

Canadian Churchman

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Family Newspaper



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

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TORONTO, CANADA, THURSDAY, JUNE 10th, 1915.

No. 23.

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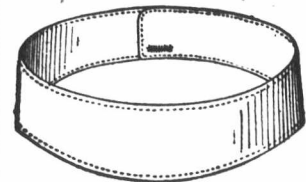
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THIRD SUNDAY AFTER TRINITY.

(June 20th.)

- Holy Communion: 248, 251, 507, 563.
 Processional: 383, 465, 478, 612.
 Offertory: 9, 22, 479, 670.
 Children: 691, 700, 705, 714.
 General: 7, 213, 494, 779.

The Outlook

A Deep Humiliation

As the story comes in about the recent action in England on the drink question, it is impossible to avoid feeling keenly the utter shame of the situation. The case against strong drink has been proved beyond question, and leading men of all classes have spoken in the plainest terms. And yet, after Mr. Lloyd George declared that drink is doing more harm to the British nation than Germany is doing, the result is a miserable fiasco. When the Government proposed drastic action they were met by the Irish party and by a considerable section of Unionists. Worst of all, the Cabinet itself seems to have been divided and Mr. Lloyd George almost alone. And so our national life has been cowed and bullied by an enemy far more cruel than the barbarians who poison wells and substitute gases for guns. To the Church the humiliation is deepest because it reveals the utter powerlessness of Christian people to prevent the scandal of a victory for the drink interests. Prohibition was imperative under present circumstances and, failing this, national control was essential. But far less than these, even taxation, had to be abandoned in opposition to vested interests. Could anything be more utterly deplorable? But, nevertheless, the defeat will only stir true workers to greater efforts. We shall still be victorious over Germans and gin.

Merit and Promotion

Our American contemporary "The Chronicle" calls attention to the effort now being made by the Bishop of Harrisburg to introduce a sort of civil service in his diocese, whereby promotion is accorded to workers in small

places. Those who prove their worth are given more important charges. It would be well if the plan could be adopted in other dioceses. Many a man accepts a sole charge early in his career, only to find himself in the same place for many years. Others, with inferior gifts, often go above them and the result is unsatisfactory to clergy and people. Now, if there could be some proper plan of promotion by which lonely men in small places could feel they were being noticed by those in authority there would be increasing interest and blessing all round. Cannot something be done along this line? The English papers are often concerned with the problem. Is it not ripe in Canada also? What do our readers think? We shall be glad to receive, in confidence, any testimonies either from clergy or congregations. It is a matter that presses for attention.

Intercession

A Chaplain to the Forces says that hardly a letter reaches him from men in the fighting line which does not contain a request for prayer and he adds that soldiers and sailors feel that prayer offered for them is being answered.

A Christian worker in the Royal Navy, thankfully acknowledges the prayer which enabled him to commence a meeting amongst his comrades on a battleship, and speak to them of Jesus and His love. Soldiers who have found it difficult to kneel down before their comrades and make their confession of their faith, say that the consciousness that prayer is being offered for them strengthens them to do

what they know to be their duty.

Here is a fine opportunity for service by many who cannot go themselves or do much work or give much money. Let us use to the full our "ministry of intercession."

The Moral Factor

There are few things more significant at present than the appeals made in the secular press to the moral element. In organs where such references are hardly to be expected, the recent German brutalities have led newspaper writers to bear witness to the eternal principles of truth and righteousness. Thus, Lord Bryce's Committee having reported the careful preparation beforehand of scientific instruments and methods intended for use in Belgium, one paper comments as follows:

We have in nine months slipped back to the sixteenth century. The non-combatant—man, woman, and child—is thrown into the cauldron. The neutral nation is dragged in too. No longer is it possible to set limits to the kind of violence and the degree of physical and moral torture which war inflicts. Science, having fulfilled poetry's prophecy that if it cut itself adrift from love and faith, it would become an emanation from the brain of demons, has done what this new commandment has ordained of it. The only power of rescue resides in those nations which have not bowed the knee to this Baal, and can yet rally, with their whole spiritual strength, to a nobler worship.

This is true. Science, apart from faith and love, tends to become diabolical and the only way out is by means of spiritual strength. This is only possible by means of what the Bible calls Divine Grace.

The Supreme Test

A clergyman was speaking lately of some of the ultimate tests of the ministry. He pointed

out that as it is possible in business to know at the very outset that some men will fail, so in the Christian ministry, there is one method of discovering whether a man is rightly called or not.

Are you able to win men to Christ? If not, learn how, or drop it; or you will fail as sure as you live.

This means that the supreme purpose of the ministry is soul-winning, and apart from this there is no valid reason for its existence. No success in other directions can make up for this. Clergymen are to be "fishers of men," and this means they must "learn how." And the one way is, to enter the Master's School: "I will make you to become fishers of men."

A Challenge

It is an old saying that "the proof of the pudding is in the eating," and the best test of Christianity is what it does for human life. Some time ago the Bishop of Chelmsford, Dr. Watts-Ditchfield, read an attack on Christianity in a well-known Socialist paper edited by an Atheist. Mr. Watts-Ditchfield, as he then was, challenged the editor to find him ten men in the whole of England who had been really down in the gutter morally and had been raised by any other power than that of the Gospel. The Bishop added: "I am still waiting for the names of these ten persons." Just so; scepticism is powerless to uplift and transform. Only Divine grace can do it. Records like Begbie's "Twice-Born Men" are still one of the greatest proofs of Christianity.

Three Great Realities

By the Rev. Prebendary Webster, M.A.

And from thence He arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but He could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet (St. Mark vii. 24, 25).

It is a touching story of how a heathen mother won for her demon-possessed daughter immediate healing and deliverance. Three points stand out and claim our attention. We look at that friendly house on the borders of Tyre and Sidon where Christ had gone for a season of rest and retirement, and we see a Saviour Who could not be hid. Then we glance at that unhappy home where lived the little daughter grievously vexed with a devil, and we see a daughter who could not be controlled. Then we follow the brave and yet almost heart-broken mother as she presents her petition to the Saviour, and we see a faith which could not be denied.

I.

