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THURSDAY, MAY 25th, 1916.

No. 21.

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This Week

A Gentlewoman of Toronto
Miss Knox

The Home and the Sunday
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Rev. R. A. Hiltz

Sermon
Very Rev. H. P. Almon Abbott

Next Week

Sermon
Bishop Brent



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Correspondence

EXTEMPORE PREACHING.

Sir,—A commercial traveller writing in the "Canadian Churchman" of May 4, says: "The moment the preacher pulls out a written sermon he has lost my attention; and this, I know, is the attitude of the church-going public generally." It was not always so. In July, 1814, a party of Methodists reached Ceylon. Here is a sentence from the letter reporting their arrival at the scene of their labours: "Since our arrival we have had Divine service every Sunday in the church; the congregation is but small; the extempore preaching did not please at first, but the offence has now ceased." The advice of the "Quiver" a few years ago was: Let each man preach with or without manuscript, as he finds he can do most edifyingly. For myself, I have heard a Presbyterian pastor preach from manuscript much better than he could deliver the same sermon without, though he was possessed of an exceptionally good memory.

Senex.

SUNDAY SCHOOL PAPER.

Sir,—Will you be so good as to afford space in your columns for the following announcement?

"The new Sunday School paper, consisting of the Institute Leaflet and missionary and story material supplied by the Sunday School Commission, will for July and the following months be printed on a larger sheet and will have an appearance more like that of the English 'Our Empire.' Should the paper mills be able to supply our needs, we intend also to improve the quality of the paper used."

Yours faithfully,
 The S.S. Institute Publications.

BI-LINGUAL SCHOOLS.

Sir,—It is unfortunate for the plea set forth by "Spectator" and others, for justice to the French-Canadian in the bi-lingual trouble, that the shoe is entirely on the other foot. The man from Quebec does not intend that the English-speaking people shall have any rights, if he can help it. Where at present five or six English-speaking children (Roman or not, it does not matter), are left in a school section, they are treated with the utmost contempt, and have to take what they can get of education given in a very debased form of English. In many places, unless interfered with, the Church of Rome, as run by the French, indulges in bazaars, boxing matches, horse racing, etc., on Sundays, in defiance of Ontario laws; flags are often flown bearing the inscription, "Speak no English," or "Speak only French." Even the by-laws of the Board of Health of Quebec can be seen in Ontario stores. If you want to see the absolute denial in word and deed of English control in any sense, just come and live in this centre of French-Canadian intrigue.

Geo. Bousfield.

ACKNOWLEDGMENT.

We beg to acknowledge receipt of \$25 towards the Scripture Gift Mission from M. A. W., Brantford, Ont.

The Roll of Honour in the porch of Chelmsford Cathedral at present contains over 1,000 names.

PREACHING AND CHURCH ATTENDANCE.

Sir,—In your issue of May 4th, Mr. J. J. Rooney finds fault with the preaching of the clergy, and to its poor quality attributes in large measure the small attendance at church services. This criticism is largely a matter of opinion, and as a generality may or may not be well founded. Be it as it may, I would like to draw attention to two points in connection with this subject of church attendance and its relation to preaching.

First.—Any one who thinks that a permanent church-going people can be developed by preaching, good, bad, or indifferent, is depending upon a broken reed. Ask the Protestant Christian bodies who, since they had a beginning, have made preaching the chief corner-stone of their systems and they will admit its failure. The deficiency that exists to-day in church attendance is not due primarily to the preacher's fault, but to the want of recognition of Church attendance for the purpose of the worship of God as a duty. Once the principle of worship is grasped poor preachers won't be able to drive people away.

Second.—If present-day preaching leaves something to be desired, don't blame the clergy. We are making ridiculously unreasonable demands upon them. We expect them to visit their parish at least once a year, look after the sick, distribute charity, find jobs for the jobless, settle domestic troubles, be the presiding genius in the matter of parish finance and have oversight over all parish organizations in addition to the strictly spiritual work of their office, give lectures and addresses at all kinds of public gatherings, and on top of these and one hundred other demands, parochial and diocesan, to prepare and preach two or more sermons each week. If there be anything wanting in freshness, helpfulness or inspiration in these, blame our present-day departure from the church's reasonable requirements in the matter of sermons as set forth in the Prayer Book, and from the principle which underlies it. If we return to that the clergy will have but one sermon a week to prepare, probably, quite enough for the average man to do well, while the people, by reason of their more infrequency, will attach more importance to them when they are preached. Above all, it will draw attention to, and do something towards remedying two grave faults in us as churchmen to-day; first, our loss of the spirit of public worship of God by reason of long want of practice, and second, our frame of mind which might be described as "sermon-hardened" as the result of the multitude of words we have had passed over our heads while we sat rapt in the mistaken idea that this was an essential part of, if indeed it did not constitute, "divine worship" itself.

Montreal. R. R. MACAULAY.

A story of King George's wonderful memory for faces is told by the Sister of an accident-ward in one of the great Metropolitan hospitals. His Majesty, during a visit to this institution, entered into conversation with a patient who had been admitted on account of a fractured femur. Two years later the King again visited the same hospital, and in passing through the identical ward recognized the man to whom he had spoken on his previous visit. "That man," said His Majesty, "was here the last time I came, but he was in that bed over there." "Yus, yer Majesty," said the patient, "it's the other leg this toime!"

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Canadian Churchman

Toronto, May 25th, 1916.

The Christian Year

The Sunday after Ascension Day.

Was it at height of noon, as the Judæan uplands lay hushed beneath an azure dome of summer sky; or was it at fall of day, as the evening shadows began to lengthen along the braes of Olivet, that "He led them out as far as to Bethany, and while He blessed them, He was parted from them"? Whatever the hour, the scene is one of those unforgettable pictures of the Gospel page which weave their mystic spell around the heart. Any painting done by hand, however skilled, seems too coarse, too material, to represent the sacred charm of the reality; but sometimes, in moments of quiet pondering, the eye of the spirit seems to glimpse, limned upon the imagination's ideal canvas, some rays of the glory of the great original.

"While they beheld, He was taken up, and a cloud received Him out of their sight." The Ascension was a mighty symbolic act, pregnant with teaching. We are not to think that, beyond the white screen of cloud, Christ continued His journey through space to some divine centre of the universe amid the Pleiades or the star-strewn heights of the Milky Way. The Ascension was no bodily transference, no mere corporal levitation; it was rather a symbol of transition from one mode of being to another, of a passage from the limited conditions of earthly life to the boundless powers of a spiritual and a divine existence.

That the last farewell of Christ to His own should take this form was profoundly necessary. Only through such a symbolic, almost sacramental, act could they realize the mighty happening. As they watched their ascending Lord they understood, as they could by no other means, that Humanity, in the person of the Incarnate Saviour, was exalted to the right hand of God, that death's mighty Victor was raised to the power of an endless life. And as they meditated, they grasped the stupendous implications. The great sacrifice, oblation and satisfaction for the sins of the whole world was accepted. The true High Priest, having made atonement with His own blood for the people, had passed within the heavenly Holy of Holies. As the representative of His people, He had gone within the veil. But He was more than their representative; He was their forerunner. The veil now hid Him from His people's sight; but the hour would strike, foreknown in the counsels of the Father, when the eternal High Priest would once more reappear and take His people to be with Him forever in the inner sanctuary of the Father's House.

The Ascension pointed forward to a grand reunion; but it was not, in itself, a farewell. The bodily local presence was withdrawn that the spiritual and universal companionship might be bestowed. "Lo, I am with you all the days." And if He is with us, as we tread the paths of earth, we, too, even now, may be with Him in heaven. For He is not separated from us by removal through space, but by spiritual advancement. Even now the grace of God can make us "sit together in heavenly places in Christ Jesus." Even now, as we raise our thoughts and the intention of our lives from all that is base and selfish and impure and fix our affections upon the noble and the sacrificial and the holy, we are come, by

(Continued on page 328.)

Editorial Notes

The Wealth of Newer Canada.

There can be no doubt in the mind of any person who has visited Northern and Western Canada, and taken the trouble to investigate conditions regarding the possible wealth of those parts of the Dominion. There is, however, one point in this connection that needs to be borne in mind, namely, that by far the greater portion of that wealth is as yet undeveloped. The fabulous tales that have been spread broadcast in recent years have misled hundreds of people and have done untold harm, particularly to the Prairie Provinces. The possibilities are as yet little realized or understood, even by the settlers themselves, much less by those outside, but the development of these possibilities rests still in great measure with the future. Too much depends at present on one commodity, grain, and failure in this sometimes means starvation to hundreds. This was clearly illustrated during the winter of 1914-15, when, according to the statement of the Minister of the Interior: "A number of farmers who were left quite destitute as the result of the total loss of crops had to be provisioned during the winter months and well on to the summer, until the time came when the crops were so far advanced that the credit of the farmers was re-established. We had to supply them with provisions and with the general necessities of life, some with fuel, some with clothing. In the southern parts of Alberta and Saskatchewan especially, the farmers were left in very destitute circumstances."

The total amount spent for this purpose by the Dominion Government was "for seed grain and relief \$13,362,958." We know that this was exceptional, but it ought to be set over against the wildcat statements of some real estate brokers and speculators.

The Church in Newer Canada.

Another feature of the situation that ought to be clearly borne in mind is that the English-speaking population of all the newer portions of the Dominion, from North Bay to Vancouver, except in the few large cities, is very sparse. A small percentage of this sparse population is Anglican. Added to this is the fact that a large proportion of these Anglicans consists of people with but little of this world's goods, and a certain proportion of them, while claiming to be Anglicans, scarcely lift a finger to assist the Church financially or seldom darken its doors. The percentage of earnest Church workers may, perhaps, be slightly smaller than in the older Provinces, but they are to be found everywhere, and form in each centre the beginning of future Church activity. Left to themselves, they can, however, make little progress, and in some cases lose heart altogether. With timely and judicious assistance from outside many of these small centres rapidly become self-supporting, and, in turn, help other centres. This has been the history of the Church in the past, and will be its history in the future.

The War and the Church.

No Christian communion in Canada has given more freely of its manhood in defence of the principles of Christian liberty than our own, and no part of Canada has responded more loyally to the call to arms than the por-

tionis we have referred to above. It has meant everywhere a greater burden placed upon those who remain behind, and especially so in the more sparsely populated sections of the Dominion. Even in the older portions of the Dominion, parishes are finding it difficult to make ends meet, and it should not require any great effort to imagine what the effect has been on the small missions in the newer Provinces. In addition to this we must remember that the Church in the Motherland has been sending thousands of dollars and large numbers of clergy to assist in the work of planting the Church in those parts; and here, again, it should not require much of an effort to realize what is happening. Appeals have already been sent by the Societies giving assistance that greater efforts be made locally to do without the customary grants, and in several cases work has already been closed down. It is inevitable that these things should happen, but it is well that we should be reminded of them at the present time.

* * * *

What About the Future?

In the above we have pointed out: (1) the undeveloped possibilities of the newer portions of the Dominion, (2) the sparse nature of the population, (3) the drainage of male supporters of the Church, (4) the loss of help in men and money from the Mother Church. Under these conditions it is surely time that something was done to place the whole Church in the whole of Canada in fuller possession of the facts. Humanly speaking, what is needed now, and will be needed in greater measure in the near future, is more men and more money. Is the Church in Canada to continue to look across the seas for these, or is she going to provide them herself? As a matter of fact, we fear she will be compelled to look nearer home than she has in the past, but the very necessities of the situation may prove a blessing in disguise. It is no new problem, but the old one of self-support and a native ministry, and the sooner we face it the better for our Church and for our country. We are not going to blame anyone in particular, for all have been more or less to blame. Parents have been loath to give their sons to this work, church members have been too much occupied in money-making, and the leaders in the Church have in too many cases been following the line of least resistance.

* * * *

Production and Thrift.

Readers of the "Canadian Churchman" have doubtless noticed the large advertisement that appeared not only in the "Churchman," but in many other papers, with the above heading. It represented a laudable effort on the part of the Department of Agriculture of the Dominion Government to remind Canadians who are unable to go to the front that they can still play a very important part in the war. The struggle cannot be won by the men in khaki alone. They must be backed up by those at home. In order to put material in the hands of clergy and others, who are willing to assist the Government in the above effort, an Agricultural War Book has been issued. It is a perfect mine of information on a great variety of subjects dealing with the present situation, and should be in the hands of every producer in the country. A post card sent to the Publications Branch, Department of Agriculture, Ottawa, will bring you the book free of all cost.

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A Gentlewoman of Toronto

By Miss E. M. Knox, Havergal College, Toronto

THE passing of Mrs. Caroline Skynner Jarvis at the age of ninety years loosened the hand-clasp between the past and present of Canada, just as the passing of Mrs. Fortin a few weeks ago loosened the link between the home life of the past and present of Manitoba. Mrs. Jarvis was essentially a gentlewoman of the past, the present and of the transitional period, and we are fortunate in being able to catch a glimpse of the surroundings of her early days before she, together with her cotemporaries, like the primeval forests which surrounded them in their childhood, fade away into the unknown forever.

Eighty years ago Miss Caroline Skynner (Mrs. Jarvis), a young girl of about eight years of age, accompanied her family on a pioneer voyage to Toronto. The early years of the last century were the days of the sailing vessel, when families, failing to secure one of the family staterooms, slept frequently thirty-seven in a cabin. A playmate of Mrs. Jarvis tells us how families, provisioning themselves, "brought a hundredweight of biscuits and of flour, in addition to two hundredweight of corn beef, packed in a pickling-tub, well-hooped, with a bar of iron across the lid with hinge and staple, lest more hungry emigrants should share it with them."

Arriving at Montreal, after the weary eight weeks' sailing, the party set out by stage across country, the coaches, drawn by four horses each, "and very briskly, notwithstanding the heaviness of the roads," the front seat having "an agreeable, swinging motion," the back a too swinging motion, to the last degree fatiguing. Despite the lovely scenery, the native richness of the flowers, the numberless coveys of partridges, "stopping to listen as you whistled," and the king fishers, flaunting gorgeous colours on the river banks, the travellers gladly reached Toronto, exchanging "the vile beds and still viler accommodation of small stopping-places, like Cornwall, for the only comfortable, private lodging at five dollars a week."

Miss Skynner's father, Captain John Skynner, of Lydney, Gloucestershire, was a noted man. He had fought in the battle of the Nile, and at the peril of his life had escaped from a cave in Egypt in which he had been imprisoned, and in which he had passed three nights with a stone for his pillow. Mrs. Jarvis, in later days, loved to show the trophies of his sea conflicts under Nelson, the piece of plate presented by the merchants of Malta for his care of the convoys of the Mediterranean, and, above all, to tell of his safe conduct from Gibraltar of the Duke of Kent in the "Amazon" across the Mediterranean. But, despite his naval successes, Captain Skynner, tempted by the privileges granted to colonists, left the navy forever and decided to settle west of Port Credit, on Lake Ontario, in "The Anchorage" (still standing).

Erindale, like Barrie, Port Hope and Peterborough, was a popular resort with retired naval and military men. His next neighbour was Mr. F. Starr Jarvis, Usher of the Block Rod in the Parliaments of Upper and Lower Canada, son of Stephen Jarvis, an U.E. Loyalist, who had fled from the States, and whose tombstone, lost for thirty years, was discovered under the sod during the recent alterations at St. James' Cathedral.

(Continued on page 335.)

Spectator

Comments on Matters of Interest from Week to Week.

Spectator begins to feel that he is once more getting in touch with his readers. He has been informed that a church paper in Montreal has had a few passes at him. He has not seen nor heard what is troubling the editor of that publication but presumably there is laid down for him some brotherly correction in which he stands in need. He has also received serious admonition from an old and honoured citizen, and reader of "The Canadian Churchman" for his disloyalty in appearing to suggest defects in political administration. It is perfectly certain that such admonition is given out of a good heart and the best of motives. While one doesn't like to give pain to his friends, after all, the proper thing to do and say in regard to public affairs is a matter of judgment. Spectator's judgment may or may not be as good as that of the friend who takes exception to his utterances, but he must nevertheless trust to the light that is within. If that "light" be darkness, then of course he carries a heavy responsibility in making the feet of those who trust him to stumble. But Spectator would humbly, yet confidently, ask his readers to observe in the months that are to come the fulfilment of many of the things he advocates and the final acceptance as commonplace and normal, of things that are now condemned and repudiated by earnest and loyal souls. Please note that in making this request he is laying no claim to special discernment in discovering and promoting new things. All he hopes to do is to interpret and give voice to the convictions in the hearts of the ordinary citizen. It is only in voicing the aspirations of the people that the leader of thought or action can accomplish anything. If advocacy is too far in advance of public thought it will fail for the time at least. If it be behind, it will fail utterly. But by no chance can utterance be so timed as to exactly express the will of all people. There will be those who look still farther ahead and those who continue to look behind. From both of these the advocate of progress is bound to receive uncoveted attention. But the right to express opinions out of a good heart no one may gainsay or deny.

