecture by Rev. R. A. Hiltz, in St. Barnabas' Hall on the New Graded Lessons. The teachers present followed his instructions, which were very clear and to the point, with great benefit to themselves. Fitting the lesson to come within the child's experience, unifying the teaching so that it may lead from grade to grade, and linking up the instruction with the daily life of the child, were among his interesting points. In concluding, he made it clear that Sunday School work was among the highest forms of national service.

After prayers at noon, the school was entertained to an excellent luncheon provided by the W.A. of St. Barnabas'. The first lecture after lunch was given by Mr. Ward on the work that is being done among the Chinese in the Dominion. Mr. Ward is well known as having been chiefly instrumental in "cleaning up," in spite of every kind of difficulty, the Chinese gambling hells and low houses in one of the greatest western cities—places which were a scandal and disgrace to Canadian civic life. He described in his lecture the problem of the Chinese question. There were 30,000 Cantonese in Canada. To deal with them was difficult, but seeing that they had been allowed into the country, we were responsible for them. There was the anti-Oriental feeling—the unions in British Columbia were always planning to drive out the yellow man—and then there was the anti-Occidental feeling, the antipathy of the Chinese for the white man; which was not to be wondered at when 28,000 Cantonese coolies had had to pay

\$14,000,000 head tax in eleven years. How had this been spent? Certainly not in helping them. They had been left to live in vice and squalor, and they feel this.

Mr. Ward then showed what was being done. He spoke of meetings he had held for the Chinese at which they had turned out in great numbers to hear the preaching of the "Jesus Religion." At one such meeting, 1,500 Chinese were present and the Chinese Consul was on the platform.

Mr. Hiltz then gave a most interesting and practically helpful instruction in the method of teaching the Church Catechism and showed how it could be made to be a living thing to scholars. He was followed by Professor Cosgrave, who took for his subject the Gospel of St. Mark. Professor Cosgrave proved himself a lecturer of the first water. His description of political, social and religious life in New Testament days was a revelation of how absorbingly interesting the study of the New Testament can be; and his rapid survey of St. Mark's account of the life of Our Lord made the hearts of his hearers burn within them.

In the evening he gave a sketch of the growth of the Anglican Church throughout the Dominion, recalling many famous missionaries' names and relating heroic exploits in the far West and in the Arctic regions.

The whole Summer School was an undoubted success and the meetings concluded with speeches of appreciation and thanks to the lecturers and expressions of keen desire that the experiment of this year be repeated next year and enlarged upon. Both at Redcliff and Medicine Hat the numbers attending the lectures were beyond expectations, and another year there will be undoubtedly really large gatherings now that the idea of the Summer School has been so well introduced into this district.

The Indians of British Columbia

THE report of the Convener for Indian work on the Diocesan Board of the W.A. of New Westminster was full of interest. She had lately been visiting Archdeacon Pugh at Lytton, and was able to give a full account of what she had seen. The Mission House and Hospital at Shulus are now in a thorough state of repair, and several improvements have been made, which will add greatly to the comfort in the winter. As well as Indians, there have been several white patients, and the hospital is ideally situated for a convalescent hospital, for it has all the sunshine possible from morning until night. The great need, however, is a resident doctor. The difficulty, however, is, as usual, a financial one. Archdeacon Pugh could "build a house alright," and, if he could get the promise of \$15 a month, he would be able to definitely offer a good man a retaining salary of \$100 a month. This would greatly improve the general health of the Indians in the district. Of late years, the Indians have been inclined to go to the Merritt Hospital, drawn thither by the attractions of a town, and the fact that the town doctor is always at hand. The Convener also made a trip up the Nicola Valley. At Potaton Hillain they have a beautiful log church lined with lumber, small side vestries and a most imposing belfry, and the Indians tell the Archdeacon that they are going to build a small house for him when he comes along, so that he shall be more comfortable and warmer than sleeping in the little vestry.

This brings us to the second appeal. The Indians build these little vestries themselves and are anxious to put two more this year, and would

Progress of the War

- July 8th.—Monday—Allied offensive movement in Albania and Macedonia meets with considerable success.
- July 9th.—Tuesday—Austrians lose men and territory in Albania.
- July 10th.—Wednesday—The Czechoslovak army in Siberia is said to consist of nearly 100,000 men who are anxious to fight against Germany and Austria.
- July 11th.—Thursday—Austrians retreat hurriedly in Albania.
- July 12th.—Friday—French make successful attack on enemy near Amiens. Italians occupy Berat in Albania.
- July 13th.—Saturday—Allied advance in Albania has reached a maximum depth of 22 miles on a front of 80 miles. Over 1,800 prisoners taken.

be able to do so if they could receive a grant of \$40 for materials. It is difficult to realize the comfort this means to the parson, for it must be remembered that there is, as a rule, no white man's house available, and these little rooms are not only clean and comfortable, but they are also equipped with a little stove, so that he can prepare for himself a simple meal. Sometimes, the Archdeacon makes his breakfast of apples, for the Indian's food is not always palatable.

At Straiyn there is a big new church with one of these vestries; another has been built twelve miles up the Fraser, and one near Lilloet has been commenced but not completed.

Amongst these people, as amongst all others in the Empire, are wives and mothers mourning the loss of dear ones in far-off Europe, for many of these Indians have gone to the front, and the Bishop met some of them while he was in France. An amusing letter came from one of these men who had been in London. He was more impressed by the Royal stables than by anything else.

Both the Indian Day and Boarding schools are in a very satisfactory state, but the St. George's School has had to be enlarged to accommodate the girls from the Sisters' school at Yale. The report was listened to with much interest and the Convener reminded the Board that, however pressing are the needs of the Orientals in our midst, we must never forget our duty to the Indians, the first inhabitants of the land. They are Christians now like ourselves, but if white men fall away when they are neglected by the Church, we cannot expect greater strength on the part of our Indian brethren.

Clergymen have undertaken all sorts of war work, but I have heard of only one who has for over twelve months driven a farm tractor. This is the Rev. C. B. Hulton, Vicar of Worsley, near Manchester, England, who has just accepted the living of Holy Trinity, Southport. Mr. Hulton has been Chaplain to the Order of St. John, and served for six months in France with an ambulance convoy. He has acted as military representative on the Worsley Tribunal, and has shown the greatest skill in driving the tractor on the home farm at Worsley.—"The Church Family Newspaper."

Worship is before all things a recognition of the rights of God over the human soul, but it is an occasion of procuring from Him benefits which are not otherwise obtainable.—Rev. H. P. Liddon, D.D.

"The teaching of Christ is to take possession of men's lives, and to make them new creations; to make the rich over, and the poor over, into citizens in a new Kingdom. Let it be again stated that the Church is God's institution to convince the world of sin, of righteousness, and of judgment; to give grace and forgiveness to all those who are oppressed with wrong."

It is good to find that "Deacon" admits that it is the "Adventists" who "share with splendid vigour in evangelistic work, because evangelism saves individuals," and, oddly enough, those who are the victims of "historical pessimism" are yet men who "have a nobler ingredient of social hope for humanity than ordinary Christians."

It seems passing strange in these cold days to belittle a line of thought which can produce our modern evangelists, boiling over with zeal for the conversion of men, and can generate a nobler social hope for humanity than is found in ordinary Christians.

Frank Anderson.

The Rectory, Waterford, Ont.

THE CHURCH'S NEED IN A CAMP IN CANADA.