A Saviour Who could not be hid. He had gone to the utmost limit of the Holy Land, to a city bordering on heathen territory. Entering a friend's house, He had desired His place of retirement to be kept secret. But as a bunch of violets betray their presence by the sweet perfume that fills the room, so the Lord Jesus "could not be hid." It has ever been so. The Temple party, the Priests and Elders, thought they had silenced His witness and arrested His influence when they forced Pontius Pilate to sentence Jesus to the Cross. But even when the stark, dead body was laid in Joseph's sepulchre they were not altogether comfortable. They remembered His words about rising again on the third day. So they appealed again to Pilate, and a Roman watch was appointed to

guard the sepulchre. But when the appointed third day came no tomb could hold, no sentinels could restrain, the risen Lord of Life and Glory. In a few weeks' time the members of the Sanhedrim were in despair, they found themselves powerless to restrain an army of enthusiastic Spirit-filled witnesses who were filling Jerusalem with the name of Him they had crucified, and were bringing His blood upon their head. Jesus could not be hid.

Centuries passed and a time of darkness overtook the Church. The Gospel was buried in errors. But even then Christ could not be hid. He broke out again before men's eyes. Then came a general decay of faith, when a lifeless orthodoxy reigned in the churches, and the voice of joy and health was unheard. The sermons were ethical essays, faultless in literary grace, but void of all spiritual power. Then came revival. A new set of teachers was raised up—men who had a definite personal experience, and knew for themselves the constraining love of Christ. In the joy of that revival Christ broke out once more in our national life, the character of the nation was entirely changed, and very soon missionary work of every description sprang into existence. Christ could not be hid.

Even in war time Christ cannot be hid. The authorities decreed that there should be no Christmas truce, but they forgot the power of the living Christ. When Christmas drew near the men in the trenches felt the power of Emmanuel. Bavarians and British met as brothers, exchanging courtesies and entertaining each other with their national choruses and anthems. It is still true that Christ cannot be hid.

This is the joy of public worship. Our elaborate services are a melancholy farce unless Christ breaks through and makes His presence felt. Sometimes Christ may do this through a perfectly rendered solo or hymn, but more often it is the quivering notes of the burdened saint, the high treble voice of the eager child, or it may be the tear on the cheek of the heart-broken child of God which betray His presence. The most perfect worship is that in which Christ is most manifest because the hearts of the worshippers are so impressed with the awe of His presence, so full of the joy of His salvation.

This, too, is the secret of success in evangelistic work. Organization can do a good deal to gather crowds and awaken interest, but the most enthusiastic meeting is void of blessing unless there is a breaking through of the presence of Christ. The simple testimony, the homely illustration, the plain familiar hymn are often more effective than the learned argument or the eloquent appeal, just because the Lord Jesus makes His presence better known through them. It is the strength of the Christian Church in all her work and witness that we have a Saviour who cannot be hid.

II.

We pass on to notice the daughter who could not be controlled. She was grievously vexed with a devil. This "little daughter" had an unclean spirit, but when the mother returned instead of hearing the piercing shrieks of a demon-possessed child pacing up and down like a wild beast in a cage, she found her made whole and lying on the bed. It reminds us of the strife and turmoil in the labour world. It was one of our chief subjects of thanksgiving that the life and death struggle in which our nation is engaged had put an end to the internal strife and controversy which were menacing our domestic peace. But serious labour troubles have reappeared on the Clyde and in the coal trade, and according to the estimate of public

men who know all the facts, are doing more to delay the eagerly coveted victory than all the efforts of the Germans. It is an old trouble, it is part of the price we pay for our liberty and independence, but in the face of a powerful enemy this unwillingness to be controlled is quite excusable. The nation and all our Allies will cry shame on those whose greed, whether it be the desire of the masters for excessive profit or the desire of the men for excessive pay, is imperilling the welfare of the nation and increasing the number of the wounded and slain.

It reminds us also of the self-indulgence and lasciviousness in the fashionable world. The war startled the most reckless into some measure of earnest thought. Bridge competitions gave place to knitting competitions, and energies which used to be wasted over frivolous and not always wholesome gaieties were devoted to working parties and learning first aid. But recent revelations of night clubs attended by both men and women for gambling and other reckless purposes show that the unclean spirit is not yet exorcized. The house may be swept and garnished, but if still empty there will be nothing to hinder the evil spirit returning in even greater force. Only the living Christ in the heart can set men free. There are many indications. Modern works of fiction bear lamentable witness that a spirit of uncleanness still reigns largely in the life of the nation, and that men and women delight in letting their thoughts and imaginations roam freely amongst all that is vile and impure. Above all, it should remind us of the prayerlessness and restlessness in the religious world. How few make time for quiet waiting upon God in prayer, how few have any real delight in Bible study. How prone men are to hurry through their devotions, the private prayer, or family worship, glad that it is over and done for the day, and that they are free to give themselves to more congenial occupations. It is difficult to imagine any conditions more calculated to make men thoughtful and earnest than the present conditions of national anxiety and peril. With intense solemnity the present passing events seem to urge people to follow the example of the Psalmist and say: "I will hear what God the Lord will speak to His people." But so few are really waiting upon God; the great majority are rushing off to some new enterprise, some fresh endeavour. God is calling our nation to repent, *i.e.*, to think again, but this is the last thing we want to do. Solemn, indeed, is the warning, "He therefore that despiseth, despiseth not man, but God, Who hath also given unto us His Holy Spirit." The injunction "despise not prophesyings" is of supreme importance in these days, when to Spirit taught readers the prophesyings are found written in the daily paper. But more than this war of many nations is needed to cast out the spirit of prayerlessness and restlessness. Oh that the conscience of the Church might be touched, and that the sin and shame of this uncleanness might be more deeply felt.

III.