* * * *

There seems to be a serious difference of opinion as to the wisdom of offering any criticism of a government that has the weight of a great war upon its shoulders. Certainly any criticism that would embarrass a government in the discharge of its arduous duties without bringing about adequate compensations would be foolish if not criminal in the extreme. Everybody knows, however, that even governments work none the less diligently and earnestly for having the eyes of the public upon their actions. Many a public man welcomes criticism, because he knows that it prepares public opinion for the very thing that he desires to do, but cannot without a favorable atmosphere. There are friends, however, who cannot see so far ahead, who will take up the challenge and defend him in his present position when he much prefers to be left alone. Nothing could be more admirable than the promptness and wholeheartedness of our Premier's offer of the services and resources of our Dominion. Nothing could be more stirring and inspiring than the mobilization and transportation of the first army division by the Minister of Militia. Nothing could be more foresighted than the

prompt adjustment of the financial situation at the outbreak of war of our Finance Minister. In a score of ways amid many excusable errors in a time when new trails had to be blazed and exceptional haste was demanded the government of Canada rose to the situation with splendid ability. It has not yet lost its cunning, but to imagine that it is flawless or that the pointing out of its weaknesses would be fatal to its effectiveness is hopeless partisanship. To-day the people of Canada have gone far beyond the party stage. In the judgment of the writer only those statesmen who realize that the electors of Canada are not just now interested in what party rules the country, but rather in the prosecution of the war with the country's full resources, will remain in the public service of the country after the war is over. There are probably more than two hundred thousand homes in Canada directly represented by one or more members in this war. What do they care about appointments or who is awarded contracts if they cannot be assured that their sons or husbands are receiving the attention and support that their patriotism demands? There is a demand, a strong, widespread demand, unspoken in many cases, but nevertheless existing, for a new era of leadership from Ottawa. The time has come when those in authority should guide the aspirations of our people in the great crisis that besets them. The people of Canada seem to be living in a fool's paradise regarding the military situation of the Empire. The reports that are passed by the censors are so optimistic that young men feel quite justified in treating the occasion as far from serious. They are acting on the assumption that the war will be brought to a successful issue without their aid. Who can correct this fatal fallacy? Surely only those in authority. Only the men who are in the inner secrets of the Imperial Government can speak with effective persuasiveness. They may not, of course, reveal what would be useful to the enemy, but they can indicate why the appeal for men is so urgent and how that all may be lost unless men enlist with promptness. They can give some indication as to who they think ought to go and who should stay at home. They can apply the censor's pencil to the sporting pages of our journals so that our young men shall not be held back from enlisting by the worship of ball players who ought to be in the trenches. It is the real friends of our government who are anxiously awaiting the new venture that will mould public opinion and direct the available activities of our people.

CANADIAN RED CROSS SOCIETY.

According to the statement contained in the Agricultural War Book for 1916, the Canadian Red Cross Society "contributed in cash and goods since the beginning of the war until the end of 1915 over \$4,100,000."

THE CHRISTIAN YEAR.

(Continued from page 327.)

a vital faith in God, unto the heavenly Jerusalem, and to the spirits of just men made perfect, and to Jesus.

Not to dream of unimaginable glories in some distant celestial realm, but to find the heaven that is so near us, around us and within, and to live the heavenly life on earth—this is to learn aright the uplifting lesson of Ascensiontide.

the financial situation at our Finance Minister. Many excusable errors had to be blazed and demanded the government the situation with not yet lost its credit it is faultless or that weaknesses would be is hopeless partisan-

The Home and the Sunday School

REV. R. A. HILTZ,
General Secretary, Sunday School Commission, Toronto, Canada.

Excelsior Anglican Club of the three Anglican Churches in Brockville, Ont. Annual Statement for the year 1915-16. By Mr. J. SCACE, Secretary.

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I. A WRONG IMPRESSION CORRECTED.
In dealing with such a subject as the home in its relation to the Sunday School it will be well at the beginning to remove a wrong impression which sometimes finds a lodging in the minds of people. It has been said more than once that *and that a poor one—for the family.* This is really an echo from those days, many years ago, when Robert Raikes had to face the opposition of the Bishops of the Church on the ground that the Sunday School movement which he inaugurated was subversive of family religion. No greater slander could be uttered against the Sunday School than this. If, in any sense, the home—the family—it would long ago have ceased to exist. It would have died a natural death and rightly so. Such, however, is far from being the case. Any student of the Scriptures knows that God began with the family as "the training agency of the race," and that, although the attempt met with failure, God did not abandon this method but strengthened it. When He chose Abram and gave the race a new start there was inaugurated what was really the religious school which to all intents and purposes, was the forerunner of the modern Sunday School. Abram was a *teacher*, even before he was a parent, as is evident from the use of the word "trained," as applied to his servants in Genesis 14: 14, for the Hebrew word so translated includes the idea of a training in religion as well as in a use of weapons. As Bishop Wordsworth puts it: "Abram had trained them in spiritual things in the service of God, as well as in fidelity to himself." From that time on there has been a God-appointed union between the family and the religious school. Each has needed the co-operation of the other and neither can do its best work if that union is not recognized. "God's plan is—the family and the Church school. To attempt anything else when that can be secured is to act against God's teaching and the best interests of the young." (Trumbell)

with the child. It has the first chance and a lasting chance, for, as some one has well said, the child does not graduate from the home in four years.
(ii.) *The Nature of the Work which the Sunday School is endeavouring to do.*
We may reasonably assume that Christian parents, at any rate, desire that their children should be virtuously brought up to lead godly and Christian lives. And, strangely enough, even non-Christian parents often desire for their children what they refuse for themselves. Now it is just here that we find the Sunday School purpose and the home purpose joining forces. The great task of the Sunday School is to lead its members into a knowledge of the truth and from that knowledge to a living of the truth—into active service for the Master. In other words, its aim is to lead the child to realize his side of the great baptismal covenant and to live out

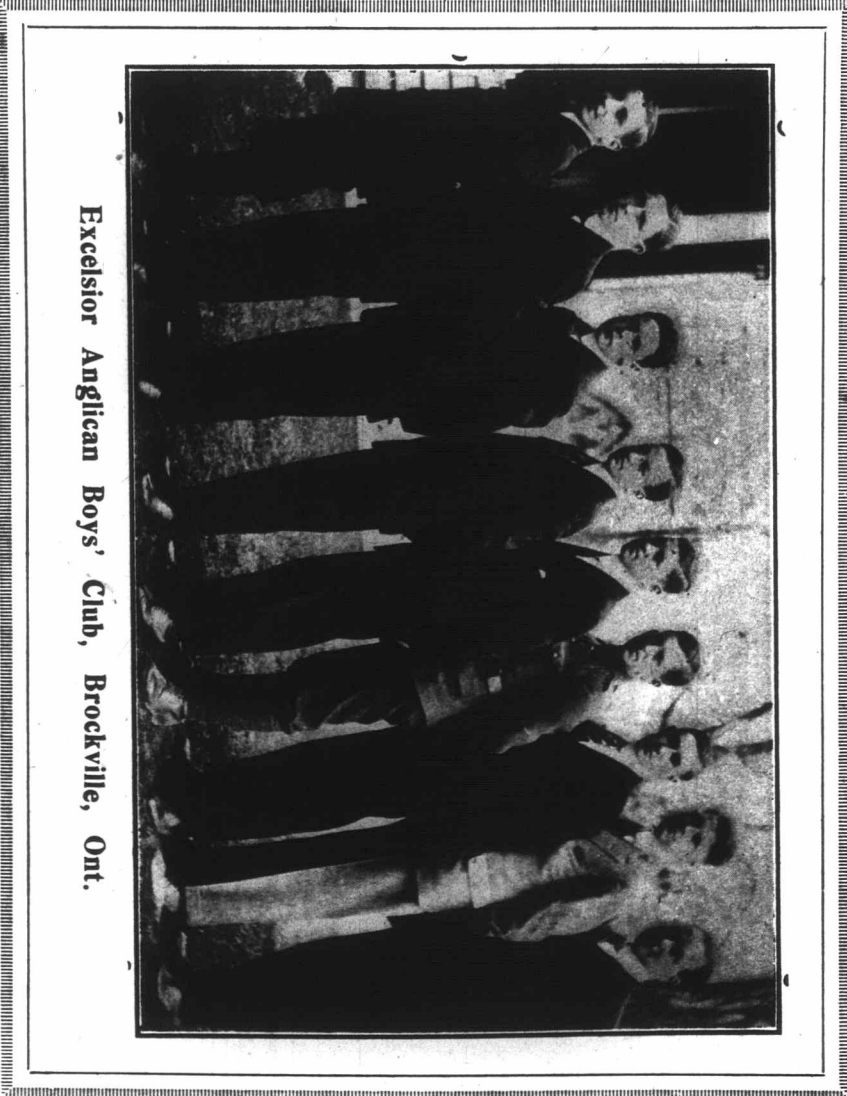
[One of the most serious features of the war that is being waged at present is the frightful loss of virile young manhood. Thousands of young men just in the prime of early life, and large numbers of them among the brightest in the world, are being hurried to premature graves. One result of this is that it places a very much greater burden of responsibility on the present generation of boys. Boy life was never more valuable than at present and anything that the Church can do to increase this value ought to be done without delay. That the Church is awakening to that fact is shown by the attention that is being paid to Christian work among boys. What was too often looked upon in the past as a hopeless problem is to-day being studied with the result that rapid headway is being made in the direction of a solution. In the Annual Report of the Sunday School Commission for the year ending March 31st, 1915, attention is drawn to the Canadian National Advisory Committee for Co-operation in Boys' Work," and to "The Canadian Standard Efficiency Tests for Boys."

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II. WHY THIS CO-OPERATION IS SO ESSENTIAL.
Now there are important reasons why this co-operation is necessary and as it is important that we should recognize this necessity, let us consider the matter.
There are four things which seem to emphasize (i.) *The Position of Influence which the Home occupies.*
"Home!" What possibilities for good are suggested by that little word. Is there a place in all the world where the influence of Jesus Christ and of His truth should shine forth so pre-eminently? Is there a place where the increase of prayer should more frequently ascend or God's Word be more diligently read and studied?
We should never forget that even the Church cannot supplant the influence of the home or its position. It stands forth, as has been already stated, as the earliest institution for the imparting of religious instruction and, while time has wrought many changes, while agencies for the spread of religious truth have multiplied, it still remains true that the supreme training ground for the young Christian life must be the home. It is the home which has the first opportunity

his full life, as it develops from childhood to youth and from youth to adulthood, in accordance with that covenant relation.
So long, therefore, as this common purpose exists, co-operation must be sought and everything done to emphasize the fact that the Sunday School stands as the handmaid of the home to help it accomplish its supreme task. And the home must be prepared to recognize this, too. There was a time when all education, even industrial education, was provided by the home. But just as the State was compelled to come to the assistance of the home in the matter of secular education, so the Church has been compelled to come to the assistance of the home in the matter of religious education.
It is only by the frank admission, on the part of the Sunday School, of the home's fundamental position, and, on the part of the home, of the help which the Sunday School can give, that we may look for satisfactory results.
(iii.) *No Spiritual Reformation is possible without this co-operation.*
The Church's work for the child and for the adult alike is hindered and often spoiled just because this home co-operation is lacking. The Church can do much towards effecting reforms, the Sunday School can do much, society can do a great deal. But none of these can do anything really effective or lasting unless the home is working along with it.
The Sunday School struggles week after week to draw those committed to its care into closer

is an outline programme of study and activities for the intellectual, physical, spiritual and social development of boys in their teens and is a most suggestive presentation of how to deal with boys. It shows how to link up their week-day activities with their Bible Class or Sunday School work and will be found a most helpful guide to those who are anxious to help our boys to build up a complete Christian manhood."
[We have given the somewhat detailed outline of these matters as the club referred to in the following short report carried on its work along these lines. We feel certain that similar work can be carried on in scores of towns and cities in Canada.—Editor.]
I have the pleasure of submitting the following report of the work which has been accomplished by the Excelsior Club this year, 1915-16.
We have held 26 meetings during the year, of which four were special meetings. The club met in the three Anglican churches (St. Peter's, Trinity and St. Paul's), in the Brockville Collegiate Institute gymnasium and at Dr. Carroll's residence. The aggregate attendance for the year has been 237 and the average 9.1. The cash taken amounted to \$13 and the expenditures were \$6.65. The money was received from the fellows in the form of a fee of 25 cents a month.
The Bible Study was taken by Dr. Carroll from the "Manhood of the Master," and the following fellows gave a five-minute lesson from the "Manhood of the Master": R. Bacon, R. Beckett, C. Giffin, H. Davis, H. Gilbert, G. Johnston and C.



Excelsior Anglican Boys' Club, Brockville, Ont.

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NEW BOOKS

The Fight for the Future.

By E. A. Burroughs, M.A. Oxford: Nisbet and Co., Ltd.; Upper Canada Tract Society. (127 pp.; 35 cents net.)

Utopia or Hell will be the result of this war and which of the two it will be depends on the preparation we are making now. This preparation is the fight for the future. Mr. Burroughs appeals for more farsightedness in the spiritual sphere than has been shown in the political. Opportunism, the philosophy of the narrow outlook, has been indeed our curse. We have been forced at last to pay for the luxury of being half-educated and of living, intellectually and morally, from hand to mouth. A new world does not necessarily mean a better world. The spiritual bankruptcy of an age of science, Mr. Burroughs' apt phrase for present conditions, gives an unprecedented opportunity for cleaning slates and beginning over again. The war is the condemnation of the militarist materialism of Germany and the commercial materialism of Britain. Christianity is the only expedient which has not been thoroughly tried. "The faith in God that is going to turn the scale for Utopia and against Hell will be the very reverse of that passive acquiescence which so often poses as Christian faith. Faith may much more properly be regarded as the highest of high explosive—a thing which is only really itself when removing a mountain." There is enough in this little book to jar the self-complacency of the average Britisher. "Germany cannot win because she is violating the laws of God." But we cannot go on to say, "The laws we break do not matter, while the others do." That is what our Lord rebuked the Pharisees for teaching. You would have to dog-ear every page to mark all the pungent things Mr. Burroughs has said. The spiritual uplift is as great in this book for the people at home, as it was in "Faith for the Firing Line," for the soldiers. Its answer to atheism in showing that this war is the vindication, not the disproof, of God is telling. Many will follow his suggestion of Khaki-letter Saints Days.

Letters from a Field Hospital.

By Mabel Dearmer, with a memoir of the author by Stephen Gwynn. Toronto: The Macmillan Co. of Canada, Ltd. (75 cents net.)

Additional, but pathetic, interest is lent to the book by the fact that Mrs. Dearmer—who was the wife of the Rev. Percy Dearmer, a well-known Anglican clergyman and writer—died of enteric fever while acting as a hospital orderly in Serbia, whither she had gone with others to help that plague-stricken people. The memoir is practically a brief biography, and reveals much of the character of that remarkable and highly gifted woman. Her letters, fragmentary as they are, further reveal her noble and self-sacrificing spirit, and show that, in spite of her peculiar views regarding the war, yet she was willing to give her all to help to relieve suffering wherever she found it.

The New World.

By Hugh Black. New York: Revell Co. (\$1.00 net.)