Dear Sir,—As readers of the "Canadian Churchman" are aware, it is only recently that Chaplains have been attached to the Royal Air Force. The Chaplain Service does all in its power to meet the needs of the work of the individual Chaplain, but there are many things beyond the power of the department to provide which, I am sure, all Churchmen will agree are essential.

The conditions of life in army camp in Canada, England, France or elsewhere are not such as to lessen the need, importance and helpfulness of "accessories," which exist in practically every parish, but which are, or would be, non-existent in a camp unless the individual Chaplain can secure them. The R.A.F. camp has, so far as the Chaplain's work is concerned, peculiar difficulties of its own. Climatic conditions are necessarily a big factor in the active work of the flying man; and the hours of duty have a wide range. Sunday is either a "flying day" or a "wash out." If the former, practically every member of the unit is on duty; if the latter, all not required for routine duty are on leave for the day. Consequently, the regulation "general Church parades," at which, as in other branches of the army, all not on duty—say, 80 per cent. of the personnel—are present are impossible here. These special features intensify the conditions which make so important the provision of equipment with which to carry on the "unofficial" work of the Chaplain. I use the word "unofficial" to indicate work which must ever appeal as necessary to a clergyman, but which is not included in the official or compulsory duties of the Chaplain as laid down in the King's regulations.

Apart from Roman Catholics, for whom there is a Roman Catholic Chaplain, there are, in round figures, 1,000 of all ranks, of whom over 40 per cent. are members of the Church of England. The "unofficial" work includes doing all one can to help, spiritually and otherwise, the 1,000 members of various religious communions without violating the principle that "all ranks enjoy the fullest measure of religious liberty," and that there shall not be any attempt at proselytizing, as well as, as a Priest of the Church, providing for the special needs of the Church of England—week-day Communion, Confirmation classes and "voluntary" services during the week. While strictly adhering to the principle I have just quoted, all are welcomed to Confirmation class, Bible class and "voluntary

services. The equipment necessary to carry on the "unofficial" work of a Chaplain, but the necessary duty of a clergyman, includes a suitable and permanent building (a camp chapel) in which to hold services—other than general church parades—and meetings for instructional and other purposes, and the usual accessories, that things may be done "decently and in order."

I am well aware that there are some people—for I have met one or two—who will easily dispose of the matter of place and equipment with the ever-ready and flippant answer, which is as often as not an "excuse" and not a reason: "Don't you know there is a war on? What difference do place and equipment or the absence of suitable surroundings make in true worship?" Perhaps none know better than the Chaplains who have been "over there," unless it be the fighting men who have attended such services, that the absence of "customary accessories," "equipment" and "suitable surroundings," when these are not possible, does not make any difference in the way of robbing the ser-



Captain the Rev. F. W. Cobb, Chaplain with the Italian Expeditionary Force, Wearing Gas Mask.

vices of power of appeal to the spiritual sense of the worshippers.

On the contrary, the makeshift equipment and accessories and the surroundings incidental to "the field" or "the front," whether in "dugout, trench, advanced dressing-station or field ambulance, crude almost to the grotesque, measured by the parish church "at home," have a power of appeal and witness a degree of spiritual apprehension often unknown when the accessories and surroundings have been of the conventional and peaceful character of those of the parish church at home. But 3,000 miles away from the field or front the immediate conditions are not the same. In the field or at the front the immediate conditions and surroundings determine the method of many things for all, including Chaplains. Not only are the equipment and accessories of worship abnormal and in a sense crude, but likewise, personal habits and associations—the rat-ridden subterranean "bedroom" and "chickenwire" bed; the mud and water-soaked clothes, which cannot be removed for several days; the noise and "excitement" of bursting

shells and bombs; the variety-lacking menu, of abundant quantity and wholesome quality, but "served" with equipment and accessories, also crude to the extent of the grotesque, compared with those at home: all these conditions, modified in measure as we get back to transport and to "rest," but at the best crude "compared with home," make up the more or less cheerfully accepted conditions of life "over there." But because the conditions over there are such, and because "there is a war on," neither those who have not been over there nor those who have returned introduced rats *ad lib* as domestic—pests; go unbathed and without removing their clothes for days; sleep in the coal cellar or dig a drain in the garden for a library; sit down, unwashed, to a meal for which one tin plate must suffice for stew, "entree" and dessert of adhesive memory. There is not any merit in doing these nasty things when not necessary. Indulgence in them would indicate not patriotic optimism, but indescribable idiocy. To suggest that others should carry on with those things because "there is a war on" would indicate not a virtue, but a vice—the vice of selfishness *ad nauseam*. Selfishness in material things has not reached that outward manifestation, at least, but it is surely the depth of the selfishness of indifference in respect of matters spiritual that will make any Churchman, or any professing and calling themselves Christian, surrounded by the helpful accessories of their Church and religion, say, regarding the needs of their fellow-Churchmen, cut off from home and parish in an isolated military camp, "Don't you know there is a war on? What difference does it make what the equipment and surroundings are?"

It does make a big difference to the average soldier if, when he can or when he does go to a service, he finds the surroundings changed from those of his regular camp or barrack life; if he finds that something has been attempted towards making a "church" for him which helps to quicken his sometime dormant interest in his old religious associations. At the front he accepts, or will accept, the crude and rough-and-ready conditions, because he knows they must be. At 3,000 miles from the front he regards similar crude makeshifts not merely as unnecessary, but as indicative of lack of real interest in his "religion" by those who talk so much about him and his religion.

I have found in over two years' experience as a Chaplain of the Forces that when it has been possible, whether with units in England, or in France behind the lines, to set up a little chapel—some room, tent or ward set apart "permanently" for services and private devotions, and suitably equipped—this has been much appreciated by, and helpful to, some of the men. And certainly it afforded myself many opportunities that I would not otherwise have had of coming into close personal contact with several fine fellows, who, rightly, hated the "cant" of religion, but who "wanted to talk over things," and who found it not a little helpful to occasionally come apart from the multitude of the camp to the quiet and seclusion of a "chapel" of from 6 by 8 feet in one case to 30 by 13 feet in the largest case.

At the R.A.F. camp, Camp Borden, there not having been Chaplain service previously, naturally there was no equipment. I have been permitted temporarily the use of a men's dining hut, not at present otherwise required, in which to hold services, pending the arrival of a marquee, 32 by 18 feet, which is being provided by the military authorities. A carpenter, who took a personal interest in the work, has made me a plain, but very serviceable Altar and Credence table; a cross, made of timber taken from Winchester Cathedral, places

the purpose of the hut for the time being within the recognition of the most casual wanderer; another mechanic has offered to make, in his own time, a small prayer desk. A long distance telephone message to the Rural Dean of Toronto enabled the Rev. C. J. James to bring our immediate need of a small organ before some of the clergy of Toronto that day. From the Rev. Canon Plummer came the offer of a small organ, no longer needed by him, and shortly afterwards came the organ. The previous Sunday we had carried on with a piano borrowed from the men's canteen. The supply of little books of "Divine Service in Camps," prescribed for use at official services, had not arrived up to the hour of the last train from Toronto; and less than half a dozen Prayer Books could be located in the camp. Long distance telephoning to the Rev. E. B. Taylor, Rector of Allandale, and to the Rev. H. D. Raymond, Vicar of Barrie, procured promises that all available Prayer and hymn books should be hunted up before midnight, and an orderly, motoring over the intervening eighteen miles by eight o'clock the following morning, returned with kit-bag full of books. A full supply of the little "Books of Service in Camps" has since arrived, but the 400 Prayer Books for which requisition was made cannot be delivered until the supply arrives from England. In the "dining hall," for which will be substituted the marquee when it arrives, we hold services on Sunday; Holy Communion (Church of England), 7 a.m. and 12 noon; general service (undenominational), 11.15 a.m. and 7 p.m.; Tuesday and Friday, Holy Communion (Church of England), 6.45 a.m.; Evensong, 7 p.m. As soon as we can obtain Prayer Books and "Manual of Confirmation" a Confirmation class will be started, and, with the arrival in a few days of a supply of Bibles, I expect to be able to start a Bible Class next Sunday. I may mention that men have, on their own initiative, spoken of their desire to join both classes.