We now consider the faith which could not be denied. It is one of the outstanding examples of great faith—faith which won commendation from the Master. At first the joy of winning the boon on which her heart was set kept her from noticing the Saviour's special word of praise. Afterwards, as she told the story to her little daughter, her heart overflowing with joy that she was once more able to have fellowship with her child, she would perhaps say: "The Master said something which seemed to make the disciples almost envious. He said, 'O woman, great is thy

faith.' But I do not see how I showed any very great faith. I knew He had the power to heal you, so how could I leave Him until He had granted my request. I only did what any other mother would have done." Great faith is never great in its own eyes. It is only the natural and instinctive response to a great Saviour. But hers was great faith. She overcame the silence of Christ. At first "He answered her not a word." But she persisted until at last the disciples, annoyed at her persistence, asked Jesus to send her away. Then she overcame the apparent sectarianism of Christ. He said, "I am not sent but unto the lost sheep of the House of Israel." She did not stumble over this seemingly narrow and exclusive statement, nor did she argue against it. She simply cried, "Lord, help me," and poured out the full tide of her grief upon the Saviour's compassionate heart. But she was to be even further tested. She was brought to take the lowest place, and to ask, not for the children's portion, but for the children's crumbs. "It is not meet to take the children's bread and to cast it to dogs." It seemed a cruelly harsh reply, yet Christ softened somewhat the ordinary language of the day. He used a diminutive form, "little dogs," referring not to the big dogs, the fierce scavengers of the streets, but to the little dogs, the children's pets, which were allowed inside the homes.

This word she seized upon, "Truth, Lord, yet the dogs under the table eat of the children's crumbs." In her humility, she only claimed the position of a household dog content to remain under the table at the master's feet. But to her clear faith, the great boon she desired was only like the crumbs that fell from the table. She did not need all the portion of a child; the scraps that are given to the pet dog would suffice for her. This is what moved the Saviour's admiration. If in her eyes such a boon were only a scrap, what must the feast itself be? Hers was a faith which could not be denied. To sum up, Jesus Christ is the same to-day, a Saviour who cannot be hid. Human nature is the same to-day, a spirit of uncleanness often prevails. Faith is the same to-day. A grain of faith can still move mountains.

WAR-TIME HYMN

By the Bishop of Durham.

O man, for whom eternal Heaven
Was moved of old, to set thee free,
And God took manhood, and was given
By His sheer love to die for thee—

To die unfathomable death,
To traverse shades and deeps unknown,
That thou might'st breathe immortal breath,
And see His face, and share His throne;

Thou for whose life He shook the grave,
And underfoot its demon cast,
Intent to win thee, and to have
His creature all His own at last;

To-day draw nigh, as ne'er before;
Consider, contemplate the Lamb;
Thy heart surrender; love, adore,
The great self-sacrificed I Am.

Begin to-day in act and thought
To live life whole, a Christian man,
Whom his own suffering God has bought;
God's love his law, God's will his plan;

Who sees with joy his years and hours,
With all their happenings, hallowed all;
Who serves his kind with ransomed powers;
Who, praising, trusting, cannot fall;

Who finds a settled, strange repose
Mid shocks and ruins, tears and wrongs;
Knows all is well, for Christ he knows,
To Christ, who died and lives, belongs.

These verses may be sung to the tune "Melcombe," "Hursley" and "Pentecost" are alternative tunes.

National Crisis and Religious Life

By the Very Rev. the Dean of Belfast

WE clergy are placed at the present time in a position of great and special responsibility. We are living in one of the world's great strife periods, nay the world's greatest strife period; a time when the very foundations of social life are being shaken; and therefore a time when the hearts of men are keenly seeking for light, and are especially open to receive impressions. Dr. Sanday has not untruly described this war as "the greatest tragedy (but one) in all recorded history of the human race from its first beginning until now." Civilization at this moment is in the crucible, and every single man's character within civilization is also in the crucible. Social life as a whole, and each individual severally, will, during these months of testing, receive impressions that will largely modify their convictions and practices.

"The reality will pluck us back, knead us in its hot hand, and change our nature."

We are amidst the hours of one of the Great Days of God.

Do we not already feel a change going on around us? The call may be "business as usual," but the men that do the business are not "as usual." There is already an added seriousness, a lessened frivolity, a certain disillusionment with much that was heretofore esteemed highly. We trust we are right in thinking that men are turning more towards God, and that prayer has become generally a greater reality.

Now the subject is how we clergy may best use such a time as this. We are to enquire what would God have us specially do; what message would He have us specially deliver. I think we can best reach our object by turning the question into another form and asking: What are the chief religious teachings issuing from the present appalling situation? If we can discover these we will have discovered God's message, and so will be in a position to learn for ourselves and to teach to others the religious lessons that emerge from this crisis, and thus to use it aright. What then are the lessons of the war?

(1) The first lesson that I would mention is that we are being taught that a just war has a rightful place in Christian practice. The problem of war is a most difficult one to the Christian, but yet one that must now be fully faced. The nation has solved in practice the problem, for it has showed by its unanimous support of the Government that it is convinced that war in this instance is right; and the nation's strength in fighting and its faithful hopes of victory are grounded on that conviction. But can that practical solution be theoretically, theologically defended?

If we walked over the plains of Flanders or Poland and saw the dead strewn on the battlefield, if we saw there stark and bloodstained the wrecked bodies of men middle-aged, of men in

their prime, of men with the bloom of youth still on their cheeks, would we not feel that heaven had been outraged and hell had triumphed? It looks all so wicked; it is so wicked. At such a time, and amidst such scenes, might not the Master's words: "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you" come to us with renewed force, and might we not feel that such horrors could never under any circumstances be right from the Christian standpoint? If a layman whose son had been killed by a shell spoke thus to us, what reply

war is God's punishment upon civilization for its sinfulness. The Jews of old suffered grievous afflictions from their surrounding heathen enemies; yet while inveighing fiercely against the cruelty and treachery of their foes, their Prophets or Psalmists ever saw God Himself as the ultimate cause of the suffering. No doubt such a truth requires careful statement, lest God be made a participator in man's sins, nevertheless it is surely a profound fact. War is the outcome of sin; for were there no sin there would be no war. But just because war is a fruit of sin, so is war God's means of punishing sin. "Be sure your sin will find you out" was said many hundreds of years ago, and all history shows its truth. A sinful civilization crashes to the ground, weakened to the fall by the consequences of its own sinfulness. This is the law of the world's life as seen in history. To call it a "law" is but to say: "Here is the discovered will of God." Fundamentally, then, we are to see at the bottom of this war not only the Kaiser, or Prussian pride, or economic rivalry, or broken treaties (though these are in a most true sense causes), but God; God delivering in and through the war the unerring stroke of His chastening Love. It may not be easy to grasp this aspect, because we are living in the midst of the "devouring fire, the everlasting burnings." Were we looking back from a hundred years hence upon the titanic struggle of to-day, is there any doubt that we would see in its sorrows and sufferings a work of judgment at the hand of God, and would point to it as a notable example of "God in History," of God working His purpose out?