The meaning of the title is suggested by the familiar words that "God fulfils Himself in many ways." The author considers certain conditions of modern life which he believes check and hinder Christian truth, and at the same time he indicates certain modern forces which are held to misshape Christianity and thus prevent it from becoming adapted to modern needs. Unfortunately, however, in the course of this effort, Dr. Black feels compelled to favour concessions which go far to rob Christianity of its power to uplift and transform life. The result is a "reduced" Christianity which, however attractive to the natural man is not the Christianity of the "new born." Admitting to the full the writer's diagnosis of modern life, yet this is not the Christianity to meet it. He asks, "What part of the cargo must be jettisoned?" and in answer he jettisons much that is really needed, for when we turn to the chapter dealing with "The Principles of Reconstruction," we find ourselves in an atmosphere almost entirely removed from the warm, fresh spiritual life of the New Testament. We are left cold as we read the author's presentation of what he considers to be essential truth. And the last chapter entitled "The Victory of Faith," is really tantamount to defeat in victory. There is no Atonement, no Deity of Christ, no Holy Spirit. Souls will never be satisfied with this, however charming the writing.

First Convocation of the Anglican Theological College of B.C.

THE above meeting was held in the Parish Hall of St. Paul's Church, Vancouver, on Wednesday evening, May 3rd, and was indeed a notable occasion. For four (College) years the co-operative plan of theological education has been working quietly but efficiently—that plan which includes in one Theological College, Latimer and St. Mark's Halls. On this occasion it emerged into the open in the shape of a Diploma-conferring College.

His Lordship the Bishop of Caledonia, Metropolitan of the Province, and President of the College, was in the Chair. Opening religious devotions were conducted by the Ven. Archdeacon Heathcote and the Very Rev. Dean Schofield. Besides these there were on the platform two Bishops of the Province, the Bishops of Kootenay and Columbia, and a welcome visitor to the city and province, the Bishop of Athabasca; the Revs. Dr. MacKay and Sandford (Principals of Westminster Hall and Columbia College respectively), the Rev. Principal Vance of Latimer Hall, the Rev. Dr. Seager of St. Mark's Hall, and A. McC. Creery, Esq., Registrar of the College.

The President, in his speech, pointed out the character of the gathering, and said that he felt like saying with Simeon, "Lord, now lettest Thou Thy servant depart in peace" in view of the fact that this meeting marked the passing of the preparatory part of the evolution of the College and the beginning of the constructive period. His address was full of deep feeling and eloquence. As is well known, the Bishop of Caledonia has had a very great deal to do with the problem of theological education in the Province, and its solution.

The President introduced the Bishop of Columbia as the youngest D.D. present, the University of Oxford having recently conferred this degree upon him. Dr. Scriven, in a most happy speech, addressed his remarks chiefly to the graduating students urging them to hope and expect great things from their ministry.

The Bishop of Kootenay, who also has recently been the recipient of a D.D. degree from Oxford, reminded the audience that the effects of the war were already being felt in a changed attitude of men toward the things of God. Materialism had marked the life of British Columbia in the past. Now the basis of that materialism was being removed. The war was a struggle of material ideals against spiritual ones and everyone who shared in the struggle Britain was making for freedom and right was being led to see the vital difference between the two. This situation would give a new opportunity for the Church in the new day of reconstruction which was to come. Consequently a new and great need of men for the ministry would arise.

The Bishop of Athabasca sounded a ringing appeal for men for the ministry. He outlined the conditions of his own far northern diocese, where his great need of men was the main problem he had to solve.

The names of the five graduating students were read by the Registrar, and their Diplomas of L.Th. conferred. The Governor Musgrave Prizes in Old Testament and Apologetics were awarded to Rev. W. E. Goodman and Mr. Yui respectively.

A large and appreciative audience was present indicating the fact that the Convocation of the College will be an annual event in the life of the Church in British Columbia, which will be looked forward to with ever growing interest.

A distinct loss to the meeting was the absence of the Bishop of New Westminster, who has departed overseas with the 62nd Battalion, and who had been particularly connected with the evolution of the College plan; and that of Dr. Westbrooke, the President of the University of British Columbia, who, on account of engagements connected with the first Convocation of his University, was unable to be present.

CHAPLAIN'S UNIFORM.

The question is sometimes discussed as to whether an Army Chaplain should wear a clerical collar when on duty, or the ordinary soft collar and tie worn by other officers. The editor of the "Canadian Churchman" was permitted to see a recent letter under seal of the War Office regarding this point from the Chaplain-General of the British forces, Bishop Taylor-Smith, in which he states that "Chaplains on active service are required to wear an ordinary linen collar with a black stock."

M. S. C. C.

The Right Rev. W. C. and Mrs. White, of Honan, China, have sailed for England.

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Remember the Summer Schools held under the joint direction of the M.S.C.C. and Sunday School Commission. Already nearly 60 registrations have been received for the Port Hope School, 24 for London and a number for Lennoxville. All information can be secured from either of the above organizations.

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Miss Robbins, of Honan, China, who is home on furlough, was one of the speakers at the annual meeting of the Saskatchewan Diocesan Branch of the W.A., held at Saskatoon last week.

* * *

A Famous English Churchman

By Rev. Dyson Hague, Toronto, Canada.

THE cable that flashed across the ocean the news of the death of Archdeacon Wilberforce announced to the Western world the passing of one who for many years was one of the outstanding figures of the English Church. Basil Wilberforce was the famous son of a more famous father, and the grandson of a still more famous grandfather. His father was Samuel Wilberforce, sometime Bishop of Oxford and later of Winchester, the pioneer of the race of modern energetic Bishops, a wonderful organizer and speaker, of whom it will be remembered that his cleverness and diplomacy, and fascinating manners secured for him in the House of Lords the rather unkind soubriquet of Soapy Sam. His grandfather was the famous English statesman, William Wilberforce, the abolitionist of the British slave trade; a great philanthropist, a great parliamentarian, and above all a great Evangelical Church Christian. Basil, the youngest son of Bishop Wilberforce, was born in 1841. He was ordained by his father, then Bishop of Oxford, and before long became one of the most talked about men in England by his strenuous advocacy of Social Service and Moral Reform, and by his ardent championing of the Temperance Cause. Thirty or thirty-five years ago it was not easy to find outstanding Anglicans who were as bold as Basil Wilberforce in these matters, and his speeches and sermons, and especially his book, "The Trinity of Evil," made England ring with his name. Sir Wilfrid Lawson himself scarcely denounced the traffic and the titled owners of breweries and drink shops with a fiercer fervour. It was as far back as 1885 that Canon Wilberforce predicted the doom of the present elaborate system of society-petted and Government-sanctioned liquor traffic. His furious attack upon the sin of impurity and legalized vice stung a smug and complacent England to the quick and probably did more to arouse her to a moral housecleaning than even the terrific exposures of Mr. Stead. He was a fine preacher in those days, and in great demand. Though by training and environment a High Churchman, he became a very earnest Evangelist and conducted all sorts of services and after-meetings for the awakening of saints and conversion of sinners. I remember going down to one of these some years ago, and meeting him in his home the Deanery in Southampton, and some of the distinguished men he had at his house. Canon Wilberforce was then in his prime as an influential Churchman. With a splendid head, a piercing eye, a frank and winsome manner, he impressed you as a man who was not only a fine Christian, but a strong man among his fellows. Afterwards he was made a Canon of Westminster and left Southampton for the great city. Here he became a celebrity as a preacher and a well-known Social worker, a friend alike of the great and of the poor. Still later on he was made an Archdeacon, and in his latter years became very latitudinarian in his views about the Bible and the foundations of the faith, and lost the simplicity and fervour of his earlier evangelism. But he still maintained his reputation as a lover of God and man.

He never was what might be called an ecclesiastic, still less an Anglican ecclesiastic of a narrowly monotonous type. He was too earnest, too human, too vital for that. But it is questionable whether as the famous Canon of Westminster, or as the much-talked-of Archdeacon, he ever attained the height of moral influence and spiritual power that he possessed and diffused as the impulsive and brilliant evangelist and social reformer, Basil Wilberforce.

FIRST THINGS FIRST

Sermon by Very Rev. H. P. ALMON ABBOTT, Dean of Trinity Cathedral, Cleveland, Ohio.

TEXT:—"Seek ye FIRST the Kingdom of God and His righteousness."

IN speaking of the necessity of placing First Things First there is a statement of Jesus Christ in the Sermon on the Mount which instinctively comes to mind: "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." You remember the "but" is conjunctive to what has passed before. Our Lord has been decrying the wrong emphasis of life. "Lay not up treasures upon the earth," "Be not anxious what ye shall eat, or what ye shall drink." He points out where the true emphasis is to be placed. "Seek ye first the Kingdom of God and His righteousness, and all these secondary things shall be added unto you." His moral was this: You are prone to glorify the subordinate, and demean the essential—PUT FIRST THINGS FIRST. This counsel, as all the counsel of Jesus, partakes of the Speaker's Immortality. The progress of history has but proved its applicability to a perpetuated fallacy of mankind. The muddle of humanity in the past; its turmoil in the present; and its prospective swithering in the future, is rooted in an inherent defect of perspective, in a seemingly constitutional inability to magnify the great, and minimize the little. Time and eternity, God and mammon, treasure upon earth and treasure in heaven, these, in all their ramifications, are the abiding selectives, and in accordance with our allegiance so is the intrinsic success or failure of life.

Our subject, then, is **FIRST THINGS FIRST**: It is interesting to look at some historical personages, and to see what they considered to be of pre-eminent importance in their lives.

Here is Martin Luther: The record of his life is known to all. Two ways were set before him; the easy way—the way of prestige, the way that led to Rome; and, the difficult way—the way of persecution, the road that led to Geneva; and he chose the difficult way, saying: "Here stand I, I can do no other; so help me God." Enthroned above all else in his troubled life sat kingly conscience.

Here is Nathaniel Heywood: He was one of the two thousand clergymen in Charles the Second's reign who gave up their livings at the categorical imperative of the inner voice. His parishioners were grieved to lose him; they gathered around him, and urged him to remain; they said "Oh, Mr. Heywood, many a man in these days makes a great gash in his conscience, could you not make just a little niche in yours?" But the brave man, uncompromising in his sense of duty, refused to make so much as a scratch. He placed, in the sense of Christ, first things first.

Here is General Wolfe upon the Plains of Abraham: The story is familiar to every Canadian school boy; it may be more or less familiar to the children of America. Wolfe was wounded, lying upon the ground, with his head reclining upon the knee of an officer who supported him. Around him was the din of battle, the smoke of carnage. Suddenly some one close at hand ejaculated, "they run." "Who run?" whispered General Wolfe. "The French," came the answer. Then Wolfe ordered, "tell so and so to march his men to the mouth of the St. Charles to cut off their retreat." After which came the sigh of triumph, "I die happy." General Wolfe had set his heart upon the capture of Quebec, he had fought against recurrent fever which vitiated his physical health all through the long winter siege, and his ambition achieved, he died happy. His first thing first was Quebec at all costs.

Here is Wellington at Waterloo: It was an anxious hour in the midst of the battle. The French were pressing hard. The English were beginning to waver. Wellington sent a command to the colonel of a certain regiment to go into action. The colonel refused; his men, he said, were too light armed to manipulate that particular move. The answer was brought to the general, and his reply in stentorian tones, and with blazing eye, was "tell him to march his men off the field." Even at that moment, when the issue of the day was hanging in the balance, the first thing in the life of a soldier was obedience, and the great Wellington found time to express the command,

"tell that insubordinate officer to march his men off the field."

Here is Phillips Brooks, a warrior of peace: After leaving Harvard he set out to be a school teacher. He served in the Boston Latin school, and placed before him the ideal of instructing the young in the rudiments of knowledge. He proved himself to be, in this association, an unqualified failure. He could maintain no semblance of order and discipline among his scholars, big man that he was physically. The class room was pandemonium let loose. The experience cast him into the depths of despair; but, it was the minister of God to him for good. He had placed first in his life that which, under a different setting, ranked second. His thoughts were drawn to the church. He went to Virginia, and prepared for the ministry. In one year after his ordination his name was known throughout the ecclesiastical world of the United States, and, as rector of the Church of the Advent, Philadelphia, he received calls from the Atlantic to the Pacific.

From this time onward he had but one ambition—to preach the Gospel of Jesus Christ. All his studies were bent in that direction, and even the simplest experiences of every-day life were only important so far as they catered to homiletic theme and illustration. For thirty-five years he prepared, and his preparation was most laborious and systematic, on an average two sermons every week, and he became the Robertson of America, the greatest preacher of his day and generation. His first thing, to which he subordinated all else, even the institutional life of his several parishes, was to preach. With St. Paul he could say, "this ONE thing I do."

So much, then, with regard to some of the great outstanding figures of the past—Luther, Heywood, Wolfe, Wellington, and Phillips Brooks. Luther and Heywood predominated conscience; Wolfe, the capture of Quebec; Wellington, obedience, and Phillips Brooks the presentation of the truth as adapted to the assimilation of men and women.

How is it to-day? What is the up to date commentary upon the words, "Seek ye first the Kingdom of God, and His righteousness"? Is it not true, with all our boasted civilization, with all our proclaimed emancipation from the mistakes of remote and approximate antiquity, that the miserableness of humanity is due to neither more nor less than this—the fact that the majority of men and women do not seek first the Kingdom of God, and His righteousness, do not, as a matter of fact, place first things first? People are not getting the best out of life; they are not unearthing the hidden riches; they are not making the most of the illimitable resources of personality. They are striving for the second rate, under the misapprehension that the second rate is the first rate, and they are resting in the discontent of the subsidiary when they should be revelling in the ecstasy of the primary. People are laying up treasures upon the earth; people are anxious about food and raiment; people are endeavouring to maintain a compromise between God and mammon; people are overwhelmingly perplexed about the things of to-morrow; and, so, they have forgotten, or they are in a fair way to forget, the clarion importunity of the Kingdom of God.

We must remember, of course, and we are persistently reminded of the fact to-day, that life is many sided; that life has many phases. Man is a religious animal, but the animal means that he is not all soul. There is the physical, the mental, the social, as well as the spiritual constituent of personality. It is claimed that the Church, through her ministers, forgets this complexity of man, and that she would transform the week into one prolonged Sabbath. I deny this allegation. This is the age, whether we are appreciative of the fact or no, of institutionalized Christianity. The whole man, muscle, brain, heart and soul, is being appealed to; when the house influences the synagogue about as much as the synagogue influences the house. But, whether the Church is or is not blind to the myriad sidedness of life, Jesus Christ was not. Not alone by His preaching, but also by His living, He showed the profuse and the diffuse richness of existence, and the legitimacy of the flesh as well as the legitimacy of the spirit. He did not deny the right of the

minor things, and absorb them in the exclusive pursuit of the major. He simply asserted that the minor things are minor things, and the true proportion of life is to be achieved by placing first things first. "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." "All these things" would not be added if they were wrong. The whole difficulty is the difficulty of false emphasis.

Let us see it in the world around us to-day: **There is overemphasized athleticism.** It has been said that if the sporting columns were eliminated from our daily papers many of our young men would soon forget how to read! There is truth and humour in equal doses in this assertion. The Germans say that they like sport, but dislike games. It is a neat distinction, but there is a well defined difference. Shooting is sport; fishing is sport; but, baseball and track athletics come under the caption of games. We are on this continent of America game mad. To run is not the end of life; to catch a ball is not the sine qua non of existence! Let us have sport, let us have games, by all means let us have both, but let us withal pay homage to common sense. We must have sound minds in sound bodies, but athleticism is only important in so far as being, in moderation, conducive to health it fits a man for the work of life. There are those who in effect parody the words of Christ, "Seek ye first muscle, nimbleness of limb, soundness of wind, and let the Kingdom of God look after itself."

There is overemphasized scholasticism: The mind is an important part of our composition, but it is not by any means the most important part. The scholar may be, and, as a matter of experience, frequently is, a fool, and it is infinitely better to possess a loving heart than it is to be the owner of a well stored brain. But, how many students owe allegiance to the fallacy that the goal of life is to excel as a student. I knew many such at the university. They over-applied themselves at their studies, they attended lectures with the assiduity of a leech absorbing the life-blood of its victim, they whispered in epigram, and spoke in grandiloquent bombast, they stayed up late of nights, and burned the midnight oil to streak of dawn. The triumphant result was that some of them passed record examinations, and were spoken of by delighted professors as "coming men." Where are they all to-day? I am watching for their "coming!" Some few have done well; some have died from the effects of over-taxed constitutions (I could tell you one or two pathetic stories under that heading); some are the most uninteresting, and devitalized mortals whom it has ever been my misfortune to meet with, and most of them have ceased to be "coming men," and have buried their prophetic glory within the walls of their revered alma mater. The world cannot get along without scholarship, that is granted, but, it is well to realize the other side of the matter, for there is another side, and to appreciate that in the assimilation of knowledge as in all else there is the happy medium. "Seek ye first learning; it is the one thing needful; and leave character and understanding to the unfolding of opportunity." This is not only wrong, but short-sighted folly.