When it is remembered that the 1,000 "parishioners" in this unique "parish"—a long way from anywhere—are all men from 18 to 35 years of age, with a few exceptions; that they are a community in themselves; that 400 of them are Church of England; that the cadets, who number over 40 per cent. of the personnel, remain about two months before passing on to another camp; that the vast majority will in time be translating into action "over there" the lessons they have learned here, it will, I feel sure, be readily recognized by all earnest Churchmen that the "machinery," "accessories" and "surroundings" should be as complete and as helpful as possible in the upbuilding and strengthening of the faith and religious life of these far-gathered "parishioners," 1,000 strong (5,000 in the year), from British Columbia and from Nova Scotia, from every intervening province, from the United States and from the Motherland. Even in June the weather has been such as would have rendered regularity of services in a marquee doubtful, and certainly difficult. What it will be a few months hence on this bleak ridge can easily be imagined.

Is there not an individual Churchman or individual Churchwoman, or a Church family, or the organization of some parish, or some parish itself, that will undertake for us here what the Church Army, drawing its funds from individual Churchmen and parishes, is doing for Churchmen in the camps in England and in France—provide a "camp chapel"—a Church hut?

A structure that can be fitted up suitably as a place of worship and a section of which, by use of doors, could be screened off for writing-room, classroom, etc., at a cost of from \$1,500 to \$2,000, would, although I know there is a war on, make a very

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great difference in the opportunities of the Chaplain, and, I feel sure, in the final results of his efforts. As the cost of the Church Army huts three years ago was \$1,000, it would probably cost at least 50 per cent. more in Canada. The parts were standardized by the Church Army, but, on the other hand, lumber is cheaper (or less dear) in Canada.

As a memorial of some member of the family or of some fellow-parishioner who has made the great sacrifice "over there," such chapel would be further help and inspiration to those who would worship in it in their days of preparation for the Great Conflict. It is as a Priest of the Church, working among soldiers, and with over two years' experience of the soldier as recruit, levy and fighting-man, strong in body and limb; as wounded and dying; as mangled and shattered in body, but ever the same in spirit; as convalescent, always hopeful regarding the big issue, but alternating between doubt and hope regarding himself—it is with the intimate knowledge of the soldier's needs and characteristics, born of close personal contact with him in training camp, in hospital, in convalescent home, in trench, and in camp behind the line, that I appeal to Churchmen and Churchwomen to make the spiritual needs of the soldiers in a camp in Canada a matter of personal concern—and action.

Truly, in this case, giving quickly is giving double.

The "chapel," or "Church hut," could be put to profitable use at once, and in a few weeks its need will be more imperative.

An immediate need also is a supply of Books of Common Prayer and of the Book of Common Praise. Gifts of these in single copies, in twos and threes, or in dozens, used or new, will be very welcome at once. I should also appreciate very much several copies of each of the "Penny Manuals" and of other small manuals for distribution, and of larger volumes with which to commence the establishment of a "Church library."

In the provision of many things that will be required in the "chapel," which, I feel sure, will be soon forthcoming as a real need, there will be further opportunities for many who may wish to "work" as well as "pray" for the spiritual welfare of those in a camp in Canada. In the meantime I shall be glad to answer direct any enquiries regarding any particular form of gift.

Frank Vipond,
Captain-Chaplain, R.A.F.,
Camp Borden.

P.S.—Since writing the foregoing, I have had an opportunity of discussing our needs with one or two well-known Toronto clergymen, who have expressed their complete sympathy, and in a practical manner. The Rev. E. C. Cayley, D.D., Rector of St. Simon's, has promised \$150, and the Rev. F. E. Powell, Rector of St. Barnabas' (Chester), has promised \$60.

Amongst the Chaplains who were lately awarded the M.C., was the Rev. W. E. Dexter, who had already been awarded the D.S.O. and the D.C.M. Mr. Dexter is serving as a Chaplain with the Australian Army. He is the incumbent of St. Barnabas', South Melbourne, Australia.

The Churchwoman

W.A. Conference at Antrim, Ont.

The annual W.A. Deanery Conference was held at Antrim (diocese of Ottawa), on Wednesday, July 3rd. There was a large congregation at the service. The Rector, Rev. E. Frank Salmon, was celebrant, assisted by Rev. F. H. Brewin, Rev. Rural Dean Turley and Rev. Franklin Clarke. The Rev. F. H. Brewin preached from the text: "And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of Salvation unto his people." He left no doubt as to the place Mission work should have in the lives of Christians. There was not one present but could take a personal message from the words spoken to us in his address. Shortly after 2 o'clock the Rector opened the conference with a hymn, the Creed and prayer. After a few words of welcome from Mr. Salmon, Miss Low, Diocesan President, gave a most instructive address, on the way our W.A. carries on its work, and ended by making a strong appeal to Churchpeople to awaken to their responsibilities. The minutes of the last meeting, and the financial statement were then read, after which, Miss Macnab, Diocesan Dorcas Secretary, spoke, first of the great need of interesting the young people in the work of the Auxiliary, strongly recommending that, wherever possible, all four branches of the Auxiliary should be formed. Before closing, she gave us some excellent advice on the work in her own department, the Dorcas work. A hymn was then sung, followed by the report of the Deanery secretary, and reports from all Branches in the Deanery. After the roll call a hymn was sung, and then followed the election of the Deanery secretary. Mrs. Franklin Clarke was unanimously re-elected, and expressed her pleasure in having the privilege of doing the work. Votes of thanks were passed to the Rector, and members of the Antrim congregation, to Rev. F. H. Brewin, Miss Low, Miss Macnab and to the organist and choir. Mrs. Mabee, our Diocesan box secretary,

was present, and very kindly spoke to us, explaining the work of her office, and closing her remarks by advising those who have never tried the plan, to give to God a tenth of what they receive. A motion from the Carleton Deanery regarding the election of delegates for the triennial meeting, was read and discussed. The question box brought two questions, which were satisfactorily answered. The collection, which amounted to \$19.50, was voted upon; \$4 was devoted to literature work; and \$8 to the United Thankoffering of the diocese. The singing of the National Anthem, followed by the Benediction by the Rector, closed an excellent Deanery conference. Dinner and tea were served in the hall by the Antrim congregation, and about 120 partook of their generous hospitality.

Church News

Preferments, Appointments and Inductions.

Pierce-Goulding, Rev. E., Rector of St. Paul's, Fort William, to be Rector of the Pro-Cathedral, Edmonton. (Diocese of Edmonton.)

Day of National Prayer in Owen Sound.