(3) Thus are we led to a further thought. The chastisements of God are not only punishment for forgetfulness of Him, but also are the birth-pangs of a new and better age. The Epistle to the Hebrews is, in this connection, a writing full of teaching for the present. There is but time to remind you of the fact that that Epistle is but a treatise written to meet the doubts and fears of Christian Jews who saw their old world

crumbling around them. They then, as we now, were living through a social cataclysm. And the essence of the teaching of the Epistle is to be found in the words, "Yet once more I shake not the earth only, but also heaven, and this word 'once more' signifieth the removing of those things that are shaken, that those things that are not shaken may remain." God is "shaking" humanity to-day; "shaking" civilized life. Down will tumble the effete, the corrupt, the temporal, the material, but standing stronger and surer than ever will be the true, the sound, the eternal, the spiritual. Therefore let us lift up the hands that hang down, and the feeble knees. The cries of the wounded and the bereaved are agonizing to hear; but they are as the cries of a woman in her birth-pangs. A new world is being born, and every precious life laid down is a life sacrificed to the noblest cause that can inspire the heart of man.

(4) But if in the Providence of God we are enduring the bitter pangs of a new age, then the great fact of the world's progress is presented forcibly to us; and it is in regard to that pro-

The House of Bishops of the Ecclesiastical Province of Ontario

Rt. Rev. J.C. Roper
New Bishop of Ottawa

Bishop Mills of Ott.

Bishop W.R. Clark of Niagara

Bishop Sweeney of Toronto

Rt. Rev. W.D. Reeve
Assistant to Bishop of Toronto

Bishop Bidwell of Kingston

Bishop Williams of Huron

Bishop Thorneloe of Algoma

Who will meet in Toronto for the consideration of the election of an Archbishop to fill the vacancy caused by Archbishop Hamilton's retirement.

On St. Peter's Day (June 29th)

could we give? I believe a true answer can be given; we can reply that the Law of Love, which according to our Lord must be the underlying principle of all Christian action, demands not only the meek acceptance of personal insult, but also, at times, the forcible defence of those rights and liberties that are committed to us by God for safe keeping. The Law of Love calls upon men to defend the weak and downtrodden, and to cleanse the world from cruelty and oppression. Love that at one time bids us turn the other cheek, at another time bids us smite the tyrant. There is no moral contradiction here; both are applications of the one great principle; both, at the right moments, are obedient following of Christ's teaching. Thank God we can be sure that this war is in accordance with Christ's fundamental Law of Love, for we fight not for self-aggrandisement, but to free the captured and to liberate the enslaved. That I take to be the first lesson.

But secondly, and from another aspect:

(2) It should, I think, be strongly felt by ourselves, and emphasized in our teaching, that this

gress, I believe, that the war has its greatest lesson to teach. Is not the war revealing to us, with terrible clearness, the only lines upon which true progress is possible? The discovery, last century, of evolution in things physical has led us to believe in a corresponding evolution in all departments of life, and thus we have come to believe in the development of human life towards a destined and glorious end. The All-Great and All-Loving does not create and then leave half finished. When He creates He brings ultimately to perfection. That is our faith.

Now we have been, in some directions, progressing at marvellous rapidity. Material progress has been moving by leaps and bounds, and as a consequence we have become vastly proud of ourselves. And then with a crash comes the war; and with the war the discovery that our boasted progress has landed us in Armageddon! Surely it is here we are to find God's greatest message. He is compelling us to realize that mere movement, mere advance in cleverness, is not in itself true progress. He is teaching us that material progress, unless it is accompanied by spiritual progress, leads us back to savagery and barbarism. We had all very largely become infatuated with material advancement, and had come to regard increased luxury as increased life. We had forgotten that material progress does not touch the heart of things. It may make the world more superficially comfortable, but it does not make the world one whit morally better, and therefore one whit truly happier. Had we not been blinded by things material we would have realized before this the folly of seeking happiness in outward things. The world is being taught, and please God the world will learn that for true progress, it is not the power man achieves over nature that matters so much as the character of the men and women that use that power.

In truth material progress in itself lends itself as readily to evil purposes as to good; can curse as well as bless. We have thought of the fields of battle as the sad resting place of the dead; think of them now as the playground of science. Science with its marvellous fifteen-inch guns that hurl a shell with certainty to an object many miles away; Science with its devastating explosive that can wreck the earth into a wilderness of destruction; Science with its Zeppelins and bombs, with its torpedoes and submarines that have peopled the heights above and the depths beneath with engines of death. That is one side of material progress. But there is another, and a blessed side. Science has taught and enabled the surgeon to heal the wounds that Science itself has made; Science renders our soldiers immune, by serum, from disease it has helped to spread; Science manufactures narcotics to deaden pain it has caused, and invents restoratives to invigorate the fainting heart that it has brought to death's door. Is it not clear that all this cleverness of invention can in itself do absolutely nothing to help forward the world's progress; that all is dependent on the character of the men that use it? Material progress in itself is absolutely unable to move mankind one step towards the destined consummation. The source of true progress is not to be found in increasing outward prosperity, but in a closer walking with God. This fact we must persistently and continuously place before our people, and especially at this time, when the facts of life demonstrate its truth.

(5) But if true progress depends upon a closer walk with God, does it not follow that nothing is more important than that men should have a true conception of the character of God?