There is the overemphasis of wealth: It is a threadbare platitude to-day to assert that this is "a materialistic age." I believe that to be but a half truth. This is a materialistic age, and it is not a materialistic age. This age has all the charm of antithesis, or rather, antitheses, and all the fascination of contrast. It is this, and it is that, and it is the other thing, all in one. It is hard to deny, however, that with many the standard of life's judgments is based upon wealth, and that with many the one thing worth seeking is money. Money, money, money—it is not only in our hands, and in our pockets (where it does not stay for any appreciable length of time), but it is in the air. The sun is an emblazoned gold piece, the moon is a silver dollar, and the very stars of heaven above us are coins of currency of diminishing denominations. There are those who can think of nothing else save MONEY; there are those who speak of nothing else save MONEY; and there are those who degenerate life into one colossal pursuit for MONEY. It is so horribly vulgar on the lowest grounds, and it is so pitifully pathetic on the highest grounds. Were we not so commercially absorbed in this new country we should realize this money getting, this money grabbing, this money grubbing, and this money spending to be the most ludicrous and humiliating parody of life ever perpetrated upon humanity by the author of all iniquity. Who is intrinsically the better for money, and who is intrinsically the worse for the want of money? Come, let us reason together, and season our reasoning with a

(Continued on page 336.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER VII.

Martha Comes on Board.

TEN days later the Lanes stood on the deck of the "Yukon," due to sail for Montreal that afternoon.

Mrs. Lane had shown unmistakable signs of giving way under the strain of her sudden widowhood and the break-up of her home, and her doctor had urged David to book passages on a slow boat, so as to give her the benefit of as long a sea voyage as possible. The "Yukon" was timed to take ten days from Liverpool to Montreal, but not infrequently Montreal was not sighted within twelve days. She carried only second and third-class passengers, and the fares were therefore adapted to Mrs. Lane's straightened means.

A little knot of friends had come up to see the travellers off, and were gathered in a group on the further side of the ship where the bustle of starting was somewhat less insistent. The last ten days had been a nightmare to the whole family. The courtesy of the officials of the shipping line and the Canadian Office had made the actual preparations for the journey unexpectedly easy, and Colonel Langton-Smith had proved a most obliging tenant, willing to buy almost everything which Mrs. Lane desired to sell, and had even prevailed on Martha to enter his service on condition she saw the family on board first at Liverpool. But the transplantation of a family from one side of the world to the other must be a painful and laborious undertaking, and traces of fatigue and emotion were written deeply on the faces of them all as they languidly carried on the desultory conversation with which we try to obscure the pain of a long parting. Gilbert and Marjory leaned over the side of the ship, waving farewells to Martha, standing, grim and unmoved, by the gangway, until David called them to say goodbye to the friends who still surrounded their mother. Arthur Lane had been deeply beloved by his confrères in the senior common room of his college, and the Bursar, Mr. Martyn, had travelled to Liverpool as a parting token of affectionate respect to Mrs. Lane. As he said his final farewell, he pressed into Mrs. Lane's hands a small carefully sealed parcel. It contained a miniature of her husband beautifully set in pearls.

"Only a very small symbol of our love and admiration for your husband," he said. "Goodbye to you all. Take care of your mother, David. Good luck to you, my boy."

David watched him walk across the gangway and mingle with the crowd on the quay; he had been his father's dearest friend, and a keen sense of loneliness and responsibility swept over the boy as he saw him lift his hat in farewell as the ship slowly moved out from the wharf.

Just then Gilbert touched his arm.

"Rajah, look along the deck that way. There—between those two piles of luggage. Do you see anything familiar?"

David hastily wiped away the tears which had filled his eyes, hoping Gilbert had not noticed them. But Gilbert seemed intent on some distant object. David followed his line of sight. At first he saw nothing except heaps of luggage, and a few pas-

sengers still wandering about in incongruous shore-going clothes, though some seasoned travellers were already choosing sheltered places for deck chairs. But suddenly he caught sight of a white waving object which seemed familiar, though he could not identify it.

"What is it?" he asked. "I'm blessed if that's not 'the helmet of Navarre,'" said Gilbert. "Martha!" ejaculated David. "But how in the world did she get back after going ashore?"

"I always thought she was suspiciously ready to stay on at the Red House," said Gilbert. "Anyhow, let's go and see if we are right." They threaded their way along the untidy deck which a band of stewards were already struggling to reduce to order, and approached the solitary figure, unseen.

Gilbert was right. Martha sat on a round tin hat box gazing out to sea, the familiar feather drooping dejectedly over a new black velvet hat of enormous dimensions.

"My word," whispered Gilbert with an irrepressible giggle, "isn't it a triumph!—it must be what they call 'a creation.'"

David walked round till he faced Martha, who rose without the slightest sign of astonishment or any other emotion visible on her face, and said: "I'll be going down to unpack for the mistress if you'll show me her room, Master David?"

"But Martha, what on earth are you doing here?" said David. "Do you know that everybody has gone on shore, and we are leaving the dock? Didn't you hear the bell? And however do you expect to get home now?"

"I don't want to get home, thank you, Master David. If I did, I should have sense enough to go there. And if you ask what I'm doing here, well I'm doing just what you are—and that's emigrating, in the same class too."

"But whatever will the Langton-Smiths say, Martha? I thought you had promised to stay with them as cook."

"Young gentlemen think a great many things which aren't true, Master David," said Martha severely. "And as to my arrangements with Colonel Smith—that's my business and his, and not yours. If I choose to emigrate, emigrate I shall; and no need to ask your permission."

The hapless David tried once more to interrogate and expostulate; but to Martha he was still the little boy she had spoiled and tyrannized over in turn, and she turned a deaf ear. Gilbert meanwhile had been eyeing curiously the box on which she had been seated.

"You might have come to sea with a decent box for your best hat," he observed, when David subsided into silence. "That one's as full of holes as a sieve."

Martha coloured hotly.

"You leave me and my hats alone, Master Gilbert," she said sharply, seizing the box in question and marching off in the direction of the companion leading to the cabins. Gilbert gazed after her.

"She's a good sort, is old Matty," he remarked. "But David, what do you think she means to do? Is the 'gentleman friend' as well as the ostrich plume on board, do you think?"

"I'm inclined to think that she never meant to leave mother all along, and pretended to take a place with the Smiths so as to save herself the trouble of arguing about it. And now, I suppose, she intends to come to Otter Lake with us."

"Well, if so, I hope I shall be there to see her first encounter with Colonel James' Chinaman. Let's go down and find our bunks."

The two boys sauntered along the deck, already slippery with the yellow mist which generally enshrouds the

(Continued on page 337.)

The New St. Peter's Church HAMILTON, ONT.

WEDNESDAY, April 26th, marked a new stage in the growth of St. Peter's Parish, Hamilton, when the splendid new church at the corner of Main Street and St. Clair Avenue was dedicated by the Lord Bishop of Niagara. The parish was ejected on October 1st, 1890, and was called the Parish of St. Peter the Apostle and Martyr, with the Rev. Thos. Geoghegan as its first incumbent.

The first service was held on October 5th, 1890, in a frame cottage on Ackman Avenue, now occupied by one of the first parishioners. In a short time need arose for increased accommodation, and another cottage was procured on Wentworth Street. The partitions were removed and the building converted into a place of worship. The first service was held at 8 a.m., November 8th, 1891, with five communicants present. At 11 o'clock there were sixty present, and at 7 p.m. there were seventy, which nearly filled the little chapel. These were small beginnings, but at that time the district was only sparsely settled. However, the work progressed until a need was felt for still greater facilities. On August 6th, 1892, the corner stone of a new place of wor-



REV. J. W. TENEYCK,
Rector, St. Peter's Church,
Hamilton, Ont.

ship was laid, and on October 16th, the church was completed and dedicated for worship by the Right Rev. Charles Hamilton, D.D., then Bishop of Niagara. In this larger and more comfortable building the services were conducted, and the work carried on by its founder, until he passed to his reward on September 9th, 1906, having been Rector of the Parish for 16 years.

On October 14th, 1906, the Rev. J. W. Teneyck, M.A., was inducted as the second Rector, by the late Bishop DuMoulin. At this time changes were made in the service, which added very much to its attractiveness for people who had not been accustomed to an extreme ritual. The expediency of the change was at once seen by the increased attendance at the services. With the increased growth in the east end of the city, and a corresponding growth in the congregation, a need arose for a still larger and more commodious place of worship. At the annual vestry meeting, April 8th, 1912, a resolution was passed that the time was at hand when something should be done with a view to building a larger church. In March, 1913, a canvass of the parish was made with the result that the sum of \$18,000 was subscribed for a new church, and on July 6th, 1914, the first sod was turn-

Progress of the War

- May 16.—Tuesday—Trial of Sir Roger Casement begins. French gain ground near Verdun. Russians continue to drive back the Turks in Asia Minor.
- May 17.—Wednesday—Russians continue to advance towards Mosul. Austrians launch an attack against Italians between Adige Valley and Upper Astico. The British Government assumes liability for destruction of property in Dublin and elsewhere on basis of ordinary fire insurance. Germans still attacking at Verdun. British capture trenches on Viny ridge.
- May 18.—Thursday—Austrians win considerable ground in Adige Valley. Fight continues at Verdun.
- May 19.—Friday—Germans again attack Hill 304. They also attack the Belgians along the Yser. Italians halt the Austrians in the Adige Valley.
- May 20.—Saturday—Italians admit considerable loss of ground. Germans launch renewed attacks at Verdun with fresh troops.
- May 22.—Monday—Russians join British on Tigris. Both Germans and French gain and lose ground near Verdun. Austrians continue advance against Italians.

ed. Everything went well until war was declared, when the money market became so panicky that it was decided to halt building operations, until things improved. After completing the foundation and closing things in securely for the winter the work was stopped. At the Easter vestry meeting held on April 5th, 1915, when it was found that financial conditions were steady a bit, it was decided to proceed again with a view to completing the church. On August 6th last, the 23rd anniversary of the laying of the corner-stone of the old church, the same stone was relaid as the corner-stone of the new, by the Right Rev. W. R. Clark, D.D., Lord Bishop of Niagara. Since that time the work has gone steadily on until the building is now happily completed, and is one of the most beautiful churches in the diocese. The church is built along the lines of modern Gothic with a seating capacity for 600 in the nave. All the seats come within the side pillars, allowing the congregation an unobstructed view of the whole chancel. There is provision for a gallery across the first bay and running back into the tower, to accommodate a considerable increase in the congregation should occasion arise for it. The building reflects great credit upon Messrs. McPhie, Kelley & Darling, architects and engineers.

All the furnishings of the church are of oak, and harmonize in design throughout. The chancel furniture which is of quarter-cut oak and very fine, was given by the Woman's Guild.

The old church is being perpetuated in the new, so far as is possible by the use of the same corner-stone, and by using in the chapel the chancel furniture of the old church.

The dedication took place on Wednesday evening, April 26th, at 8 o'clock. The dedication service was conducted by the Right Rev. W. R. Clark, D.D., assisted by the Very Rev. Dean Owen, Archdeacons Forneret and Davidson. Canon Daw, and the Rector, Rev. J. W. Teneyck. Among the other clergy present were Rev. Canon Howitt, Rev. Canon Spencer,

(Continued on page 336.)

News of the War

Tuesday—Trial of Sir Casement begins. French round near Verdun. Russian continue to drive back the in Asia Minor.

Wednesday—Russians continue to advance towards Mosul. French launch an attack on Italians between Adige and Upper Astico. The Government assumes responsibility for destruction of German bases on basis of ordinary fire. Germans still at Verdun. British trenches on Viny ridge.

Thursday—Austrians win considerable ground in Adige. Fight continues at Verdun.

Friday—Germans again attack 304. They also attack Belgians along the Yser. The Austrians in the Yser Valley.

Saturday—Italians admit considerable loss of ground. French launch renewed attack at Verdun with fresh forces.

Sunday—Russians join on Tigris. Both German and French gain and lose near Verdun. Austrian continue advance against...

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Fifth Sunday after Easter.

Holy Communion: 252, 515, 567, 646.
Processional: 394, 481, 488, 572.
Offertry: 43, 177, 390, 533.
Children: 38, 175, 471, 494.
General: 6, 37, 176, 177.

Sunday after Ascension.

Holy Communion: 243, 249, 397, 567.
Processional: 186, 376, 400, 443.
Offertry: 299, 390, 533, 594.
Children: 685, 695, 716, 719.
General: 6, 175, 177, 471.

The Bible Lesson

By Rev. Dr. Howard, Montreal

5th SUNDAY AFTER EASTER

REVIEW LESSON OF THE SECOND QUARTER.

THE second quarter of the Church year is now finished; to-day we review the lessons prescribed for the past twelve Sundays. With the exception of two lessons (those for the Sunday next before Easter and for Easter Day) the portion of Scripture covered during the quarter embraces Chaps viii. to xv. inclusive of the Book of the Acts of the Apostles. A continuous reading of these chapters will bring back to memory the incidents that have been studied during the quarter and will also give a special impression as to how steadily the missionary work of the Church was moving forward. Therefore, read the whole eight chapters through without a break and in reading them strive to keep before the mind (1) that there was a gradual enlargement of the Church's view as to missionary responsibility; (2) that God was guiding this missionary movement by the Holy Spirit; and (3) that men were constantly being raised up to do this work.

I.—Having read the eight chapters through, as has been suggested seek to gain a definite view of the first sin, Acts viii.-xii. 19.

The striking fact in these six lessons is that the Gospel came to various classes of people and individuals and brought salvation and spiritual satisfaction to them. Note carefully these classes of people and individuals.

1. The Samaritans. Philip preached successfully to these people. They were half Jewish in blood and perhaps more than half Jewish in religion. But the Jews disliked them—looked upon them as heretics. So bitter was their hatred of these people that they "had no dealings" with them.

2. The Ethiopian. This man was a Gentile who had accepted the Jewish faith. He was a man of some education and much authority. As treasurer and chamberlain of Queen Candace he had both influence and responsibility.

3. Saul. This is the most remarkable conversion recorded in the Acts. Saul was a Pharisee, a man of high education, of prominent position and of means. Moreover he had always been enthusiastically religious according to the Jewish faith. Always moral, always devout, always thoroughly religious, yet he underwent a most striking conversion which changed the whole current of his life.

4. Eneas. A Gentile who had kept his bed for eight years. This man had faith, was healed and, we may well believe, continued in the Christian way.

5. Cornelius. A Roman centurion; a man of military authority. This man had long taken an interest in religion and had gone so far as to build a Jewish synagogue.

Now here we have besides the Samaritans converted by Philip, four very different individuals brought to Christianity. Such a survey suggests to us the great truth that the religion of Jesus Christ can satisfy the spiritual needs of all classes of men. Isn't this a strong argument for the truth of the Gospel? Isn't it also an attractive fact for those who have not accepted the Gospel message? Wherever the Gospel goes it has a message for men's souls and can offer spiritual satisfaction to all who accept it. How different these people were from one another—heretical Samaritans, a coloured statesman, a devout and educated Pharisee, a Greek Gentile bedridden for eight years and a Roman soldier. Yet each found his heart's satisfaction in Jesus Christ. They were very different and yet they had this in common—they wanted to know the truth and to be led by it. To such sincere minds the Gospel of Jesus Christ came with appealing, compelling, satisfying and uplifting power. An ancient Christian writer (Tertullian, of Carthage, about 200 A.D.), declared "The mind of man is naturally Christian." This surely means that the mind of humanity is attracted and satisfied by Christ and His Gospel. What a splendidly helpful thought this is for each one who is trying to do good to others through Christ! The Gospel is fitted to the man's spirit and conversely man's spirit is fitted to the Gospel. It is God's voice speaking to the hearts and minds of those whom He has made in His own image. This great truth has had a larger illustration in subsequent missionary enterprise than the one presented in these lessons. Wherever the Gospel has gone it has met with response—its inherent worth has attracted all sorts and conditions of men. Irrespective of colour, race, language, intelligence, position, possession, religion (or anything else that may differentiate men) the Gospel has always made an appeal to all who will but consider it. Better still it has always brought soul satisfaction to all who have accepted it in sincerity and in truth. "The mind of man is naturally Christian." Man is attracted by the Person and teaching of Jesus Christ; when he accepts Christ in faith and loyalty he receives spiritual satisfaction; in Christ and in Christ alone man develops the best possibilities of his nature.