Sunday, June 30th, was duly observed at St. George's Church, Owen Sound, Ont., as a day of prayer and humiliation. The services of the day began at 8 a.m. with Holy Communion. At 11 a.m. the Holy Communion was again administered, the attendance being good. A special form of Litany and Thanksgiving prayers were used, together with appropriate Psalms and Lessons. Each worshipper was supplied with a copy of the special form of service, so that all present had the privilege of joining in the prayers and responses. The advantage of liturgical worship was made apparent by the calm reverence that pervaded the services. The hymns and Psalms were specially chosen, and in addition two anthems were beautifully rendered by the choir. The Rev. Canon Ardill conducted the services and preached. At the close

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of the evening service, the hymn, "O God of Love, O King of Peace," was sung while the congregation knelt. The pronouncing of the Benediction by the Rector brought to a close an inspiring series of services. The Sunday School also held a prayer service, which was conducted by the superintendent, Mr. H. C. Irwin.

Special Services at St. Luke's Church, Red Deer.

The services at St. Luke's English Church on Trinity Sunday were of a more than ordinary interest. At the morning service, conducted by the Rector, the Rev. Gordon Matthews, the members of the local lodge of the Sons of England attended, a pitiful few compared with their attendance of former years, all of them being men of middle age or beyond, the younger members, to their honour, having gone to the help of the Motherland in her necessity, and two of them, Fred Bliss and Edward Hawley, laying down their lives on the field of battle. The Rector took for his text, "Love the Brotherhood and fear God," emphasizing the truth that these two precepts were at the foundation of the Church's teaching, as Christ Himself declared the whole law hinged on "Love the Lord thy God, and thy neighbour as thyself." Before the time of Christ, every man, every community, every country was for themselves, but these two principles were at the base of all fraternal societies, and of all true democracy, and it behoved them to be true to these principles. Appropriate hymns were sung, helping to make the entire service helpful. The evening service, which was largely attended, was conducted by the Ven. Archdeacon Dewdney, of Calgary, and was fully choral. The lesson was taken from the 22nd Chapter of Genesis, recording Abram's sacrifice and trial of faith, and the Archdeacon preached an eloquent and inspiring sermon from the words, "Take now thy son, thy only son, whom thou lovest, and offer him." God's request to Abram was inscrutable, dark and mysterious. The hopes of years was centred in the boy, what could be the meaning of God in desiring such a sacrifice, and yet Abram could trust God as he had done before, and proceeded to obey the demand, and although it was not carried out literally, yet the sacrifice in spirit had already been consummated. History in the lives of individuals and of nations always repeats itself, and so to-day we are asking ourselves why we are asked to sacrifice our sons, those whom we loved as our own lives, in whom our hopes were centred, and instinctively we ask, does God still hold the reins of government in his hands, can he to-day be identified with the course of events? Where can an answer to these questions be found? It is difficult for men of finite mind to understand God's dealings with us. God Himself supplied the answer when He revealed Himself as man in Christ, bearing our griefs, carrying our sorrows, suffering as we do now, and yet in the darkest hour of His life lost not His faith in God. We also should in these times of trial and sorrow, build on faith in God, because He also suffered and now reigns. It is a vision of Christ reigning and of life eternal that we need to-day to strengthen and comfort us, "Because I live ye shall live also." We are the children not of time but of eternity. Our boys have only passed on before us to the farther side, to the larger life, and one day we shall be reunited,

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therefore stand fast in your faith and be strong. At the close of the sermon the Archdeacon proceeded to the altar, where he dedicated to the "Glory of God and in loving memory of Kendal Miller," who fell in action at the Somme in the service of his country, the splendid brass Communion rail, presented by his parents Mr. and Mrs. T. S. Miller, also dedicated to the "Glory of God and in loving memory of Edward William Meeres," who also died in battle, a beautifully chased brass alms dish, presented by his parents, Mr. and Mrs. Thomas Meeres. A memorable service was brought to a close by singing that grand old hymn that has been the strength and stay of our people in times of stress: "O God our help in ages past." To some of us who have sons who will no more return from the field of battle the sermon was a benediction, bringing comfort and peace, and strengthening our faith. To others it was an inspiration to higher service and greater loyalty, and the preacher himself must have realized that the Spirit of the Lord was upon him.

The Bishop of Calgary visited this parish on Sunday, June 16th, and confirmed a class of 14 candidates presented by the Rector, the Rev. Gordon Matthews. The Day of Prayer was observed on Sunday, June 30th by special services. The members of the local branch of the Great War Veterans' Association paraded at the morning service.

A New Organ Dedicated.

The new organ recently placed in Mohawk Church as a memorial to the loyalty of those who gave their lives in the present war from the Six Nations Indians, was dedicated on Sunday last. An address was given by Chief A. T. Smith, whose son, Capt. Geo. Smith, was the first Red Indian officer to receive the Military Cross.

Consecration of St. James', Orillia.

Large congregations assembled at St. James' Church on Sunday, July 7th, on the occasion of the visit of the Bishop of Toronto and of the Rev. Canon Greene, the former Rector of the parish, for the consecration of the church. In the morning the Bishop conducted the impressive service of the consecration of the church, which rejoiced the hearts of the church members, especially of those who have faithfully laboured for many years for the paying off of the entire debt on the church property. His Lordship was met at the main door by the present Rector, the Rev. J. R. S. Boyd, and the wardens, Mr. A. G. Cavana and Mr. B. A. S. Webber, who there formally petitioned him to proceed with the consecration. It was pleasing and appreciated that Canon Greene should take part in this service, which marked the fruition of his untiring efforts and zeal in the erection of both the present church and Sunday School. He read the sentence of consecration, which was duly signed by the Bishop. In his short address, Canon Greene expressed his great joy in the consummation of the wiping out of the debt. "Rejoice" was his theme, and he besought that this church, now consecrated for the sole purpose of worship, should be open daily and at all times for private prayer and meditation. A powerful sermon, full of practical help, was delivered by Bishop Sweeny. After giving a short historical sketch of the various church edifices with their Rectors, since the beginning of church services held in this district in 1833, he clearly and pointedly indicated what St. James' Church should stand for in the community. He then emphasized the responsibility that rests with every individual member in the proper attendance at and maintenance of this

church, and he appealed to all to take advantage of the many means of grace and blessing that can there be derived. He closed by admonishing that at the services, worshippers should exercise the spirit of holiness, reverence and attentiveness. The church which was thus consecrated was erected in 1890 shortly after the Rev. Canon Greene became Rector, and opened in March, 1891. It was seriously damaged by fire in 1905 and was rebuilt with many improvements during the same year. In the evening the Bishop held a Confirmation, delivering a suitable address to the candidates as to the meaning of the solemn promises that they were there assuming. At both services special music was rendered. The collections, which were a special thankoffering for parochial and missionary objects, amounted to upwards of \$800.

Highfield House, Hamilton.

Col. H. C. Gwyn and Mrs. Gwyn, of Dundas, have endowed a valuable prize at Highfield House School, to be awarded annually, for an essay on an Imperial subject. It is in memory of Major Campbell Gwyn, their son, who fell at Vimy Ridge, and whose name appeared in dispatches.

Regina Summer School.

The Summer School held at Regina on July 3, 4 and 5, was a great success. The attendance was quite up to expectations and all expressed themselves as delighted with the lectures and greatly helped. The lecturers were Rev. R. A. Hiltz, Rev. Prof. Cosgrave and Rev. N. L. Ward (missionary to the Chinese). Over 100 attended the school, which was held in St. Paul's Parish Hall, Regina. Devotional addresses were given each evening by Rev. G. E. Davidson. Telegrams of good wishes were exchanged between Regina Summer School and that assembled at Port Hope.

A.Y.P.A. Convention, Grey Deanery.