The Germans believe in God. Daily we read their appeals to the Almighty, and perhaps doubt the sincerity of their words. I think we are wrong if we do so. The explanation may be found, not in conscious insincerity, but in their having wandered from a true conception of God's character. They have reverted to the God of Sennacherib; they worship Odin. It is possible also, I think, to see how they have come to so gravely misconceive of God. It is because they have largely lost a true view of the Person of Christ. There are, no doubt, many thousand holders of the true Catholic faith in Germany; but none the less it is true that by the dominant teaching in Germany Christ is no longer regarded as God—incarnate. But our Lord, as very and eternal God, is the one true, compelling revelation of the character of the Deity. All that is seen in Christ, you as a Christian predicate to God. If the Deity of Christ be denied, then your view of God is perilously likely to lose all those notes of tenderness, self-sacrifice, sympathy that you have learnt from the character of Christ to be the character of the Almighty. The truth is: if we misunderstand Christ we misunderstand God, for Christ is the perfect revelation of God. Misunderstanding Christ, we are in danger of re-

turning, in spite of all our civilization, to the cruelty and harshness of primitive savagery. It may, perhaps, make this point clearer if I put it in this way—We are surprised at the way the German Emperor uses the name of God in his messages; but not even he could dare to use the name of Christ as he recounts the brutal force of his army. Men have believed, and may still believe, in a cruel God; but who could believe (and God forgive the shameful phrase) in a cruel Christ? When you see God in Christ, then you know that God cannot be cruel, and, being Christ's disciple, you cannot invoke His name upon your cruelties. Germany's cruelty proves Germany's blindness to the Deity of Christ.

(6) So far we have spoken of the war as due to the un-Christlike action of our enemies. To leave it there would be to nurture self-conceit, and to lead us to be blind to our own share of the guilt that the Almighty is so justly chastising. If we have not thrown off the true Faith, if we have not become infected with the doctrine that might is right as largely as Germany, yet our sinfulness, worldliness, practical materialism has reached a great height. It is probably true that not one of us could safely endure continued prosperity. It is the same with a nation. And we, as a nation, have been granted prosperity to a great and increasing extent. And with it has come increased self-importance, self-satisfaction, self-dependence. Self rather than God has been the centre of our life, with the result that the tone of life has been very shallow. Aims have been material, and more has been thought of, possessions than of character. And when to this general spirit of worldliness that has invaded all classes we add the awful grossness displayed in the drunkenness of our streets and the scandals of our divorce courts, then we can only feel that the afflictions that are falling upon us are, indeed, the just judgment of Almighty God. Is there not then a strong call to us as a people to humble ourselves in deep penitence before the Throne of Grace in our pleadings to God, that He, in His

mercy, would so intervene that victory might soon be ours and peace be won? There should be included a note of deep and heartfelt repentance, based on an acknowledgment of our sins, and of the justice of His chastening. Oppressed with the conviction of sin, our cry will be:—"Lord, we acknowledge that we deserve nothing at Thy hands; but be not wrath very sore; in wrath remember mercy."

(7) What, then, in conclusion, may we say are the messages of the crisis to us and our people? They are as follows: First, that the war itself is of such a nature as to be a call to us all to enter into it as into a noble crusade for right and for God. It is a struggle for honour and truth, as against brute force and falseness. Our splendid manhood that are laying down their lives are truly martyrs to the cause of God.

Secondly, we, as Christians, are to see in the war the birth-pangs of a better age. There must be no despair, no pessimism, but a firm faith that in this momentous struggle Providence is working, and that its ultimate result can only be the uplifting of the race, and so the glory of God.

Thirdly, we are to see in the awfulness of the carnage and desolation a result of progress without God. The lesson above all others that we have to impress is that material advancement divorced from spiritual advancement can lead only to barbarity. Obedience to the Divine Law and to the spirit of Christ alone leads to that lasting progress which is the will of God for man.

Lastly, we are to insist that while indeed the chief responsibility for the crime of this war rests upon Germany, yet that as we are called upon to bear weighty sufferings, so it is certain that God is punishing us for our worldliness and sin. God is calling us loudly to repentance and to reformation, and happy will it be for us as a people if we hear and obey.

By feeling deeply the truth of these messages, and by urging them upon our flocks, we will, I believe, best use the present national crisis for the development of the religious life of our people.

A Plea for Parochial Missions

Rev. H. W. K. MOWLL, B.A.

THE war has brought this subject into prominence in England. There the proposal for a Parochial Mission in every parish this year has found wide popularity. Conditions are so unusually favourable. Apparently Canada is just as ripe for such an effort, if not more so, taking as a criterion the number of appeals along this line which have reached Wycliffe lately.

What, then, is a Mission? In the words of the Bishop of Sodor and Man, "it is a special or exceptional effort to reinforce and reinterpret the normal or permanent Mission of the Church." These special efforts should be a normal part of parochial machinery used at regular intervals. "Permanent work tends to become mechanical." Congregations become self-centred, selfish and satisfied. Churches fall asleep. Revived life, which is needed, as Finney pointed out a century ago, is not the result of a miracle so much as the right use of appropriate means. We know that through prayer, faith, and consecrated gifts and efforts, the Holy Spirit operates through us. A mission in a unique way calls these forth.

What are some of the advantages which accrue from a Mission? It causes concentration. The thought and energy, both physical and spiritual, of the parish is focused on the fundamentals of the Gospel. It gives an opportunity to the preacher to proclaim the message systematically in its different aspects. It provides the Christians with a definite motive for immediate witnessing and work. It turns a searchlight on to relationships with God on the part of each individual, whether it is vital or not. It produces humility as the realization of failure to seize opportunity comes home. It brings that unique intimacy with other Christians which fellowship in aggressive work effects. Other Christians—perhaps previously misunderstood—are seen in the best and true light. A Mission will attract new faces to the Church, and arouse the interest of younger members. Christians of other denominations will often of their own accord unite their prayers and efforts. The true unity of the Church is brought nearer. A Mission gives impetus and inspiration for the future. Many who have not previously faced the question of decision have perforce to do so at such a time. To test this, a certain con-

gregation was recently canvassed with this end in view, and it was found in this case, at any rate, that the larger number of members had been brought into vital relationship with Christ through a Mission.