II.—The seventh lesson deals with "The Cross of Christ" as a fitting study for Holy Week; the eighth is "The Risen Christ," the Easter message, St. Mark xv. 20-38, xvi. 1-8. Read these two passages continuously. The death of Christ emphasized at least three things: (1) God's infinite love for men—"God was in Christ manifesting Himself to the world." Sympathetic love for men on the part

of God speaks eloquently from the cross of Christ; (2) The cross is an emphatic reproach upon human sin. Sin of mankind produced this fatal tragedy—this brutal death of the Son of God. The cross of Christ is a historic reproach upon sin. It inculcates the fact of sin's enormity. The sins of each of us, whether seemingly small or really great meet with a crying reproach at the cross; (2) The cross is a guarantee of God's forgiveness of human sins. He died in loyal obedience to God's law—it was His loyalty to right and truth that brought about His condemnation. In this death He died for us. He is the representative of our race and as such He fulfilled the will of God. His death was the death of our representative. He died on our behalf and in our stead. Here then in the cross, God speaks a threefold message to the world—Love, Reproach, Forgiveness.

The Resurrection of Christ is the sequel of His death—it was the completion of God's work, through Christ, on our behalf. It would be impossible to exhaust all that the Resurrection of Christ means for men, but one fact stands out prominently. It is this—By the Resurrection of Christ, God definitely declared His acceptance of the life and work of Christ. But see what this means for us. It puts God's approval upon Christ's life as the standard for human living. God has thus stamped Christ's life as the ideal life, the perfectly complete life, the standard life for humanity to follow. From time immemorial mankind had been searching for the ideal. Men never found an ideal on which they could absolutely rely with perfect confidence. Hebrew Prophets, Greek Philosophers, Eastern Sages had all sought to give expression to life's ideal. The ideals they presented lacked three essentials; (1) they could be improved upon; (2) they were not embodied in a personal life; (3) they were not stamped with the Divine approval. In the Resurrection of Christ God stamped with His eternal approval the personal life of Jesus Christ as the perfect pattern after which human life should be modelled. Here is one message of the Resurrection which is of immeasurable worth. Christ's life is the standard for our example—the standard approved of God.

III.—The lessons after Easter continue the story of the Church's early missionary efforts. Note how these efforts were gradually enlarged. First they were private enterprises, undertaken by devout believers who had fled from Jerusalem to escape persecution. Then we have the more definite work of Barnabas and Paul, who were sent forth by the Church of Antioch to do definite missionary preaching in "the regions beyond." Then came the definite legislation of the Council of Jerusalem (Acts xv.) regarding the world-wide application of the Gospel. The thing to note in all this is that in the early Church, as to-day, the Holy Spirit leads faithful believers on from step to step. These early labourers did not start with definite plans and clearly cut organization. But their plans and organization grew as they came into touch with the needs of humanity. The Holy Spirit led them forward—not simply by opening the way for them—but also by giving them wisdom to solve the great problems that came before them and to organize the Church along lines that would give stability to their work. The Christian Church is the living body of Christ—informed by the Holy Spirit. While the Church is faithful to her great responsibility to make Christ known to men, and while she waits in faith upon the Holy Spirit's help, He will lead her to truth, guide her methods of work, raise up men within her to do great things and consecrate all her faithful sons and daughters to become their best in Jesus Christ.

The Churchwoman

Church of England W.A.—The 11th annual meeting of the W.A. of the Church of England was held in Halifax last week. The following was the programme: Monday, preliminary meeting of Diocesan Board at 8 p.m., at St. Paul's Hall. Tuesday—9.30 a.m., Holy Communion at St. Paul's Church; 10 a.m. and 2 p.m., meeting St. Paul's Hall; reception to delegates at 8 p.m. at St. Paul's Hall. Wednesday, 10.30 a.m., Holy Communion at All Saints' Cathedral, sermon by the Bishop of Ottawa; 2 p.m., meeting at St. Paul's Hall; 4 p.m., Junior session; 8 p.m., public meeting St. George's Hall. Thursday, 9.45 a.m., missionary Litany; 10 a.m., meeting at St Paul's Hall; 12 noon, devotional address of Archbishop Worrell; 8 p.m., Girls' session. Friday, 10 a.m., meeting at St. Paul's Hall.

West Middlesex W.A.—This W.A. had a most successful meeting at Hyde Park on Tuesday, May the 16th, a large number being present in spite of adverse weather conditions. After partaking of the Holy Communion, the members met in business session in the Town Hall, Mrs. Sage presiding at the request of the Deanery president, Mrs. Robinson, of Strathroy. Mrs. Durnford, secretary and acting treasurer, read the minutes and reported a balance of \$6.28 on hand. Much regret was expressed at the death of the late treasurer, Mrs. Moss, of Glencoe, and a resolution of sympathy with her family and parish was carried by a standing vote. Another resolution of sympathy was passed with Miss Thurwell, of St. George's, London Township, on her illness. Mrs. Durnford was appointed treasurer. A bale valued at \$38 is to be sent to Mr. Vale's School at Hay River, including outfits for a boy and a girl. The balance on hand was voted for shoes and stockings for the same school. A collection of over \$4 goes to pay the freight and \$23 was contributed by the different Branches to the Education Fund. After hearing the annual letter from Miss Halson, general Dorcas Secretary, and explanations by Miss Gower, the Diocesan Dorcas Secretary, it was decided that next year the Deanery would provide two outfits for Omokene Blood Reserve. Mrs. Gahan spoke briefly on how all could help in the work of the committee to look out for missionary candidates by influencing others in missionary work and by their prayers. In the afternoon a joint meeting was held at which the Diocesan President, Mrs. Sage, gave an excellent paper on "The Aim of the Woman's Auxiliary," showing that it was "to aid and encourage missionaries" by prayer, by such work as only women could do and by material help—and how that aim had gradually become broader, until now it embraces all work among women and children in our three foreign fields, as well as a vast amount of valuable help to Missions in our own land.

Miss Elsie Pense, of Kingston, sailed recently for England to take up work in Farnborough Hospital, Manchester.

The Bishop of Salisbury has appointed to the newly-formed Archdeaconry of Sherborne, the Right Rev. Frederic Wallis, D.D., sometime Bishop of Wellington, New Zealand. Bishop Wallis was, previous to his consecration, Examining Chaplain to Bishop Wordsworth, and is an Honorary Canon of Salisbury Cathedral. The new Archdeacon will reside at Sherborne, and will devote himself to the work of the Archdeaconry.

Church News

Preferments and Appointments.

Trivett, Rev. S., Rector of Milton, P.E.I., to be Rector of Guysboro, N.S. (Diocese of Nova Scotia.)

Le Gallais, Rev. F., M.A., Incumbent of Joinville, to be Incumbent of the Mission of Sandy Beach.

Harrison, Rev. J. F., of the Diocese of Montreal, to be locum tenens of the parish of New Carlisle in the absence of the Rev. A. W. Buckland, Rector, who is going Overseas as a Chaplain. (Diocese of Quebec.)

NOVA SCOTIA.

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

Milton.—Rev. S. Trivett, for the past four and a-half years Rector of St. John's Episcopal Church, at Milton, P.E.I., will leave shortly for Nova Scotia, to resume charge of the parish of Guysboro. On Sunday, April 30th, his many friends presented him with an address and a purse of money. On Friday evening of the same week, Mr. Trivett was waited upon by Mr. Clark, of Wiltshire, who, on behalf of the other parishioners, presented him with a purse of money and an address. The above makes four testimonials which Mr. Trivett has received during his rectorship at Milton. Mr. Trivett will be greatly missed not only by his parishioners, among whom he has laboured so faithfully and so acceptably, but he will be also missed in the community where he was always ready to do his part to advance every measure for the welfare of the people. He had many friends too in Charlottetown where his valuable services in promoting the Floral Association have been greatly appreciated. Mr. Trivett was at one time a missionary to the Indians in Alberta. He has two sons in the ministry, one of whom is a missionary in the diocese of Honan, China, and the other at the front.

QUEBEC.

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

Sandy Beach.—The Rev. F. Le Gallais has been appointed to this Mission by the Bishop of Quebec.

New Carlisle.—The Rev. J. F. Harrison, of the diocese of Montreal, has been appointed locum tenens in the absence of Rev. A. W. Buckland, as Chaplain to one of the Overseas Battalions.

Capt. the Rev. and Mrs. Buckland expect to sail for England shortly.

Shawinigan Falls.—The Bishop of the diocese visited this parish on Sunday, May 14th.

Quebec.—**St. Michael's**.—Rev. and Mrs. Dunn entertained the Quebec Junior members of the W.A. at the Rectory, Bergerville, on Friday, May 12th. An address was given by the Rector and tea was afterwards served on the lawn.

MONTREAL.

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

Montreal.—**St. John the Evangelist**.—The Rev. Arthur French, Jr., son of the Rector of this parish, has enlisted for Overseas service.

St. Martin's.—At the adjourned vestry meeting of this church held on Monday evening, May 15th, the Rector, the Rev. W. W. Craig, D.D., was presented with a Doctor of Divinity hood and a sum of money sufficient to defray the examination expenses con-

nected therewith. The Rev. Dr. Rexford made the presentation on behalf of the congregation.

ONTARIO.

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

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

Kingston.—**St. Paul's**.—The closing meeting of the season of the A.Y.P.A. was marked by a pleasing event, when Mrs. Thompson, who has been a most faithful worker and a great help to the young people, was made the recipient of a beautiful brass jardiniere stand. Canon Fitzgerald, the Rector-designate of the parish, made the presentation.

I.O.O.F.—The annual church service of this Society was held in the Grant Hall in this city on the 7th inst., when the sermon was preached by the Rev. Walter Cox, Rector of Gananoque, who is the Grand Chaplain of the Grand Lodge of this Order in Ontario. The subjects of his address were Love, Service and Sacrifice.

Burritt's Rapids.—The congregation of Christ Church, have purchased the fine property of James Todd, situated on the bank of the Rideau River and fronting Grenville St., as a rectory.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

Ottawa.—**Christ Church Cathedral**.—The gross receipts for all purposes amounted to \$15,666.46; expenditure, \$15,160.36. During the past year the sum of \$2,000 has been paid off the mortgage. It was reported that 50 members of the congregation were already at the front whilst many others who have enlisted are still in Ottawa. The past year has been one of the most successful experienced in the history of the church.

St. Matthew's.—Total receipts amounted to \$11,735. The sum of \$1,000 has been paid off the mortgage reducing the principal to \$2,000. During the year \$2,250 was contributed to Missions and other extra parochial objects. The sum of \$1,451 was contributed to the various war funds, including \$1,000 for a machine gun. The estimates, which were adopted unanimously, provided for increases in the stipend of the clergy, the salary of the organist and the wages of the caretaker. The Rector announced that Rev. G. C. Clarke, Curate of St. Augustine's, Toronto, had accepted the appointment as Curate, and would be here on June 1st. A by-law was enacted, providing for the close of the church year on January 1st, and the holding of the annual vestry meetings on the second Monday in January in the future. The past year has been the most successful in the history of this parish. Every department of the church's work is in a flourishing condition. There are 52 teachers and officers and 580 children in the Sunday School.

Cornwall.—Archbishop Hamilton of Ottawa officiated at both services in the Church of the Good Shepherd on Sunday, May 14th, Rev. Mr. Archer assisting in the service. Mr. and Mrs. Archer left on Tuesday for New York, where they will remain for a few weeks with Mr. Archer's brother, and sincere hopes are expressed that Mr. Archer will return much benefited in health.

Stafford.—Rev. R. J. Torrens, for the past two and a-half years Rector of this parish, is leaving this week and will sail for the old land, having accepted a living at Worcestershire, England.

TORONTO.

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

William Day Reeve, D.D., Assistant.

St. Chad's.—Over 100 names of parishioners who have joined the army are now recorded on the honour roll of this church. Several members of St. Chad's troop No. 49, Boy Scouts, have also enlisted in overseas battalions since its organization under Scoutmaster B. Lindo.

Rev. Harold Snartt, Chaplain of troop No. 49, St. Chad's Boy Scouts, Earls Court, has obtained permission from Sir Henry Pellatt to use the Cedarvale estate for manoeuvres during the spring and summer months.

The Church Bible and Prayer Book Society.—The annual meeting of the above Society was held on May 8th in the Synod Office, the Lord Bishop of Toronto presiding. In his opening remarks his Lordship expressed his hearty sympathy with the work of the Society and his appreciation of the assistance it had been to Missions, not only in this diocese, but throughout the Dominion. He trusted that one result of the meeting would be a revived interest in the special effort which he, in co-operation with the Society, was undertaking—viz., providing each soldier going overseas with a copy of the Prayer Book. Already the special fund had enabled over 5,000 to be given, but the demand was so great that it will be necessary to obtain funds to supply at least 10,000 books. The directors' report, presented by the hon. secretary, Rev. H. O. Tremayne, showed that during the year 40 grants had been made to Missions in 16 dioceses, and regretted that owing to financial conditions many deserving applications had been refused, and many grants curtailed. The condition, however, of the Society was more favourable than a year ago. J. S. Barber, Esq., who has been the hon. treasurer of the Society since its inception, presented his financial statement, which was adopted, and a resolution of thanks to the treasurer, together with an expression of appreciation for the clear and accurate manner in which the accounts were kept, was passed. The organizing secretary, Mr. S. J. Boyde, presented his report showing an itinerary of 3,598 miles, and 31 places visited during the year, with results considerably better than last year. He was glad to state that a much greater interest was being shown by the people he had called on in the Society than before, and reported as a pleasant feature of the year that he had been requested to bring the work of the Society before the Synod of Niagara diocese. The following were elected directors for the ensuing year: Rt. Rev. the Lord Bishop of Toronto, the Ven. Archdeacon Ingles, Revs. T. W. Patterson, E. C. Cayley, A. Hart, R. Seaborn, H. A. Fidler, C. J. James, J. Hughes Jones, H. O. Tremayne, Messrs. D. W. Saunders, K. C., T. E. Moberly, J. S. Barber, C. J. Agar, W. J. Dyas, W. H. Worden, H. P. Blachford, Philip Dykes, H. Waddington, R. W. Allin, M.A. Mr. S. J. Boyde, 578 Clinton St., Toronto, continues to be organizing secretary.

Fairbank.—**St. Hilda's**.—According to a statement which was made by the Rev. H. R. Young a few days ago, this congregation has sent more men to the front in proportion to its numbers than any other of the Anglican congregations in Toronto. At the present time there are 180 names on the honour roll of men who have actually gone overseas and this list is being constantly added to week by week. Of those who have already gone five have paid the supreme sacrifice, one is a prisoner in Germany and a large number have been wounded. Owing to the departure of Scoutmaster Stanley Lowe for the front some time ago, the company of Boy Scouts has been disbanded.

NIAGARA.

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

Hamilton.—**All Saints**.—Lieut. G. R. Forneret is in charge of the Bayonet Fighting and Physical Training School for the 1st Divisional District at London, Ont. (not Guelph, as stated in a previous issue).

HURON.

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

London.—**St. Matthew's**.—Miss E. M. Appleyard, daughter of the Rector of this church, was awarded the Alumnae Scholarship at the annual examinations of the Western University.

Chatham.—The annual Convention of the Deanery of Kent was held here on May 16th.

Middleport.—The Rev. Mr. Fry gave a lecture in the hall Monday evening. He gave a sketch of his trip from England to Canada, and then after landing in Quebec his delightful yet sometimes perilous trip by way of Edmonton on to the Mackenzie River to Fort McPherson, where he first came in touch with Eskimos, and where he has spent three years of his life as a missionary among those people. Mr. Fry also assisted Mr. Mills in the afternoon service in St. Paul's Church on Sunday afternoon and gave a very interesting talk.

Brantford.—**Trinity**.—The Rev. J. Whalen, B.A., a graduate of Huron College and the Western University, has accepted the position of Curate of this parish. The Rector, the Rev. Capt. S. E. McKegney, is Chaplain of the 215th Battalion. Mr. Whalen is a nephew of Bishop Stringer.