A most interesting, helpful and inspiring convention of the Deanery of Grey (Huron diocese) Anglican Young People's Association was held in St. Paul's Church, Shelburne, on Wednesday, July 3rd, 1918. There was a celebration of the Holy Communion at 10.30 o'clock, the celebrant being the Rector, Rev. John Morris, assisted by Ven. Archdeacon Hill, D.D. At 11.30 the convention was opened with devotional exercises. The minutes of the last convention were read and confirmed. The president, Mr. Wm. Hanbury, of Owen Sound, then gave his report which showed the progress made by the A.Y.P.A. in the Deanery. A paper, "The Effect of the War on the Church and the A.Y.P.A.," read by Mr. John A. Blackwell, of

Dundalk, opened the afternoon session. The discussion on this paper was opened by Rev. C. L. Langford, M.A., of St. Thomas' Church, Owen Sound. Mr. A. Bailey, of Chatsworth, read a paper on "A.Y.P.A. and Missions," which was opened for discussion, by Rev. W. G. Blackwell, of Dundalk. The last paper, "A.Y.P.A. and its Relation to the Church," was read by Rev. Wm. Wallace, M.A., of Clarksburg. Discussion on this paper was opened by Rev. Canon Ardill, of St. George's Church, Owen Sound. The papers without exception showed much thought and care in preparation, and the discussions were interesting and helpful. The invitation of Rev. C. L. Langford to hold the next convention in July, 1919, in St. Thomas' Church, Owen Sound, was accepted. The officers for 1918-19 were elected as follows: Honorary presidents, Rev. Rural Dean Berry, M.A., B.D., Meaford, Rev. Canon Ardill, St. George's Church, Owen Sound; president, Mr. Wm. Hanbury, Owen Sound; vice-president, Rev. C. L. Langford, M.A., St. Thomas' Church, Owen Sound; sec.-treas., Mr. A. Bailey, Chatsworth. It was moved by Rev. W. G. Blackwell, seconded by Canon Ardill, and carried unanimously, that a hearty vote of thanks be tendered the Rector and congregation of Shelburne for their kind hospitality. The convention was closed by the singing of the National Anthem, and the Ven. Archdeacon Hill, D.D., pronounced the Benediction. The number of delegates present was 50, representing the majority of the A.Y.P.A. branches of Grey Deanery.

Diocese of Columbia.

The services on June 30th at Christ Church Cathedral, Victoria, were attended by large and attentive congregations, Bishop Schofield preaching a most inspiring sermon at the morning service, and the Very Rev. Dean Quanton took as his subject at the special service of intercession after evensong, the main features of a book of unusual power called "The Challenge of the Present Crisis," by H. E. Fosdick. During the afternoon Bishop Schofield held a service of Confirmation, when 50 candidates were presented for the solemn rite by Dean Quanton and Rev. Baugh-Allen, of the St. Paul's Naval Church at Esquimalt. The Bishop's most impressive sermon on the words, "His servants shall serve Him," must have found an echo in every heart, in these days, when the call to service comes to young and old alike. To the boys the injunction was to consider a life dedicated to God in the ministry of His Church; no life has larger opportunities of service to God and man. To the girls the Bishop advised consideration of the missionary career which now includes medical practice. "Service of man here prepares us for service of God in the life hereafter."

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Ordination in St. George's, St. Catharines.

On Sunday, July 7th, a very interesting and impressive service was held, when the Bishop of Niagara ordained to the diaconate two former Methodist ministers, the Revs. A. C. Eddy, M.A., and T. H. Ibbott. Each of these gentlemen has held charges of the Methodist Church in this diocese, Mr. Eddy being stationed at Beamsville and Mr. Ibbott at Oro. An excellent and impressive sermon was preached by the Ven. Archdeacon Forneret, who also presented the candidates to the Bishop. In the course of his sermon the preacher cordially welcomed the candidates to the ministry of the Anglican Church, and spoke of the successful and respected careers they had had in the Methodist Communion. The other clergy present at the service were the Rev. Dr. Miller, Principal of Ridley College, the Rev. R. F. Nie and Canon Broughall. The Bishop has licensed the Rev. A. C. Eddy to be assistant at St. George's, St. Catharines and Master at Ridley College and the Rev. T. H. Ibbott to be incumbent at York.

The Parish of Fordwich, Gorrie and Wroxeter, Diocese of Huron.

His Lordship Bishop Williams, visited the parish on June 17th for Confirmation, when 31 candidates were presented by the Rector at Trinity Church, Fordwich. The treasurer and the Rector, Rev. P. G. Powell, canvassed this point of the parish for the purpose of securing funds for the proposed parish hall being built under the church. The sum of \$700 was subscribed. A new sidewalk has been placed around St. Stephen's Church, Gorrie, to the vestry. A strong branch of the W.A. has been organized and a new S.S. library opened. Through the efforts of one of our church members a beautiful white marble font has been placed in the church. A joint branch of the A.Y.P.A. of St. Stephen's, Gorrie, and St. James', Wroxeter, has been organized with about 40 members. St. James' Church, Wroxeter, have now a good S.S. of 30 members. A very successful garden party under the auspices of the A.Y.P.A. was held on Friday, July 5th, on the rectory lawn, Gorrie, for church and patriotic purposes. The sum of \$160 was realized.

New Quarters Secured.

The authorities of Havergal College, Toronto, have purchased the property known as the Buchanan House, at 186 George St., in that city, which will be utilized as the quarters for the preparatory school now situated at 278 Bloor St. West, according to an announcement made lately by the Principal, Miss Knox.

Red Cross Services at St. Paul's, Halifax.

At St. Paul's Church, the services on July 7th, were attended by large congregations, that in the morning, which was a special Red Cross service, being marked by the presence of a large detachment of sailors. There were also many Red Cross workers present. The Chancel Guild of the church had made chaste, but very effective use of Red Cross banners in the way of decoration, and the pulpit and prayer desk were draped with the Red Cross field flags, one of the latter which will always be prized in the historic church, being the flag which hung upon the portals of St. Paul's Hall during the time that it

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was used as an emergency hospital. The decorations also included British, French, American and Italian ensigns. The service was taken by Rev. W. J. Patton and in the absence of Archdeacon Armitage, who is away on vacation, the sermon was preached by the Rev. S. H. Prince. It was one in which the infinite preciousness of human life was emphasized and the ideals and work of the Red Cross highly commended.

Valcartier Camp.

Sunday, June 30, was a memorable day in camp. The Bishop of Quebec took advantage of the Day of National Prayer to be with the soldiers in camp in his diocese. There was a celebration of the Holy Communion at 7 a.m., taken by the Chaplain. The Bishop arrived by motor from Quebec in time for Divine service parade. His Lordship preached a very practical sermon to the troops, choosing for his text: "We preach Christ Crucified." After the sermon his Lordship took the intercessions on behalf of the war, and following the singing of the National Anthem, with pastoral staff in hand, he pronounced the Benediction. From there his Lordship proceeded to the Chaplains' office, where he held a Confirmation service. The Chaplain presented three candidates and had it not been that a large draft left a few days previously, the class would have been larger. Here again the Bishop spoke in a very practical way which added to the impressiveness of the ceremony. From there his Lordship was rushed to the hospital in time to say a few words to the men there and pronounce the Benediction. His Lordship spoke to each man before leaving and his cheery manner and kindly words were much appreciated by the men. The Camp Commandant very kindly invited the Bishop and the two Chaplains to lunch at headquarters' mess, where a pleasant hour was spent. Early in the afternoon the Bishop returned to Quebec. It is hoped that his Lordship will be able to visit the camp again in September before it is closed for this year. On Sunday, July 14, we are looking forward to a visit from Canon Dyson Hague, when it is expected he will preach at the hospital service and also at the parade service. Owing to the great predominance of Roman Catholics in this camp, there are three Roman Catholic Chaplains, one Methodist and one Church of England.