Canon Hay Aitken, the veteran missionary, has said that Missions are likely to be most useful, (1) when coldness and stagnation have long been the rule; (2) where the Church is just beginning to emerge from such a condition, but finds herself sorely weighted and impeded by the past; (3) where there is a good deal of activity, but it is feared little real spirituality; (4) where the unspiritual element in the congregation is unduly large and the parish clergyman feels that all his efforts fail to induce full decision for Christ; (5) where there is a large population round the church which present means are altogether failing to reach; (6) where for some unexplained reason things seem at a standstill; (7) where Rector and congregation are down-hearted and discouraged by the apparent absence of the results they long for; (8) where there are hopeful signs that a day of special visitation is at hand.

It is important, however, to note that the permanent value of the Mission depends not only upon how it is followed up, but upon how it is prepared for. Thorough visiting; careful instruction in individual work beforehand and the using of means to get as many praying as possible mean almost everything.

It is wise, too, to show how clearly this work is in accordance with Church teaching, for the rites of Baptism and Confirmation, if merely mechanical, must be without effect, unless accompanied by personal decision for Christ.

Such a Mission, though usually held in a church, could be adapted to the scattered parish. When evangelistic zeal is quickened, what is the essence of such an effort can be transmuted to meet the special difficulties of any situation.

This article is not intended to deal with the conduct of such missions. Inquiries on the subject are invited, and hints of various methods would gladly be given. Suggestive books which might be found useful are: "The Parochial Mission," by the Rev. W. J. L. Sheppard; "Missions, Parochial and General," by the Bishop of Sodor and Man; "A Manual for Parochial Missions," by Canon Hay Aitken; "Revivals of Religion," by Charles G. Finney. Also Liturgies suitable to use at Mission Services are, "The Church Mission Hymn Book with Liturgies," published by Robert Scott, and "Hymns and Liturgies for a Parochial Mission," published for the Church Parochial Mission Society.

INDIANS AND ESKIMOS

A Talk with Bishop Lucas, of Mackenzie River

[The departure of Bishop and Mrs. Lucas last week for their far-off Western work gives special point to this interview, which recently appeared in "The Christian" just before the Bishop left England. Even people in Canada hardly realize what such work involves, and will doubtless be led to remember the Bishop and Mrs. Lucas in prayer as they enter upon another five years' service in the far North West.]

IN a few days the Bishop of Mackenzie River, who has been in England during the winter, will be returning to his far North-Western diocese, portions of which are so far from civilization that the first details of the war reached them but two weeks ago.

Mails are only delivered at the northernmost stations of the diocese three times a year. When the Bishop was leaving for England he received a mail containing 300 letters and 300 pounds weight of newspapers, the latter including forty-five weeks' issues of every weekly newspaper received by him, including "The Christian," a paper which he and Mrs. Lucas have greatly valued, and which the Bishop says has never failed to reach him during his twenty years' residence in the Far North. Newspapers are only received twice a year, the papers being too heavy for the dog-sledges, and have, therefore, to wait for river navigation, which is only open for about two months in the year. A trader from Dawson City (Klondyke) brought to some of the people the fact of the war; the details from August 1st to May 31st will reach them in July next.

Food supplies for the use of the Bishop's household for a year are ordered in December, and are received in the following September.

Missionary work in this diocese was begun in 1858 by Archdeacon Hunter, of Fort Garry (the present Winnipeg). He was succeeded by such honoured servants of God as Bishops Bompas and Reeve, Archdeacons Kirkby and Macdonald, the Revs. V. Sim, W. Spendlove, T. J. Marsh, and others. The whole of the Bible and Prayer Book, together with Hymn Books, etc., were translated into the Indian languages, and printed by the B. and F.B.S. and the S.P.C.K.

The Church Missionary Society supplied the men, and bore the whole of the financial burden for many years, but its grants have now almost ceased. The Canadian Church is doing its best to supply the need through the Missionary Society and its handmaid, the Woman's Auxiliary. The deficiency has to be raised by the Bishop with the help of friends of the Mission in England and Canada.

Dr. Lucas, who gave us some particulars concerning his diocese a few days ago, received his training at the Church Missionary College, Islington, joined the Athabasca Mission in 1891, was transferred to the Mackenzie River Mission in 1900, and has consequently spent the whole of his missionary life in the diocese of which he is now the chief pastor. He was consecrated Bishop at St. John's Cathedral, Winnipeg, in August, 1913.

The stations of the diocese are at Hay River, Fort Simpson, Fort Norman, Fort McPherson, and Chipewyan, the last-named, on Lake Athabasca, being the "Cathedral City." The Pro-Cathedral, which is built of wood, is of an unpretentious nature, as also are the school building and Bishop's residence immediately facing the Cathedral.

There are also Mission congregations at Herschel Island and Kittigagjuit on the Arctic Ocean. The farthest point yet reached by the Mission is Cape Parry, 600 miles east of Herschel Island, where a congregation has been established.

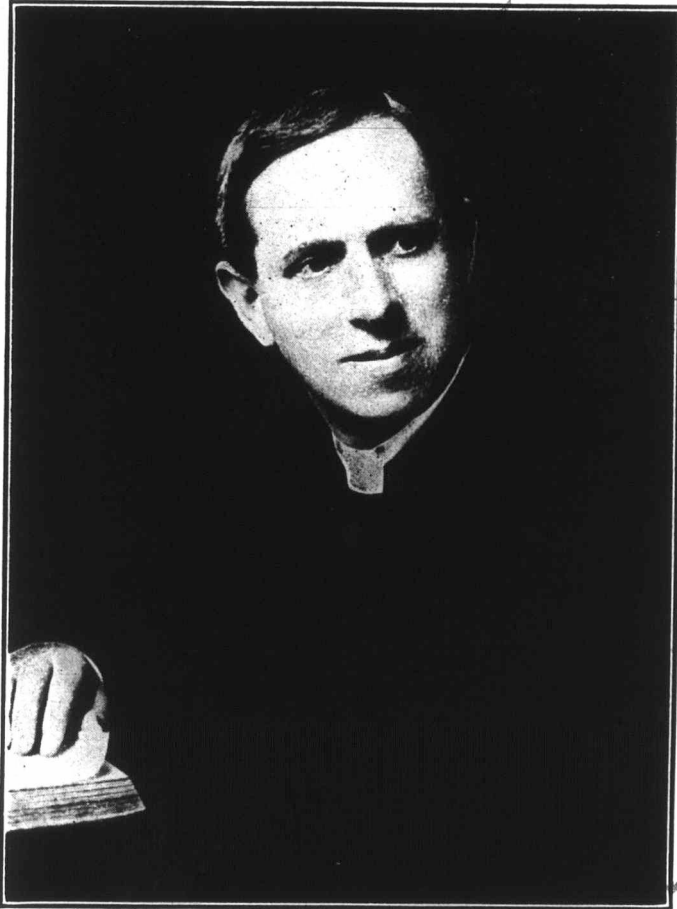
The diocese is ten times the size of England, but its population is only six thousand.