ALGOMA.

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

Ilfracombe.—Two beautiful stained glass windows have been placed in Christ Church, one inscribed as follows: "In Memoriam. Pte. Rex Taylor, 20th Battalion Canadian Overseas Force. Died in Toronto, March 16, 1915, aged 17 years. Grant him, Lord, Eternal Rest." The inscription on the other window is "A Thank Offering. For a year's mercies in France, and at Salonica, Greece, from Nursing Sister Mary Darling, March, 1913-1916." The Rev. L. Sinclair, Priest-in-Charge, made special reference to the above at evening service. Pte. Rex Taylor, who was a good Churchman, had given his life for the King and country, and his father and brother are serving in the 122nd Battalion. The window was placed in the church by the parents, Pte. F. C. and Mrs. Taylor, members of Christ Church. The other window was given by Miss Mary Darling, daughter of the Rev. Charles Darling, Rector of St. Mary Magdalene's, Toronto. The family have a summer residence here on the lake, and take much interest in Christ Church. Miss Darling still continues her merciful work as nurse in Salonica, Greece.

MOOSONEE.

John George Anderson, D.D., Bishop, Cochrane, Ont.

Chapleau.—**St. John's**.—A very successful Mission was held by the Rector, Rev. P. R. Soanes, during Holy Week. The services were well attended especially the children's services in the afternoon and the interest increased daily. The solemn services on Good Friday, with those of Easter Day, were memorable ones and showed the earnestness of the people. There were 106 communicants on

LAGARA.

rk, D.D., Bishop, Milton, Ont.
St. Paul's.—Lieut. G. s in charge of the ng and Physical Train- the 1st Divisional Dis- n, Ont. (not Guelph, previous issue).

HURON.

ms, D.D., Bishop, idon, Ont.
Matthew's.—Miss E. daughter of the Rector was awarded the Alum- at the annual exam- Western University.
 The annual Convention of Kent was held here

The Rev. Mr. Fry in the hall Monday ve a sketch of his trip to Canada, and then Quebec his delight- s perilous trip by way n to the Mackenzie McPherson, where he ch with Eskimos, and spent three years of ssionary among those ry also assisted Mr. ernoons service in St. on Sunday afternoon interesting talk.

Unity.—The Rev. J. graduate of Huron Western University, e position of Curate The Rector, the Rev. egney, is Chaplain of ion. Mr. Whalen is op Stringer.

GOMA.

e, D.D., D.C.L., Arch- Ste. Marie, Ont.
 Two beautiful stained ave been placed in one inscribed as fol- iam. Pte. Rex. Tay- n Canadian Overseas Toronto, March 16, rs. Grant him, Lord.
 The inscription on is "A Thank Offer- s mercies in France, reece, from Nursing rling, March, 1913- L. Sinclair, Priest- special reference to ning service. Pte. was a good Church- his life for the King id his father and ig in the 122nd Bat- ow was placed in the ents, Pte. F. C. and members of Christ er window was given arling, daughter of Darling, Rector of ne's, Toronto. The nmer residence here take much interest Miss Darling still iciful work as nurse ce.

SONEE.

erson, D.D., Bishop, ne, Ont.
John's.—A very suc- as held by the Rec- oanes, during Holy es were well attend- children's services in d the interest in- he solemn services with those of Easter orable ones and nness of the people. communicants on

Easter Day, while the offertory was almost \$200. The offering for the Jews on Good Friday amounted to over \$30. The total missionary offerings of the church for the year amounted to \$447.68, almost \$5 per family.

Timmins.—**St. Matthew's.**—The annual vestry meeting which was held in this church on May 1st, showed an interesting development of church work in the north. The town is entirely devoted to mining and was only started some four years ago. A comfortable church of reinforced concrete, 45 ft. by 30 ft. has been entirely built and paid for by the people themselves and furnished throughout. During the past year a rectory has been built at a cost of nearly \$2,000 and this, too, has been entirely paid for. The church became self-supporting about a year ago. The total receipts for the past 12 months was \$3,962.28 on all accounts. The congregation of the church is largely made up of young men, a very large proportion of whom have enlisted. The Bishop of the diocese paid a visit to the parish on Sunday, May 7th and in the morning he consecrated the church. In his sermon he referred to the young men who had been lured to the North from every corner of the earth and who had settled down here for a time at least, to work in the gold mines. Not only had they made for themselves homes in our country, but in the church of St. Matthew's, they had built a House of God, where they had a church home as well. In the afternoon the Bishop addressed the Sunday School and in the evening he held his first Confirmation in the church, when three ladies and two men were presented. The men were both in khaki and have since left for active service. The members of the W.A. entertained the Bishop at a reception on Saturday evening, when over 100 members of the congregation took the opportunity of meeting the Bishop.

Porquos and Iroquois Falls.—Mr. H. Andrew Ackland, formerly of the Church Camp Mission, is at present in charge of the work here.

Fort Albany.—The Ven. Archdeacon Woodall has left Porquos Junction to take up work at Fort Albany for the summer.

RUPERT'S LAND.

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

Winnipeg.—**St. James'.**—Two years ago the Sunday School of this parish was fully graded, and pupils are permitted to move from one class to another only by passing an examination. The system has proved most satisfactory, giving the scholars and teachers a keen interest in the work. Quarterly examinations, for which no special preparation is made, are held and at the last the lowest marks received were 43 per cent., while many took over 85 per cent. A children's evening has been introduced, once a week a lantern entertainment of an interesting and instructive character is given, stories told or songs sung.

Rivers.—The Primate visited this parish on a recent Sunday and held two Confirmations, in the morning at Roseville, and in the evening at St. James', Rivers. Prior to the latter service the Cadets under Company Leader L. A. Gould, formed up as a guard of honour outside the parsonage.

SASKATCHEWAN.

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

North Battleford.—**St. Paul's.**—Rev. Canon and Mrs. Allen, of Millbrook, Ont., are visiting their son, T. W.

Allen, who is practising law in this city. On Sunday evening, May 14, Canon Allen preached in this church to a large congregation.

Emmanuel College.—Contingent orders issued by Col. H. N. Ruttan, District Officer Commanding M. D. No. 10, announce the promotion of Lieut. F. P. Lloyd, of Saskatoon, to the rank of Captain in the 203rd (No. 1 Hard) Battalion. Capt Lloyd is a son of the Rev. George E. Lloyd. For some time past he has been in charge of recruiting for the Northern Saskatchewan Company of the 203rd Battalion and has met with splendid success, the company being now practically at full strength.

CALGARY.

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

Red Deer.—A meeting of the clergy of the Archdeaconry of Red Deer was held in this place from May 1st to 5th inclusive. From Monday evening until Wednesday was conducted as a Quiet Day by Canon Boyd, of Edmonton. At a meeting of the Temperance Committee appointed by the Synod to which the other members of the Archdeaconry were invited, the following resolution was drawn up with regard to seeing that the law on prohibition was carried out in this Province: Moved by Archdeacon Dewdney and seconded by Rev. Currie, that in the event of coffee rooms being opened in any community, members of the Church of England be earnestly urged to support such effort, and that if such rooms are not established, Churchpeople be invited to consider such means to themselves start such places which should be made so far as is possible, attractive for those by whom they will be used. On Thursday afternoon the Archdeacon kindly arranged a trip to Sylvan Lake in automobiles. The cars got away shortly after 1.30. The only mishap on the road was that, owing to the combined weights of the Incumbents of Stettler and Castor, one of the cars almost stuck in a mud-hole, but was extricated by the mighty efforts of the Pine Lake Incumbent without any further damage. Tea was served to all at Sylvan Lake. The return journey was made in quick time, the parties arriving in Red Deer about 6.30. In the evening Mr. Buckingham, of Stettler, addressed the clergy on the work of the U.F.A. and the Rev. A. D. Currie also added a few remarks. At the close the following resolution was submitted and carried unanimously: Resolved, that this meeting of the Archdeaconry of Red Deer desires to co-operate in every possible way with the U.F.A. in observing Sunday, May 21st, to implore the blessing of God upon the life and labours of the farmers of Alberta. Moved by Rev. G. N. Finn, of Red Deer, and seconded by Rev. M. W. Holdom, of Mirror.

EDMONTON.

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

Edmonton.—The chief item of interest in Edmonton during the past week has been the visit of the Rev. W. H. Griffith Thomas, who has been seeing something of work in the West during the past month. While in the city Dr. Thomas was kept exceedingly busy giving addresses at various churches, and his visit has been much appreciated by all who heard him. Dr. Thomas spent a week in the city and expressed himself as greatly impressed with the future possibilities of Edmonton in every direction. There is little doubt that the West has a splendid future ahead of it, and the Church must not neglect her oppor-

tunities in laying strong foundations now. Visits like this of Dr. Thomas help to keep the East and West in that touch with each other which is essential to the well-being of the Church. On Thursday, May 4th, Dr. Thomas spoke at Christ Church and on the following day at Holy Trinity. He preached twice on Sunday before crowded congregations, in the morning at Christ Church and in the evening at Holy Trinity. On Monday morning the Atonement was dealt with at a record meeting of the Ministerial Association, and Dr. Thomas also gave the address at the Canadian Club luncheon on "German action the result of German Thought. At night, the First Presbyterian Church, the largest church in town, was packed to hear his address on Pastor Russellism. On Tuesday, Dr. Thomas addressed the Clericus Club on the "Joy of the Ministry," and in the evening before the Sunday School Association he dealt with "Jesus as a Model Teacher." His last address was given at St. Paul's Church on Wednesday night, May 10th, "Can a man communicate with God?" Dr. Thomas left for Winnipeg on Thursday evening.

All Saints' Pro-Cathedral.—Saturday, May 6th, being the anniversary of the accession of King George V. a special service was held at which detachments from all the military units in the city were present under the command of Lieut.-Col. R. Belcher, C.M.G. A large number of clergy were present. The Bishop preached an appropriate sermon emphasizing the spiritual basis at the foundation of the Empire.

The Bishop will hold a special Ordination for Deacons on Sunday, May 28th, when Mr. H. Alderwood and Mr. T. W. Scott, who graduated from Wycliffe College last April, will be ordained. Mr. Alderwood will have charge of the Missions of St. John and St. Mark and Mr. Scott will be at St. Peter's Church. Both are to be licensed under the Rev. C. W. McKim, Rector of Christ Church.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing, Alta.

Diocesan Notes.—Owing to the enforced absence of Bishop Robins, under medical advice, the Synod contemplated for June 21 will have to be postponed. The Bishop writes from Vancouver that he will not be able to return to Peace River before June 2, as he has to visit Athabasca before coming home.

The vestry of St. James', Peace River, report that a promising start has now been made towards self-support. This church is in charge of the Rev. H. Hesketh.

The Lord Bishop of Mackenzie River arrived at Peace River on Saturday, May 6, and preached at St. James' Church the following evening. He expects to reach home at Chipewyan about May 24, having been absent from home since February.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, Vancouver, B.C.

Vancouver.—Rev. Dr. W. H. Griffith Thomas spent six busy days in this city from April 25th to May 1st. He preached in St. Michael's, St. George's and Christ Church. He gave six lectures in the schoolroom of Christ Church, spoke at the closing of Latimer Hall and conducted a Quiet Day for the local clergy. His sermons were enjoyed by large congregations. His lectures aroused the keenest interest. The Quiet Day was an inspiration. A very warm vote of thanks was extended to him on motion of Revs.

C. G. F. Caffin and A. H. Sovereign. Many outside our own communion expressed the keenest pleasure at Dr. Thomas' visit and the opinion was freely expressed that efforts should be made to bring him back at an early date.

COLUMBIA.

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

Victoria.—**St. James'.**—The Rev. H. T. Archbold, B.A., was inducted into the rectorship of this parish on Sunday last by the Right Rev. A. Scriven, Bishop of the diocese.

A GENTLEWOMAN OF TORONTO.

(Continued from page 328.)

Two miles off stood "Benares," the home of the East Indian Captain Harris, who two years later, at the first murmur of the outbreak of the Rebellion of 1837, gathered a company from the surrounding districts which proved of such loyal service to the Government.

Another neighbour was Mr. T. Magrath, son of the Rev. James Magrath, of Erindale, whose rectory was one of the favourite haunts of Mrs. Jamieson, the novelist, who tells us how his daughter grew up as "an azalea among all her brothers," and how of an evening, "the old gentleman after discussing the affairs of the nation over a bowl of hot whisky punch, with his blessing, sent us to our rest."

The Magrath letters give us a vivid picture of these homesteads and tell us how "magistrates, senators, counsellors, colonels, set to in a spirit of emulative industry," and that "the homes had labours so multifarious, so versatile that I made an ivory tooth for a very nice girl and an iron one for a harrow in the same day." "Passing most agreeably from the potato patch in the morning to the ball room at York in the evening." Bank stock varied from eight and twelve to eighteen per cent. interest. The Bishop of Quebec was a far away and practically unknown dignitary, but Archdeacons were found here and there "effecting Episcopal appearance with rosettes in hats," but country clergy very hardly to be found, despite an income "of one hundred and fifty pound a year, a house and four hundred acres of land, two hundred as glebe and two hundred as perpetuity." School children never stayed at school beyond twelve years of age, "the school master receiving two dollars a pupil and complaining greatly of being too dependent upon the whims and caprices of the few persons in the neighbourhood." The River Credit, the nearest river, was invaded once a year for spawning by the sea salmon, and haunted by the Mississauga Indians, laden with furs, who annually made their way to the River "Credit" to pay for supplies advanced the preceding fall.

The life had a charm of its own, free and independent, despite a sigh which now and again broke out, an Irish day of recollection, a spasm of longing for old College friends, "the animated hounds, the green open fields, the scarlet coats." But loneliness was the last word in connection with Caroline Skynner's home. Captain Skynner, like his neighbour, Mr. Jarvis, lived just off the main road, half-way houses between Hamilton and Toronto. Here the storm-stayed travellers from deepening snow-drift or glutinous mud, which caked the wheel and "slipped off your Wellingtons like a boot jack," found home and generous welcome time and again in the Anchorage, and rejoiced in the

ever going frying pan with its freight of venison (½d. a lb.), or salmon speared 120 in the night.

In such surroundings Caroline Skynner grew up until her marriage at nineteen years of age, with Mr. F. W. Jarvis, thirty years sheriff of York and Peel as his uncle, Mr. William Botsford Jarvis, was twenty years sheriff before him. The young Mrs. Jarvis settled in Toronto, moving later to "Woodlawn," at the corner of Wellesley and Jarvis. Jarvis Street was named after the family, but till a few years before her coming was a sandy road, impassable for carts and wagons during certain seasons of the year, and leading past O'Neil's farm from King Street to the wooden church of St. Paul, with its belfry tower formed by four pine trees lashed together for support.

At Woodlawn Mrs. Jarvis soon became a leader in Toronto society, continuing the family traditions of hospitality and dwelling on the "sunny side of human nature," so that her home became from that time forward the rallying centre of old time residents in Toronto, and at the same time, as opportunity afforded, threw herself unselfishly into religious and philanthropic work.

Her husband, Sheriff Jarvis, was interested in the founding of St. Peter's Church, and Mrs. Jarvis took up first the Protestant Orphans' Home, of which at her death she was the last chartered member, and as Toronto grew, passing from a scattered community to over four hundred thousand inhabitants, became Honorary President of the Nursing Home Mission and President of The Haven.

In addition to her outside interests she had the joy of seeing her descendants grow up in the traditions of the old Stephen Jarvis, of whom it was said "his firmly settled religious views exercised a controlling influence over all his actions." At the outbreak of the war three grandsons, two as privates, volunteered immediately for active service, one Corporal Raymond Jarvis, mentioned for promotion, but promoted to more immediate service above; the second, Lieut. Stewart Jarvis, fighting at the front; the third, Lieut. R. Jarvis recently wounded, but in action again with his aviation corps.

She had the further joy of interesting herself in the outstanding lead which her sons and daughters had consistently taken in religious work. Mrs. Brydges, the wife of the Rev. Captain Brydges, of the 123rd Battalion, taking a prominent part in Church movements in New York; Mr. F. C. Jarvis, Treasurer of Wycliffe College and lay representative to the Synod; Mr. E. M. Jarvis, Superintendent of St. Peter's Sunday School. It was in St. Peter's Church, so largely founded by her husband and so regularly attended and beloved by herself, that on Friday last in the midst of the life friends on whom Time's silvery touch had passed, the friends who had so often gathered in her home, gathered in large numbers yet once again as a token of respect and to bid her a long farewell.