Major Rev. G. H. Andrews Returned.

Major the Rev. G. H. Andrews, one of the most popular Army Chaplains who ever left Victoria, B.C., and known to many residents of that city by the appellation "St. Padre," arrived home on July 4th. Major Andrews, who is the Rector of St. Mary's Church, Oak Bay, has been on overseas service for the past two years and his return will be welcomed by his many friends in the city. For 25 years a Chaplain in the army, he retired from the service in 1912 with the

full rank of Colonel, after a wide experience at the various army centres, while he saw much service during the South African war. In 1912 he came to St. Mary's, Oak Bay, and later succeeded Bishop Roper as Chaplain of the 88th Regiment, Victoria Fusiliers. On that unit's departure for overseas service in May, 1916, Major Andrews accompanied them as Chaplain, but when the unit was disbanded in England the Major was sent to Salonica, where he worked among the Canadian hospitals for many months. Latterly he has been attached to various hospitals in France and England, and his strenuous duties have led to his being sent home for a much-needed rest.

Rupert's Land Notes.

Rev. F. Halliwell, Incumbent of St. Paul's Church, Clearwater, preached a Masonic service in Holy Trinity Church, Elm Creek, July 7th, and took an evening service in Sunnydale. Mr. Halliwell was in charge of this parish for several years.

C. S. Margetson, formerly in charge of the church at Ninette, is now a patient in the Sanatorium and is making rapid progress toward complete recovery.

Rev. A. E. Bell, of Ninga, and Rector-elect of Boissevain, has been appointed Rural Dean of Turtle Mountain.

At a meeting of the Deanery of Dufferin, held at Treherne recently, a resolution was passed unanimously "that no married clergyman could be expected to live on less than a salary of \$100 per month under prevailing war conditions, and that a parish unable to provide this amount should receive assistance." The matter is to be brought before the next meeting of the Executive Committee.

The parishioners of St. John's, Kelwood, with the assistance of the Rev. H. L. Roy, assistant general missionary of the diocese of Rupert's Land, recently canvassed the district in behalf of the church, and succeeded in raising a sufficient sum, which, with the grants, will remove all debt from the church building. The priest-in-charge is the Rev. P. D. Locke, of Neepawa.

Rev. F. H. Warner, of Pierson, has been appointed to the charge of the Mission of Hayfield and district. During the war Mr. Warner will have charge of both parishes on a fortnightly basis.

Services at Mulvihill and Oatfield will be taken every Sunday during the summer months by A. Hyson, Principal of the Improved Indian School at Fairford.

Rev. E. E. Robinson, of Waskada, has been appointed to the rectorship of St. Alban's Church, Ninga, with Desford. Mr. Robinson expects to go into residence about the middle of the month.

Rev. R. W. M. Ellison, of Grand View, has been appointed by the Archbishop of Rupert's Land to the temporary charge of St. Peter's, Dynevor. Many changes of an important character are taking place in this historic parish, and Mr. Ellison will attend to the needs of the congregation during

the period of transition. Archdeacon Scott preached his farewell sermon in St. Peter's, June 30th.

His Grace the Archbishop of Rupert's Land, has appointed the Rev. W. R. Johnson, of Killarney, to the incumbency of Belmont, Ninette and Langvale. These parishes have recently been amalgamated, and other changes made in order to provide for regular ministrations at the Ninette sanatorium. Mr. Johnson will assume charge of the work on Sunday, July 21. J. Richardson, of St. John's College, who for some little time has been student-in-charge of this group, will remove from Ninette and occupy another field for the balance of the summer.

Rev. W. F. Brownlee, of St. Thomas, Ontario, and Rural Dean of Elgin, will take the services in St. Philip's Church, Norwood, for the summer months.

Rev. Canon McElheran recently received an invitation to take the rectorship of an important parish elsewhere, to which he gave most serious consideration. The greatest pressure, not only from his own congregation, but also from innumerable organizations throughout the city, was brought to bear upon him to induce him to decline the invitation, and both the city dailies contained long editorial articles requesting him to remain as one whose services were indispensable to the whole city and province. In the face of such pressure Canon McElheran declined the invitation, and announced his decision to an overjoyed congregation on Sunday, July 7. The incident, and especially the attitude of the newspapers, is a unique tribute to the influence of the Canon not only in his own church, but in the city and province.

His Grace the Archbishop confirmed a class of 23 candidates in the Church of the Ascension, Stonewall, on Sunday, July 7, and also consecrated the cemetery at Victoria. On Tuesday he confirmed classes numbering in all 42 candidates at Emerson and Ridgeville.

Edmonton Notes.

The esteem in which Archdeacon Webb is held in Edmonton was manifested by the two large gatherings called to do him honour before his departure from the city. On Tuesday evening, June 25th, the Anglican Club met at the Cecil Hotel, and after the usual dinner, the Archdeacon was presented with a handsome travelling bag and an address, testimonials from the Bishop and clergy of the diocese. On Wednesday evening a farewell reception was held in All Saints' School-room and was largely attended. Mr. A. H. Petch, warden of All Saints' Church, who acted as chairman, spoke of the great work that had been accomplished by their late Rector during his nine years' residence in Edmonton and called upon the member who had been longest in the parish, Mr. G. F. R. Kirkpatrick, to read a farewell address from the congregation. With the address was enclosed a cheque for \$250. Miss Hilda Jarman made a presentation of a brass desk set from the Junior W.A. Mr. Petch then called upon the Bishop of Edmonton who referred to the happy relations that had always existed between himself and the Archdeacon, and said that in him he lost a true adviser and a most loyal friend. Archdeacon Webb in responding said that he found it hard to reply, but that he should never forget the kindness shown to him by the congregation of All Saints' and that he would take with him the very happiest memories of Edmonton.

The Rev. E. Pierce-Goulding, Rector of St. Paul's Church, Fort William, has been appointed Rector of All Saints' Church, Edmonton, in succession to Ven. Archdeacon Webb. Mr. Pierce-Goulding will enter upon his new duties early in September.

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WINNIPEG MONTREAL

Rev. Canon McKim, Rector of Christ Church, Edmonton, has been called to Toronto by the serious illness of his sister.
Rev. Professor Hallam, of Wycliffe College, Toronto, spent Sunday, July 9th, in Edmonton, preaching at Christ Church in the morning and at St. Peter's in the evening.

Too Nervous To Sleep
Nerves Wrecked by Accident—Was Afraid to Go in a Crowd or to Stay Alone—Tells of His Cure.

Much sympathy was felt in this city for Mr. Dorsey, who met with a distressing accident when his foot was smashed in an elevator. The shock to the nervous system was so great that Mr. Dorsey was in a pitiable condition for a long time. He was like a child in that he required his mother's care nearly all the time. He feared a crowd, could not stay alone and could not sleep because of the weakened and excited condition of his nerves.

Detroit doctors did what they could for him, but he could not get back his strength and vigor until he fortunately heard of Dr. Chase's Nerve Food.