Upon his return, the Bishop intends to reside at Chipewyan, on Lake Athabasca, which is nearer civilization, and is now enjoying better mail facilities, nine mails being received there a year. For many of the former years of his ministry, and while Archdeacon, he was stationed at Fort Simpson, where Mrs. Lucas joined him in 1893, and where for fourteen years the nearest Christian worker was 250 miles away.

A DEGRADED PEOPLE.

The work in the diocese is almost entirely among the remnants of the Indians and of the Eskimos. When the late Bishop Bompas started in April, 1870, on an itineration among the Eskimos of the Mackenzie Delta, which marked

the first attempt at Christian work among these people, he found them most degraded. They had invited him to come, but before reaching them he had a message from the chief to defer his coming, as the Eskimos were starving and quarrelling. The Bishop, however, went forward, but his visit afforded him little pleasure; in fact, nearly all his experiences were disagreeable and often dangerous. A state of shocking immorality, polygamy, promiscuous marital relations, disregard of life and property rights characterized them. "Their ignorance and carelessness," wrote the Bishop to a friend, "are so great that they seem quite incapable of apprehending the solemnities of religion, but they have received the little instruction I have been able to give them with thankfulness." Their thankfulness, however, was shortlived, for they conspired to murder the Bishop on his return journey, and were with difficulty restrained by the diplomacy of the chief, who dreamed a dream to order, and related it to his people with such



Right Rev. J. R. Lucas, D.D., Bishop of Mackenzie River.

effect that they were thereafter solicitous for the Bishop's health and safety.

A GREAT CHANGE.

It is not possible to detail all the steps which have led up to the present condition of these Eskimos. But the following testimony of Mr. John Firth, an officer of the Hudson Bay Co., who has resided in the North for more than forty years, will give some idea of the change in these people:—

"The Huskies (Eskimo) are as different as light is from darkness compared with a few years ago. They used to be dishonest and treacherous. Each man carried two knives, one in his boot-leg and the other in his hand, and no one felt safe when they were about. They stole whatever they could lay their hands on. . . . It would be indecent even to attempt to describe the depth of their immorality. When the last Husky boat left for the coast everyone drew a sigh of relief. We felt as if we were let out of prison. Now what a great change! I have not heard of any stealing at all of late. You can trust an Eskimo with anything, and morally you would not know they were the same people."

When Bishop Stringer, now of Yukon, on his first Episcopal visitation to the Eskimos in 1909, went to the village of Kittigagjuit, the scene of his earliest labours, instead of aloofness, the welcome of the people was of the heartiest, and in place of indifference, there appeared a real desire, not only to hear and learn, but to obey the words taught them. In former visits, constant

begging had made prolonged stays impossible, but on this occasion, so far from begging, they daily brought supplies of their best for the mission party, and when a case of newly published service books was opened for sale, they dug up curios, stripped off jewellery, and grudged not their furs in their desire to obtain copies of the book.

AT PEACE.

Bishop Lucas told us that it is a most wonderful sight to see the Indians and the Eskimos coming together to the Lord's Table. The old days of bitter opposition have gone altogether, and not only so, but the Indians bring their gifts to help forward the work among the Eskimos. There is still living at Fort McPherson an old woman who survived as a child a massacre of Indians by the Eskimos, in which many lives were destroyed. She now joins with the other Indians in partaking of the Holy Communion with the Eskimos.

The chief characteristic of the Eskimo is cheerfulness, which is shown even in giving. Three years ago they were reminded that missionaries had come to them through the gifts of God's children in Great Britain, and it was suggested they should give a thankoffering for the light that had come into their darkness. The result was a contribution of furs of the value of £65. There were then only nine baptized Christians. Last year there were (including children) 310, and the missionary offering was £120.

The first to be baptized was an elderly man, fifteen years a cripple from rheumatism, but keen in mind, who had made himself a schoolmaster in ordinary. He chose the name of John. The duty and privilege of baptism has never been pressed upon them, lest many should seek it without a work of grace having begun in them.

Of the 310 already baptized, 280 can read and write, although only twenty-five of these have ever been to school. They teach each other.

Portions of God's Word and of the Prayer and Hymn Book have been translated into their own tongue and they learn to read with avidity.

A BOARDING SCHOOL.

At Hay River, on Great Slave Lake, 800 miles north of all railway communication, post-office and grocery stores, involving the Bishop in a tedious six weeks' journey by rivers, lakes and portages, is the most northerly boarding-school in the British Empire. This school was planned and started over twenty years ago by Bishop Bompas, who realized that it alone would solve the difficult problem of training the native children in the fear of God. The school has abundantly justified its formation and maintenance. From the ranks of its scholars will come the native catechists and teachers of the future. The children are gathered from all parts of the diocese—some of them from homes more than a thousand miles away. A most important development has recently occurred, when four Eskimos were taken to the school that they might learn English thoroughly, with a view to their becoming efficient interpreters for the missionaries. This step will affect all the work along the Arctic coast, whether among the Christian Eskimos or their heathen brethren, commonly known as the Blonde Eskimos, living a thousand miles eastward.

A serious problem has, however, arisen in connection with this Diocesan Boarding-school. In order to meet the requirements of the Indian Department, which makes a substantial grant towards the school, it is imperative that new premises should be erected, as the existing buildings were put up in sections and added to from time to time as the work grew. The Bishop needs £750, to secure the building material for transportation to the North this spring, so that the new buildings may be erected in the summer.