An interesting and touching Confirmation service was held in the small temporary ward chapel in Oldmill Military Hospital, Aberdeen, on a recent date by the Bishop of Aberdeen and Orkney. The fifteen Confirmees were all wounded soldiers, back from France and the Dardanelles, and three were Confirmed in their beds and one in a wheeled chair. The Bishop gave a most sympathetic address, and the staff and patients were most reverent and attentive when His Lordship visited the different wards to Confirm those unable to leave their beds.

THE NEW ST. PETER'S CHURCH.

(Continued from Page 332.)

Rev. Canon Davis, Rev. W. E. White, Rev. F. W. Hovey, Rev. Dumas, and Rev. Dr. Renison. The church was filled to overflowing, and many extra seats had to be provided. The Rector in a short address before the sermon by the Bishop, said he had never been ambitious to become Rector of a large or grand church, and had not looked forward to the completion of this church, with the bright anticipations that many would naturally cherish. "However," said the Rector, "now that I see the church completed and how very beautiful and comfortable it is, and see it filled beyond its seating capacity with an interested and sympathetic people, I confess I feel a joy and satisfaction greater than I ever anticipated, I am particularly gratified that our good Bishop is present to conduct the dedication services. I feel greatly encouraged that there are present so many of my brethren of the clergy, and such a large congregation of the laity, some of whom are from other congregations. I thank all for coming, for

FIRST THINGS FIRST.

(Continued from page 331.)

slight modicum of a sense of humour. Whose wisdom is accentuated by the possession of money, and whose foolishness is alleviated by its accumulation? Are you more of a man than I am because you have 25,000 dollars a year, and am I considerably less of a man because I have only a fraction of that amount? Why, I have met numbskull millionaires, and Aristotelean paupers, and vice versa.

A friend of mine returned from western Canada last summer, and said: "I have been through Manitoba and Saskatchewan. The wheat is wonderful, the flowing, glowing fields rippling in the summer wind, are golden to the harvest. The wealth of a nation trembles in the balance. The next ten days will decide whether or no the crop of 1915 is a record crop." What has the wheat crop got to do with the innate worth of the citizens of Canada? "The Kingdom of God, and His righteousness" is the backbone, the spinal column of a nation, and, if this is intact, and recognized, and lived, why, then, harvests may come and go in their plenty or in their

all-else; and when his money was carried away all his interest in living went with it. His First Thing First foundered, and he was a hopeless derelict, drifting uselessly upon the waters of existence. Finding it no longer possible to bear the burden of emptiness, the man placed a pistol to his head, and blew his money saturated brains out. "We brought nothing into this world, and it is certain that we can carry nothing out," and neither bank deposits, nor stocks, nor reliable mortgages, nor hard cash, will give a man peace at the last. That is a woeful platitude, is it not, and yet like so many platitudes it is uncomfortably true!

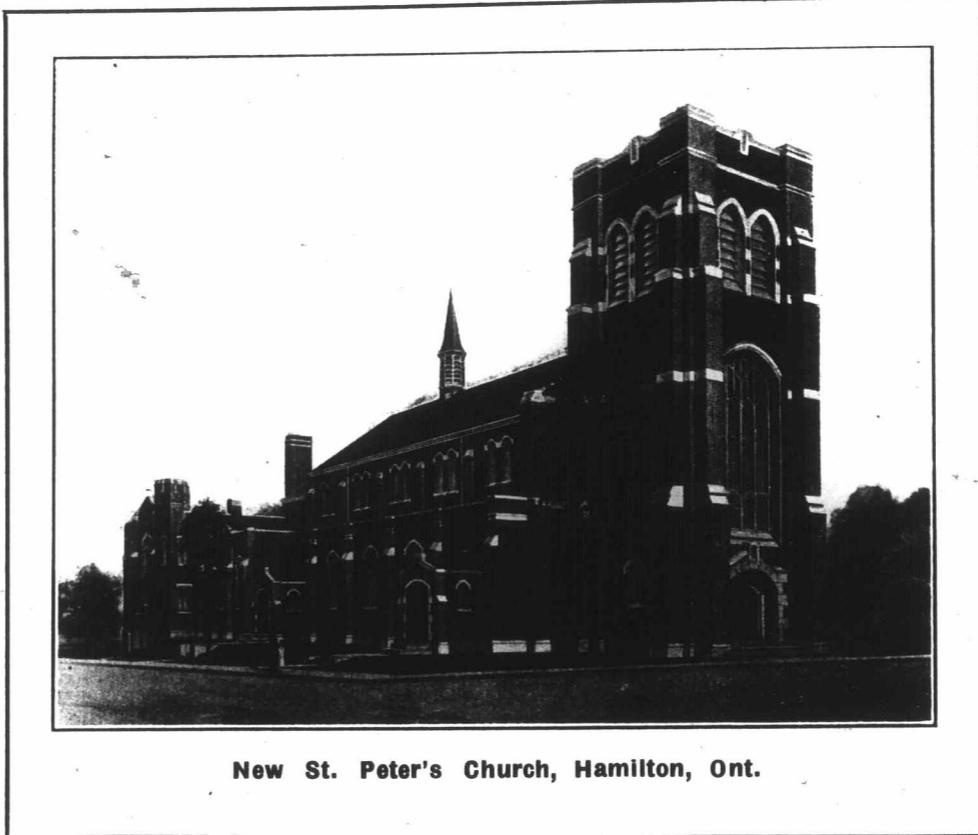
No; neither athleticism, nor wealth, nor scholastic attainments, are worthy of pre-eminent emphasis. As paramount objects of desire, they prove to be but empty satisfactions. It behoves us, then, does it not, to look within; to importune our inner consciousness with this imperative interrogation, "What is the thing that I am placing first in my life; what is it that holds the premier position, around which all my interests are centred?" and, then, through honest analysis to reach this conclusion, "I must seek first the Kingdom of God and His righteousness."

What is the Kingdom of God and His righteousness? It is difficult to define; but, we learn how to seek it from a study of the life of Jesus Christ. He was conscious of the all compelling motive of life from the beginning. He sensed it when at the age of twelve He said, "Wist ye not that I must be about My Father's business?" It was the same thing later on when He said, "I am come not to do Mine Own will but the will of Him that sent Me." It was the same thing later still when He said, "We go up to Jerusalem," when He set His face steadfastly toward a mighty consummation. It was the same thing in the garden when He cried, "Not My will, but Thine be done." Then finally He was aware of its fulfilment when upon the cross He cried in pæan of victory, "It is finished." Now, what for Jesus was, and so what for us is, the Kingdom of God, and His righteousness? Surely this, whatever else beside, ATTENTION TO THE NEEDS OF OTHERS. Jesus was forever taking a personal interest in people. He was never too occupied to comfort the individual in sorrow; to advise him in perplexity; to deal in ameliorative consolation for the sinner; to care for the sick, and, on occasion, to raise the dead. He was concentrated upon the wholesale redemption of humanity, but He ever had time to attend to the individual by the roadside. To save the world, and, to save men, that was for Jesus Christ, whatever else beside, the Kingdom of God, and His righteousness.

Should not this be the superlative motive of our lives? Brotherliness; fraternal interest; selfless absorption in the needs of the necessitous; that is the Kingdom of God; that is the pursuit of His righteousness; and that is the secret of a life, be it delicate, or ignorant, or poor, which is rich with the richness of advancing time, and with the treasures of an ever accumulating eternity.

The field for operation is as large as opportunity, and the opportunity is limited by life itself. There is the home, the office, the shop, the factory, the street, and there is society, and, above all else, there is the Church. "Whilst we have time let us do good unto all men, BUT ESPECIALLY unto them that are of the Household of Faith."

Yes; in seeking the Kingdom of God, and His righteousness, we are to take Jesus as the guide of our lives. He is to be our pattern and example in this mighty business of putting FIRST THINGS FIRST. We may not



New St. Peter's Church, Hamilton, Ont.

I regard your presence as an evidence of your interest and goodwill. I want also to acknowledge my great debt of gratitude to our Lord and Saviour Jesus Christ, for having permitted us to complete this beautiful church.

The special services were continued on the three following Sundays. The Bishop of Huron and Archdeacon Cody preached on the first Sunday, Archdeacon Davidson and Rev. L. E. Skey on the second, and Dr. Hallam on the third.

The completion of this church in the ninth year of Mr. TenEyck's rectorship is only one evidence of the success of his faithful, zealous ministry. Coming to a church where ritual was much in evidence, he has shifted the emphasis from the sacramentarian to the evangelical. His sermons are plain and direct messages for the times. Mr. TenEyck was Rector of Exeter for four years and Curate at the Cronyn Memorial Church, London, for two. He graduated from Huron College, London, and was ordained in 1896.

Dr. E. B. C. Hannington, of Victoria, brother of the late Judge Hannington, of New Brunswick, died on May 10th.

paucity, and the nation stands four square to all the winds that blow.

What does it mean to place money first among the objects of our life's ambition? I will tell you a true story of what it meant to one man. He was born of lowly parentage, on a farm. As a boy he was methodical in all his ways, and more acquisitive than his fellows with regard to the pennies that fell to his portion. He was a plodder, and, as he grew older, determined that come what might he would make money before he died. At the age of twenty he bought a small farm; to this in ten years' time he added two larger farms. Then an opportunity for advantageous sale presenting itself he sold all that he possessed for large profit, and started in business for himself in a neighbouring town. There he prospered abundantly, but, the day came when under the advice of a leading citizen of his community he placed all his savings in a propitious undertaking. The undertaking went to pieces; the man from comparative affluence was reduced to straitened circumstances. Imagine his feelings; the bottom had literally fallen out of his life; he had nothing left to live for. He had devoted himself body and soul to the acquisition of money; towards the accomplishment of that end he had sacrificed

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literally follow in His footsteps, but we must assimilate His Spirit.

On all the big ocean liners they have two compasses. One is on the captain's bridge, near the centre of navigating activity. Here stands the helmsman, and the officer upon duty, and here, from time to time, gather the responsible men to make their observations, and to regulate the course of the ship. The other compass is upon the mast, near the crow's nest, where the life of the vessel never penetrates, and where all deflecting influences are far removed. This is the infallible compass. In times of emergency, when doubt as to position has arisen, or when danger is presumably near at hand, someone is sent aloft to read this second compass, and by its readings the other compass is fortified or disproved in its conclusions.

Circumstances demand that we should be our own compass bearers. In the exigencies of daily life we have to be our own court of appeal. But, amid the turmoil of existence, and, above all, in the crises of our days we are not sufficient unto ourselves. Our wills are governed, and our consciences deflected, by the importunities of things around us. Then, if, with undeviating course, we would seek the Kingdom of God, and His righteousness, we must have reference to our Infallible Guide; conscience, illuminated by the Standard of the Life of Jesus Christ. Only so may we place FIRST THINGS FIRST.

THE HOME AND THE SUNDAY SCHOOL.

(Continued from page 329.)

relations with the Divine Head, even Christ, but against what odds must it work if the influence of the homes of these boys and girls is diametrically opposed to that of the Sunday School. Is it not largely because of this opposition that we have to face the fact that fully 60 per cent. of our boys pass out and are lost to the Church in a careless world? We have mixed up relationships very badly in these days. The home has become, too often, simply a boarding house—a place in which to lodge and to eat. The members of the family are seldom gathered together. Sons and daughters grow up almost as strangers. Little is done to render the home life attractive and then we wonder why our boys and girls prefer to seek companionship elsewhere. And this means that the greatest God-given opportunity for the developing of Christian character is cast aside as apparently of little value.

(iv.) If the great Head of the Church, Jesus Christ, is to realize the programme which He laid down just before His ascension, a programme of world conquest, there must be a fuller recognition of the Home responsibility and a closer linking together of Home and Church in their Educational Activities.

We are ready enough to admit that we ought to give to the child the best and fullest education possible, but, somehow, or other, we forget that a true conception of the real meaning and message of Christianity is not possible if we omit its missionary aspect. If we ever want to make possible what Bishop Brent has aptly called "An Apportionment of Men," we must not overlook the fact that the finest recruiting ground for the missionary soldier is the home and the Sunday School. We hear a great deal to-day about the scarcity of men for the ministry. The situation is really acute. But the remedy lies, not with the present generation of men, but with the boys who are now in our homes and who sit before us on Sundays in our Sunday Schools.

(To be Continued.)

A TURN OF THE ROAD

(Continued from page 332.)

Mersey, and which was fast blotting out the receding shores of England. To David it symbolized very clearly the uncertainty and possible perils of their venture. The weight of loneliness and responsibility was almost intolerable. His mother's load was already more than she could bear; Gilbert and Marjory seemed a generation younger than himself. He was vaguely aware of an unutterable craving for help and guidance, but no friend was at hand; God was a far-off, scarcely realized Being with Whom he had never had any personal dealing.

He was leaning against the rail, watching the heaving grey waters, when he became conscious that he was not alone. He looked up. A young man, some ten or twelve years older than himself, was leaning with his back to the railing, surveying the dripping deck.

"Regular Liverpool weather," he observed in a friendly voice. David assented, and the stranger went on: "Did you ever see such a lot of kids in your life, Boat looks like a school treat. Always lots of 'em on board these second-class boats; their mothers can afford to take good cabins and there isn't such a rush. Thick with parsons, too; they don't want to squander much on the voyage. Somebody said there was a Bishop coming, but I guess Bishops don't go second class. You alone?"

"No," said David, alternately repelled and attracted by the geniality and roughness of the speaker. His sentences were punctuated by the hoot of the foghorn which seemed an audible expression of the general damp and discomfort. "No, there are four of us."

"Emigrating?" shouted the stranger, determined not to admit the domination of the foghorn. David made no attempt to be heard, but simply nodded in reply.

"North-west Canada," was the next question, and David was just beginning to wonder how to escape from this catechism when Gilbert came up from below.

"I say, Rajah, isn't it a beastly shame; mother and Marjory have got a third person in their cabin after all

the agent's vows that he would give them one alone? It's a Miss Matthews, and the funny thing is that she hasn't appeared, and there isn't a scrap of luggage belonging to her in the cabin. We don't touch anywhere, so she must be on board if she's coming."

"What a nuisance! Let's go and see their cabin," said David. "Have you told them about Martha?"

"No, I thought it would be such a lark to take her up to the cabin without telling them beforehand. Let's look around and see if we can find her. Mother will soon discover what her plans are."

They found Martha at last in earnest conversation with the stewardess, but she came towards them as they appeared. "Will you show me the way to the mistress's cabin, Master David?" she said. "It's number forty, the stewardess says."

"Yes, here it is, quite close," said Gilbert. He knocked loudly at the door which Marjory opened. Gilbert beckoned her out. Marjory had evidently been crying, but at sight of Martha her sadness vanished.

"Oh, Matty, Matty," she said, as she flung her arms round her old nurse's neck, greatly to the detriment of the velvet "creation" which still adorned Martha's sleek head. "Let's pretend it's 'Miss Matthews' come to our cabin, and see what mother says."

She opened the door and said loudly, "Mother dear, here's Miss Matthews," at the same time pushing in Martha.

Mrs. Lane was bending over her cabin trunk, trying to take it unobserved off "Miss Matthews'" berth, where it had lain while she arranged its contents. She turned round, panting with her exertions.

"Martha!" she ejaculated and stopped, speechless with surprise.

"Yes'm—Martha, or 'Miss Matthews,' as they call me on the list of passengers, I see."

"Martha Matthews!" My goodness! I never once thought that was her name," said Gilbert. "I never thought of her as anything but 'Martha.' Come up for a turn on deck, Marjory, and let the mater find out what 'Miss Matthews' is going to do. She only snubs the Rajah and me when we ask questions. Do you think we ought to begin calling her

'Miss Matthews' at once I suppose in Canada we'll all be equal."

"Well, I'm jolly glad she's come," said Marjory. "Mother will have everything done for her, just as the doctor wanted. Let's go and find out whether our places at table are settled yet. Come on, David."

The three went off together to interrogate the long-suffering second steward. The saloon was full of people, scribbling last messages for England to go by the pilot when he left the ship. Children and clergymen there were, certainly in large numbers, but no sign of episcopal trappings.