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Mr. Laurence E. Dorsey, 39 Stanley Street, London, Ont., writes: "About three years ago I got my foot smashed in an elevator in Detroit, which completely wrecked my nerves. I doctored with the doctors there, but they did not seem to be able to help me. My nerves were in such a state that I could not go down town alone or go any place where there was a crowd. Sometimes my mother would have to sit and watch over me at night, and sometimes I could not get any sleep at all. But one day last winter I commenced using Dr. Chase's Nerve Food, and before I had completely used the first box I could see a difference in my condition. I continued using these pills for some time. The result was splendid. I feel so much better, can sleep well at night, can go out on the street and attend gatherings like the rest of people. I am so pleased to be able to tell you what Dr. Chase's Nerve Food has done for me, and to recommend it to other people."

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Synod Elections, Diocese of Qu'Appelle.

The following is the result of the election of members of the executive and delegates to the Provincial and General Synods from the diocese of Qu'Appelle: Members of the executive committee of Synod: Very Rev. Dean Sargent, Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Ven. Archdeacon Knowles, Ven. Archdeacon Burgett, Rev. Canon Pratt, Rev. Canon Simpson, Rev. Canon Cornish, Rev. G. F. Davidson, Rev. J. K. Irwin, Rev. W. B. Parrott, Rev. F. Stapleford and W. E. Stevenson, C. C. Rigby, A. E. Wilson, D. H. McDonald, F. H. O. Harrison, Mr. Justice Bigelow, W. B. C. Green, W. G. Styles, F. J. Pilkington, H. Christopherson. The following were elected as delegates to the Provincial Synod of Rupert's Land: Ven. Archdeacon Dobie, Ven. Archdeacon Knowles, Ven. Archdeacon Johnson, Ven. Archdeacon Burgett, Rev. Canon Pratt, Rev. G. F. Davidson, Rev. W. B. Parrott, Mr. Justice Bigelow, H. H. Campkin, C. C. Rigby, H. D. McDonald, J. R. C. Honeyman, H. Christopherson, F. H. O. Harrison. Delegates to the General Synod are: Ven. Archdeacon Dobie, Ven. Archdeacon Knowles, Ven. Archdeacon Johnson, Ven. Archdeacon Burgett, Rev. Canon Pratt, Rev. W. B. Parrott, Rev. Canon Simpson, Rev. F. Stamford, Mr. Justice Bigelow, and Messrs. H. H. Campkin, D. H. McDonald, C. C. Rigby, J. R. C. Honeyman, W. G.

Styles, A. L. Gordon, F. H. O. Harrison.



Synod of Kootenay Diocese.

The Synod of the diocese of Kootenay was held at Nelson on Wednesday and Thursday, June 19th and 20th, commencing with Matins and Holy Communion in St. Saviour's Church at 7 a.m. The Bishop was celebrant, assisted by the Rector and the Ven. Archdeacon Beer. The first session was held at 10 a.m. in the Parish Hall, and at the close of the opening prayers, and the usual preliminary, the Bishop read his Charge. In the afternoon session reports were read by the Ven. Archdeacon Beer, of Kaslo, and the Ven. Archdeacon Greene, of Kelowna, the latter also presenting his report as Rural Dean of the Okanagan. The Rural Deans of Nelson, Greenwood and Cranbrook also presented their reports. On the second day the following committees were elected: Executive Committee—Ex officio, the Bishop, the Archdeacons, the Chancellor, the Registrar, the Secretaries and the Treasurer; Bishop's nominees, Rev. Field Yol-lan and C. A. Cock, Esq.; elected members, Rev. H. A. Solly, Rev. M. E. West, Rev. E. P. Laycock, Messrs. H. L. Mackenzie, F. Richardson and H. Bird. Delegates to General Synod—Ven. Archdeacon Beer, Ven. Archdeacon Greene, Revs. F. Graham and E. P. Laycock, Messrs. E. A. Crease, H. Bird, F. Richardson, G. Johnston. Delegates to Provincial Synod—Ven. Archdeacon Beer, Revs. H. A. Solly, F. Graham and E. P. Laycock, Messrs. E. A. Crease, F. Irvine, F. Richardson and G. Johnston. Representatives on Board of Management of M.S.C.C.—Rev. F. H. Graham and Rev. E. P. Laycock, E. A. Crease, Esq., and G. Johnston, Esq. Representatives upon the Board of Governors of the Anglican Theological College.—Revs. H. A. Solly, F. H. Graham and E. P. Laycock, Messrs. E. A. Crease, Geo. Johnston and C. R. Hamilton. Board of Missions to Orientals in B.C.—(appointed by the Bishop)—Rev. E. P. Laycock and F. Richardson, Esq. The Synod spent some considerable time in consideration of the various changes proposed in the Prayer Book, which was put before the meeting by the Rev. F. H. Graham in excellent style and with great clearness. Proposed changes in certain of the canons of the diocese were also discussed and it was midnight when the Synod was closed by prayer and the Benediction. A meeting of the Executive Committee was held immediately afterwards, from 12.15 a.m. to 2.15 a.m.



RELATION OF THE PROPHET TO THE DIVINE MESSAGE.

(Continued from page 457.)

rising one behind the other is unfolded in the setting sun. Its rays illumine the mountain tops and the spectator describes what he sees. He cannot see the intervening valleys or crevices between the ranges, but only the outstanding peaks. He may describe the glory of the furthest peak to his companions who cannot see, and some rays of the glory reach their minds, but neither the seer nor his companions can draw a map of the intervening country. And it is only as they travel on together towards the furthest peak, that all the difficulties and the road are unfolded. But still they press on, through storm and mists, encouraged by the vision, knowing that some day they will reach the mountain of the Lord's house established in the top of the mountains, and, together with the nations, walk for ever in the light of the Lord.

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Boys and Girls
First Prize Essay
(Junior Auxiliary)
Diocese of Fredericton

306 Princess St., St. John, N.B.

Dear Miss Brock,—You asked the girls of the Junior Branch of the Woman's Auxiliary to write to you and tell you what they knew about the pledges, and I would certainly like to tell you what I know about them.

First of all, a pledge is a promise, and we Juniors have promised to give so much money to each one of the pledges each year. Our pledges are divided into Diocesan, Canadian and Foreign pledges. Our Diocesan Pledges are: A Portable Font for a Diocesan Mission; Books for a Diocesan Mission Sunday School; the education of a missionary's child. I think that the education of a missionary's child is one of our most important pledges. I am sure the missionaries can do God's work for the heathen much better if they know that their child is having a good education, warm clothes and good food. At present there are 24 children getting a good education and I am sure that it will encourage their fathers and mothers.

Now the Canadian pledges: The Esquimaux; the cot in Lytton Hospital; our Educational pledge; the Chinese Kindergartens in Victoria and Vancouver. The Esquimaux live along the north-east and north-west shores of North America and the missionaries that leave their comfortable homes and go up in the cold snow and ice to teach the heathen Christianity, are certainly very brave. When the missionary holds his service, the children run and call all the people near. A pole or boat oar is fixed as a stand for the large Bible pictures and the Esquimaux are far more interested when they see these pictures.

Lytton Hospital is about 156 miles east of Vancouver, B.C. The hospital is not very large, but it is modern and up-to-date. The W.A. supports a nurse and the Juniors have supported a cot for the last eight years.

The money that we give to the Educational pledge is helping to educate a lot of children. Alfred Yukon, the boy whom we were educating, has left school, so now we are helping to send his younger brother Charles and also little Mary Moosonee. The kindergartens in Victoria and Vancouver are not for little white boys and girls, but they are for the Chinese babies living in those cities. We are all going to try very hard to help them to grow up good and brave citizens of Canada.

Our Foreign pledges come next: The Children of Honan; the Children

of Kangra; the Kindergartens of Mid-Japan; Miss Young's Salary; The Blind School at Gifu, Japan; the Cot in St. Helena's Hospital, Jerusalem. Honan is in China, and Kaifeng is where our mission is. Kaifeng is just outside of Honan. When we get there we look to our left and we see the name "Door of Hope," where 45 orphan boys are sheltered. We go a little farther and we find St. Andrew's College, where 64 little boys are educated for which their fathers and mothers are able to pay. Then we see St. Mary's Hall, the girls' school. Trinity Church is in the city, and it holds 500 people. So at Kaifeng we have quite a number of Christian schools for boys and girls.

Kangra is in India. It is very beautiful, all hills and valleys. Here in Kangra is the Maple Leaf Hospital. The hospital is only a small one, but the poor Indians that are ill appreciate it very much.

There are three places that have kindergartens in Japan. We find three in Nagoya, one in Gifu and one in Matsumoto. In three years' time the children can say a great many texts from the Bible and carry home the stories that they have learned, so, through the children there are a great many parents that become Christians. I think we should add to Miss Young's salary every year, she is doing such splendid work; and it also shows how much we appreciate her.

The Gifu Blind School is not far from Nagoya. It is a large square building, and if we went in, we might find the little blind children tidying rooms, doing bead work, learning to sing, or play, or listening to stories of Jesus' love. Some of the older girls learn to "massage," which is kneading or rubbing the body, and it helps them to earn their living after they leave school.

St. Helena's Hospital is in Jerusalem, but now that the war is on the missionaries have thought best to have their work stopped until peace comes. Since the British have captured Jerusalem the missionaries will be able to do better work we hope.

This is about all I think is interesting about the pledges.

Yours truly,
Jean Matthews. Age 11.
Trinity Junior W.A.

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COLLEGE RE-OPENS September 12, 1918.

The Jolly Animals' Club
 By LILLIAN LEVERIDGE

I.
 IN THE CAVE OF FIREFLIES

"GOOD morning, brother! Have you heard the news?" Rennie Red Fox pricked up his ears and peered sharply through the leafy limbs. There on a bass-wood bough, with the morning sunlight shining on his handsome coat, sat a blue jay.

"What news?" asked Rennie. "A great meeting is to be held to-night at nine o'clock in the Cave of Fireflies. Professor Owl will be chairman, and every one in the Merry Forest is invited. Pass the news along."

"What is the meeting for?" asked Rennie; but Mr. Blue Jay was off already. Rennie Red Fox sat down and thought the matter over, and then away he ran through the dew-wet woods to spread the news.

Presently he ran plump into a Mother Partridge with her little brood. His mind was so busy with the wonderful tidings he had just heard that he quite forgot he had not yet eaten his breakfast. Mother Partridge, it seemed, had happened with an accident. One wing trailed on the ground, and she was crying pitifully.

"What's the matter with you?" Rennie asked. "Cheer up! I have a great piece of news."

The Partridge looked at him with such anxious eyes that he hastened to explain about the meeting. Having delivered his message, he was off like a shot.

Mother Partridge wiped the cold sweat of fear from her forehead and tried to still her wildly beating heart. This was the narrowest escape she had ever had. "You could have knocked me down with a feather," she said to her eldest son, two days old, who was cautiously peeping at her from under a May-apple umbrella. "I thought it was all up with us. I wonder what this great meeting is about. Would you like to go?"

"Yes, yes, yes," came in a chorus from nine little fluffy balls that in-

stantly came out from as many hiding-places.

"Would it be safe?" tremblingly asked the tenth, a delicate child who had been the last to chip the shell.

"It will be quite safe," the Mother replied. "The Cave of Fireflies is a common meeting ground for all the folk of the Merry Forest, whether friends or foes. I have spent the night there myself during a thunder-storm, and slept quite safely between a wild cat and a wolf. It rests with you, children. Shall we go?"

"Yes, yes, yes," came, this time, from ten little balls of fluff.

"All right," Mother Partridge replied. "We had better set out at once, for it is a long way there, and we cannot travel fast."

So the little family turned their heads toward the Cave of Fireflies, Mother Partridge keeping her weather eye open, and passing the news on to every traveller they met.

In this way the wonderful tidings, before sunset, had reached every nook and corner of the Merry Forest.

Professor Owl expected a large crowd, and had chosen five helpers to assist him in receiving the guests. These were Rennie Red Fox, Frisky Squirrel, Mr. Black Bear, Blue-Wing the Swallow and Silver-Wing, the White Pigeon. Half a dozen Soldier Birds in splendid scarlet and black uniforms, were also marching up and down to keep order in case of any disturbance arising.

As soon as the last ray of sunlight had disappeared from the highest tree-top, the five hundred firefly lanterns were lit in the cave. Never had there been such an illumination; for all the fireflies in the forest were there.

The audience began to arrive at once, and by nine o'clock there wasn't an inch of space to spare. Professor Owl mounted the platform near the entrance and thus addressed his audience:—

"My beloved friends and brothers,— I have called you together this evening for a good and worthy purpose, and it is extremely gratifying to me to see so many intelligent faces before me. (Hear, hear! and much flapping of wings among the audience.) I am filled with a glad assurance that such strength of muscle, such brain power, such good and brotherly feeling as this audience represents will, if properly organized, result in some great and honorable achievement that shall be of lasting benefit to all the inhabitants of the Merry Forest, the land we are justly proud to call our own."

Again the Professor was interrupted by a burst of applause. Half the audience didn't understand his meaning in the least, but were tickled by the big and learned sounding words and artful flattery—for wood-folk are like human-folk the world over.

"I purpose to form a society," he proceeded, "called the 'Jolly Animals' Club.' All the members will meet here once a week to discuss plans for the common good of all, thus encouraging peace and brotherly love among us. A special committee will also provide entertainment for each evening. Membership in this charmed circle must be bought by the performance of some generous or heroic deed, which must be told for the good of all, before admittance will be granted.

"Now, friends and brothers, I think you understand me. All who wish to join the Jolly Animals' Club, you know the price—a noble deed. Now, if our friends, the thrushes, the robins and the warblers, will favor us with a musical selection, we will be dismissed."

Very loud clapping and flapping followed the Professor's speech, and the music was given with much heartiness. Then, while a new thought and a new purpose thrilled in many a breast, the large and strangely varied audience went their several ways.

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The Only Road to Victory

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give \$10." Again he said: "I'll give \$15." At the close of the appeal he was very much moved and thought he would give \$50.

Now the boxes were passed. As they came along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything.

"Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do?

The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocketbook and laid it in the box, saying to himself as he did it: "Now squirm, old natur'!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocketbook may, by and by, get the heart into the charity box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—Good Words.

IS IT NOTHING TO YOU?

Is it nothing to you, O ye Christians,
That millions of beings to-day
In the heathen darkness of China
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And fourteen hundred every hour
Are sinking to Christless graves!

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of the Saviour's hand?
They are groping and trying to find Him,
And, although He is ready to save,
Eight hundred precious souls each hour
Sink to a Christless grave!

Is it nothing to you, O ye Christians,
That Africa walks by night?
That Christians at home deny them
The blessed Gospel light?
The cry goes up in the morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians,
Will ye pass by and say,
"It is nothing, we cannot aid them"?
You can give, or go, or pray.
You can save your soul from blood-guiltiness;
For in lands you never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians,
Dare ye say ye have naught to do?
All over the world they wait for the light,
And is it nothing to you?—Selected.

God doth not work as man works, but makes all
The crooked paths of ill to goodness tend.
J. R. Lowell.

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