"What name, sir? Lane? Yes . . . let me see . . . oh, yes, here you are, Mrs. Lane, Mr. David Lane, Miss Marjory Lane, Mr. Gilbert Lane, all at the captain's table, sir; and he wishes Mrs. Lane to sit at his right hand. Bishop of Port Victor opposite, sir."

"I say, what swells we are, in spite of having to 'Miss Matthews' old Matty," said Gilbert. "What's the Bishop like? Solemn old owl, I suppose?"

The steward looked embarrassed; and a clergyman writing at the table beside him, looked up and laughed.

"Well, my boy, you can judge for yourself," he remarked to the dismayed Gilbert, "Here I am to be inspected." He rose as he spoke, and patted Gilbert's shoulder in a friendly way. "All right; no harm done. I know you didn't mean to be cheeky. Are you brother and sister?" He shook hands warmly with Marjory as he spoke, and then turned to David. "I have heard of you from my brother-in-law who is your tenant at Oxford," he said. "I hope I shall see something of you during the voyage."

David looked with keen interest into the strong face whose piercing dark eyes seemed to be scanning his very soul. As he felt the firm grip of his hand and saw the latent kindness of the eyes, he knew that here was a man to be trusted—perhaps, even, in spite of disparity of age and position—a man to make a friend of. His weight of loneliness seemed already less heavy for that hand-grip; and hundreds of other men and boys had found that in a handshake from Hugh Neville, Bishop of Port Victor, a pledge of guidance and sympathy.

That night Mrs. Lane called the two boys into her cabin, and told them that, as David had guessed, Martha had never intended to let them leave her behind, and that now she was determined to go with them to Otter Lake.

"She says she is quite alone in the world, except for us, and she has saved enough to pay her fare and permit of her living with us for a time for nothing but board and lodging. I feel that her coming with us will make our new life quite a different thing. And we shall always have one friend in Canada while she is there."

Mrs. Lane's voice broke; in her loneliness and desolation she had felt very keenly the devotion of her old servant.

Mr. A. McC. Creery, treasurer of the Diocese of New Westminster, and a prominent worker in the Laymen's Missionary Movement, received word on May 6th that his second son, Lieut. Cuthbert Creery, was wounded on May 5th. Mr. Creery's eldest son is training at Upavon, Wilts, for a pilot's certificate in the R.F.C.

Sir Adam Beck, who was given the honorary degree of Doctor of Laws at the recent Western University Convocation was presented by the Bishop of Huron, and Dr. Moorehouse, a prominent member of St. Paul's Cathedral congregation, London, was presented for the same degree by Principal Waller, of Huron College.

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EXCELSIOR ANGLICAN CLUB.

(Continued from page 329.)

Scace. Dr. Carroll also took "Starting to Teach," so that the fellows would get an idea how to lead a group of younger boys.

The executive committee was responsible for getting the following men to make addresses: Mr. L. S. Beattie, "The Value of an Education"; Dr. J. L. Carroll, "Sex Education"; Mr. W. C. Dowsley, M.A., "Home Reading"; Mr. N. MacDowell, "Good Citizenship"; Mr. E. J. Pappou, "Canadian Journalism"; Rev. L. E. Davis, M.A., "Public Speaking"; Rev. Rural Dean Woodcock, "Missions"; Mr. F. P. Smith, M.A., "Appreciation of Christian Nature"; Mr. T. C. Somerville, B.A., "Appreciation of Christ in Literature"; Mr. W. H. Wood, "Appreciation of Christ in Architecture."

The following tests were taken: Basket ball, throwing, group games, running, jumping, on the physical standard. Tests were also taken in poetry, debating "Nations are not justified in Rebellion," and "Submarines are more useful than aeroplanes in modern warfare," and on "Home Reading" and "Public Speaking." Under "Public Speaking," the following addresses were given: "Life of Sir John French," "The Arctic Prairies," "Northern Trails," "The Navy and the Nation," and "Adventures in Tibet by a Missionary," by the fellows. For an educational trip we were taken through the Bell Telephone Company's plant, while for an educational lecture we had the pleasure of attending Dr. Thornton's lecture on the war, through the kindness of Dr. Carroll.

For the present term the following are our officers: Mentor, Dr. J. L. Carroll; president, Russell J. Beckett; secretary-treasurer, Chas. W. Scace; executive committee, R. Beckett, C. Giffin, C. Scace and G. Johnston. (Each had charge of the standards, intellectual, physical, religious and service.) The motto of the club is "Do it now"; the colours light blue and dark blue.

In speaking of his own work, Rev. George E. Lloyd said that he was "anxious to secure a company of young men to train for little prairie schools in foreign settlements throughout Western Canada."

"The 502 million pounds which the Chancellor of the Exchequer is raising in taxation this year is probably one-fifth of the entire incomes of all the people in the land," says the "New Statesman."

Personal & General

The Rev. Dr. W. E. Taylor, of Shanghai, China, was in Toronto last week.

Dr. Glyn, Bishop of Peterborough, England, has signified his intention of resigning early in July.

The Rev. Canon FitzGerald, M.A., was inducted as Rector of St. Paul's Church, Kingston, on Sunday last by the Bishop of Kingston.

The Rev. W. Fry and Mrs. Fry are at present in Brantford. They will leave shortly on their journey to the mouth of the Mackenzie River.

Mrs. Montague Anderson, a prominent member of the Woman's Auxiliary in the Diocese of Ottawa, has been visiting relatives in Toronto.

The University of Durham, England, has decided to make a knowledge of Hebrew necessary for the degree of B.D. in and after 1917.

Lieut.-Colonel the Rev. R. H. Steacy, who is the Director-General of the Canadian Chaplains, has gone to the Front on a tour of inspection.

Dr. W. T. Grenfell addressed a meeting in Ottawa on Thursday, May 18th, and in Toronto on Friday, the 19th, on the conditions as he saw them at the front.

A subscriber writes: "I have taken the 'Canadian Churchman' for some time and like it for its straightforward attitude towards many of the vital questions of the day."

Mrs. Baker, widow of the late Canon Baker, for many years Rector of St. John's Church, Bath, Ont., died at her son's residence, Guelph, on Wednesday, May 17th.

The Michigan Church Club has entered upon the very important work of raising a fund of \$500,000 to be used for the purpose of improving the church buildings of the diocese.

Archdeacon Parshall, a prominent missionary worker in Central Minnesota, U.S.A., died on May 13th of septic poisoning. His work was mainly among the Chippewa Indians.

Chaplain Capt. the Rev. C. E. Jeakins, of Brantford, has been obliged to relinquish his position

with the 9th Brigade owing to nerve strain. He takes up work in an English hospital.

Captain the Rev. W. A. R. Ball, who was recently wounded in the trenches, has left the hospital, passed the medical board, and has been given six weeks' leave of absence for convalescent purposes.

At a meeting of the Clericus Club, which was held in Troy, N.Y., lately, it was noticed that six of the eight parishes in that city at the present time have Rectors who have served them for twenty or more years.

Miss F. L. D. Bidwell, eldest daughter of the Bishop of Kingston, has been placed in the first class in the Honour School of Modern History in the final examination for the B.A. degree at Toronto University.

The Rev. Arthur French, Jr., son of the Rev. Arthur French, Rector of the Church of St. John the Evangelist, Montreal, has, with the permission of Bishop Farthing, joined the Irish-Canadian Rangers' Overseas Battalion.

Lieut. G. R. Forneret, son of the Venerable Archdeacon Forneret, All Saints' Church, Hamilton, is at present in charge of the Bayonet-fighting and Physical Training School for the First Divisional District, located at London, Ont.

King Constantine of Greece recently attended the baptism of, and assumed the responsibility of godfather to his namesake, a son of Rear-Admiral Hubert S. Cardale, acting head of the British naval mission at Athens. The ceremony took place in the English Church.

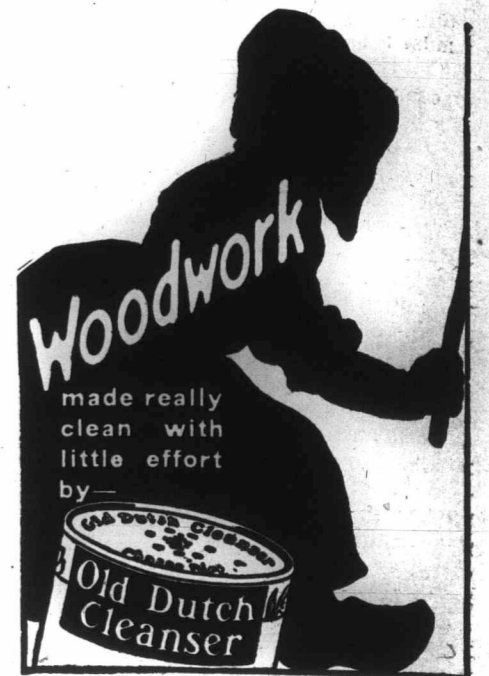
St. Augustine's, Leytonstone, Essex, is the first church in the Province of Canterbury to suffer at the hands of Zeppelins. Incendiary bombs were dropped in one of the air raids, and within an hour the whole of the interior of the building was practically gutted.

The Bishop of Qu'Appelle, in an address in England, stated that some seven thousand Churchmen from his diocese had enlisted. Twelve of his clergy were serving as Chaplains and twenty-eight out of thirty students in St. Chad's College, Regina, were combatants.

The private Bill prepared for excluding Germans from the benefits of the Rhodes Scholarships will be brought up in the British Parliament during the present session. The measure will provide for new Dominion scholarships to take the place of those formerly allotted to Germans.

Bishop Boyd Carpenter, for thirty-two years Bishop of Ripon and since 1911 Canon of Westminster Abbey, celebrated his seventy-fifth birthday recently. His hair is now perfectly white, but Dr. Boyd Carpenter still retains his wonderful eloquence, which has won for him the title of "the English Chrysostom."

In spite of the War, it is pleasing to know that the Ecclesiastical Commission in England is able to continue its work of endowing poor benefices. In the present year it proposes to devote £400,000 to this end; £100,000 will be given to benefices that provide local benefactions of equal amounts to grants made; £60,000 to special cases; £100,000 in endowing new districts in public patronage with £200 a year when the population exceeds a certain minimum, and £140,000 in meeting local claims.



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"The Distribution of the Word"

A young officer fresh from the battle front said: "People take things much more seriously in France than they do in England. An atheist in Hyde Park was shouting out to the people around him, 'there is no God; I can prove there is no God.' There were two wounded soldiers from the trenches listening to him and one said loudly, 'We can believe there is no God in London, but we know that there is a God in the trenches. While men are dying for their country abroad, this is how the nation is living at home.'"

An earnest Christian General in writing to the Secretary the other day said: "One feels anxious about the time when the troops return. Will the people at home help or hinder them? It is a serious question, and I do not think that the church is going the right way to help the people so that they may be helpful to the men on their return."

The Mission is urging upon the Lord's people wherever it has an opportunity of arranging for systematic visiting in the homes where men have left for the front and in this way souls can be won for the Lord Jesus, so that when our brave men return from the front who have been blessed there, they may find a new atmosphere in their homes to welcome them.

During the week the Mission has been sending out large numbers of Armenian Scripture portions and cards, and in acknowledging a grant, a worker says: "There is a good opportunity for evangelistic work. Quite a number attend these gatherings. The meeting together of the women and girls for work also gives opportunities for Bible reading and teaching and visiting in the tents with the same purpose in view is acceptable to many families, so I am sure the poor refugees will welcome these little portions which they can call their own."

The news from Russia is still most encouraging. We hope to be able to give some special information concerning this within the next week or two, but our agent in the meantime urges the continued prayers of the Lord's people everywhere. Donations may be sent to the Editor or to Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to Secretary, Francis C. Brading, 15, The Strand, London, W.C.

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Boys and Girls THE CLUB-FOOTED CANARY

SOME time ago, a lady living in New Orleans, who was very fond of canaries, and raised a great many of them, found a tiny cripple in one of the nests. The poor little bird had hatched out, not like its brothers and sisters, but with a pair of ugly, distorted club-feet—that is, as near club-feet as claws could come. At first Mrs. Sudler—for that was its mistress's name—thought it might be kinder to kill the tiny cripple at once; but it seemed healthy and thriving, and she decided to let it live for a while, at least.

The baby canary seemed to realize that it was not like the rest. When the other fledglings began to balance themselves on the edges of the nest and flutter and scramble about, it sat quite still, as if knowing that its crippled claws would not bear its weight. Not until its wings were well feathered out did it try them; and pitifully awkward its first flights were. But after a while it did manage to get about the cage in a very halting, lopsided fashion; and it was a surprisingly cheerful little bird, indeed, in spite of its deformity.

Suddenly, after a while, it began to sing—and what a song! It surpassed every one of its brothers. Its father was a famous singer, but the little cripple went far ahead of all previous family records. Its trills, its roulades, its high notes were a marvel. As its mistress put it, its throat seemed to have a silver lining. The little fellow became the prize bird of the whole flock, and Mrs. Sudler could not be induced to part with it for any sum.

But on Tulane Avenue, in New Orleans, there is a hospital for crippled children. One day Mrs. Sudler visited it, and when she came home and looked at the club-footed canary, she had a new idea. She felt that the little singer belonged there, among the children who had been born lame and humpbacked and deformed. It would be a continual object-lesson to them, with its wonderful song. So the crippled canary was carried out to the hospital, and there it is now, delighting every child's heart with its music, and showing each one how courageous and happy even a crippled bird can be. Every trill and twitter of its glad, little voice is an inspiration as from the awkward, stumbling, queer little frame the music ripples out like the laughter of a brook. The canary is not going to be unhappy—no, indeed! Its feet may be crippled, but its song is not, and it sings clearer and sweeter year by year.

It is not only crippled children that its brave, sweet notes ought to help. Do you not think that those children who are not crippled can learn something, too, from this courageous canary? If there is something in our lives that might make us unhappy, boys and girls, the best way to do is to turn our attention somewhere else, and find something we can do that

is cheerful and helpful. The drawback may be there—we may never be able to get rid of it—but the song can be there, too. Every life has some points of brightness in it, some advantages, some power of joy. The thing to do is to find out and follow out that power, and so make joy for ourselves and others. It is very easy to be unhappy and fretful in this world, if we choose; there is always something wrong, if we dwell on it, in our circumstances or our equipment. But the music is there, nevertheless, and

the courageous hearts bring it out. The club-footed canary was wiser than a good many thoughtless human beings have ever learned to be. But boys and girls who once seriously think about it ought to be ashamed to let a crippled canary get ahead of them, don't you think so?—Mary W. Adams, in Boys and Girls.

It is estimated that there are some 304,000 Protestant Sunday Schools in the world with a membership of 31,000,000

A simple tablet to the memory of the late Archdeacon Donne is to be placed in Wakefield Cathedral, and a second tablet in the Brook Street Boys' School, the old Elizabethan Grammar School, which was restored to the purposes of education by the efforts of the late Archdeacon.

It was announced at the meeting of the Toronto University Convocation on Friday last that 2,500 graduates and undergraduates of the University are at present on active service with the Expeditionary Forces, and that up to the present time 51 of these have laid down their lives.



Distribution of Word"

fresh from the battle
le take things much
France than they do
atheist in Hyde Park
to the people around
God; I can prove
There were two
from the trenches
and one said loudly,
there is no God in
know that there is a
bes. While men are
country abroad, this
is living at home."
Christian General in
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anxious about the
ops return. Will the
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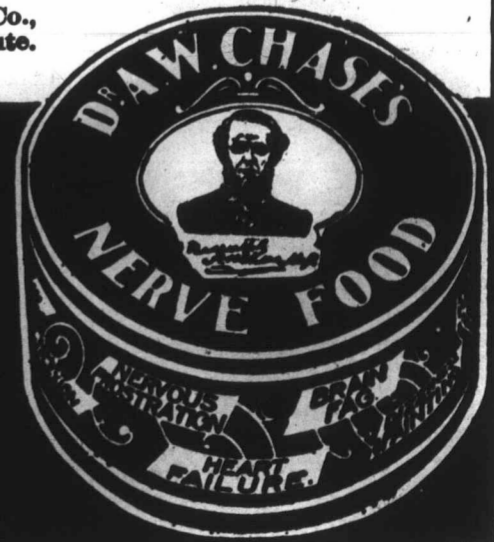
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