We are sure that our readers will follow the Bishop and his isolated fellow-workers in prayer in their lonely sphere of labour among the Indians and Eskimos of the far North-West. The Bishop's future address is: Chipewyan, Alberta.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

COCHRANE.—HOLY TRINITY.—On Trinity Sunday the Bishop of the diocese ordained two candidates to the diaconate and priesthood respectively. Deacon, Mr. J. W. Dixon; priest, Rev. H. V. Fricker.

General Synod of the Church in China

The second triennial Synod of the Chung Hwa Sheng Kung Hwei (Holy Catholic Church of China) met from April 14-24, at St. John's College in Jessfield, near Shanghai. There were present, all the Bishops of the 11 dioceses of China, and nearly 70 clerical and lay delegates, only 20 of whom were foreign missionaries. The Synod met in two Houses, the House of Bishops being presided over by the Bishop of Shanghai, the Right Rev. F. R. Graves, D.D., and the Rev. Dr. Pott, Head of St. John's, made a most admirable Prolocutor of the House of Delegates. After organization was finished, the first act of Synod was to propose a resolution in each House referring to the resignation of Bishop Scott, of North China, who is still in Peking and to whose efforts mainly the union of the Chinese Church is due. During the course of the Synod a telegram of felicitation was received from the United Church of Japan and reciprocated although political relations between the two countries were strained almost to the breaking point at the time.

THE LEADING FEATURES.

The Synod convened for ten days during which time many important questions were discussed and much useful work accomplished, but as the bulk of this work is interesting mainly to the Chinese constituency, we shall dwell only on a few features that will be sure to interest the Church at Home. Among these the reports of the Committees on the Lectionary, on Church Extension, on Christian Unity and on the Sunday School Work may be numbered. The Committee on the Lectionary reported that they have not proceeded with their work of compilation as the English, American and Canadian Churches are all engaged in the work of revision and it was felt better to await the publication of the revised lectionaries by the Home Churches before taking definite action. As the General Synod of the Church in China feels the need of a uniform lectionary it is to be devoutly hoped that before the next Synod the lectionaries of the Home Church will be established.

CHRISTIAN UNITY.

The report of the Committee on Christian Unity did not call for any legislation by Synod, but some few comments on it will be in place. The committee itself appointed Bishop Graves to serve on an advisory committee to co-operate with the Executive Committee of the Protestant Episcopal Church in the United States in connection with the World Conference on Faith and Order. Three Bishops of the Chinese Church and several leading Churchmen are members of the China Continuation Committee, which is endeavouring to carry out some of the recommendations of the Mott Conferences in 1913. In individual dioceses there are signs of co-operation. The S.P.G. diocese of Shantung—Bishop Iliff—co-operates in the Shantung Christian Union University. In the Canadian Church, diocese of Honan, Bishop White reports plans for co-operation with the Canadian Presbyterians in Normal school work, and in the American diocese of Hankow, there is similar co-operation with the Wesleyan Church Mission. In the C.M.S. dioceses of Checheang and Fukien, there is a hearty spirit of fellowship in the Gospel, in united prayer and in joint effort for the evangelization of the country, while in Fukien, the Church takes its part in the Union Theological School and in a Union Medical College. In Hongkong, Bishop Lauder has a hostel in co-operation with the Canton Union Theological College, and has set apart a missionary as lecturer in that college; in this diocese, there is union in Sunday School work likewise.

SUNDAY SCHOOLS.

The Sunday School Committee reported that in several dioceses local committees on Sunday School work were established, while in the Hankow diocese, a missionary with a Chinese assistant had been appointed to the charge of Primary Day Schools, which position was intended to include Sunday School supervision. In Foochow a Sunday School Union of the three Missions working there had a Chinese secretary—a Churchman—giving his whole time to the work with excellent results to all the Missions. Acting upon certain recommendations embodied in the report, the Synod adopted certain resolutions among which the following may be noted:—That in our Theological and Catechetical Colleges special emphasis should be laid upon organization and methods in Sunday School work and that every opportunity should be given the students for practical work, under competent supervision. That besides having a Diocesan Sunday School

Committee to work in conjunction with the General Synod Committee, each Diocese should aim at having its own Diocesan Sunday School Secretary, specially fitted for, and appointed to the work of organizing and fostering the Sunday Schools of the diocese. Commenting on this, one recognizes the value of such specialized secretaries, when it is considered that in China, as at Home, the hope of the Church is the child and the Christian nursery for the child is the Sunday School. But in a diocese as badly manned as our Honan Diocese is, it would be more easily feasible to follow the plan adopted in Hankow where the superintendent of primary schools supervises Sunday School work. But even then, recruits are urgently needed for existing activities.

CHURCH EXTENSION.

Perhaps the most important issue of the Synod is summed up in a series of resolutions resulting from the report of the Committee on Church Extension. Thus the Chung Hwa Sheng Kung Hwei is now organized as a Missionary Church, with a Missionary Society, board of management and executive, a first budget adopted—i.e., a minimum of 20 cents per baptized member in the Communion, and an initial offering of \$1,000 made in this Synod, from the various dioceses. A new field has been tentatively chosen—viz., the Province of Shensi, where no Episcopal work is now carried on, Canons are to be formed, governing the election and consecration of Bishops, and it is confidently expected that at the next Synod in 1918, a Chinese clergyman will be chosen as Bishop in the new district. Besides this important issue, the dioceses of Szchuen and Victoria, are so large and difficult, that not only is it expedient, but it is necessary they should be divided. Thus an appeal is to be made to the Home Churches, and a copy of the resolution sent to all Archbishops, Dioceses and Synods of our Communion. This is but a bare outline of some of the more important issues of the Synod. Space does not permit of my detailing a very interesting and intelligent debate on the question of women Communicants taking their places on vestries and Church councils; the question was at last referred to the several Diocesan Synods.

STATISTICS.

We close with a few statistics, showing the state of the Chinese Church at the end of 1914. In 145 organized parishes and 181 Mission stations, there were 581 churches and chapels ministering to 34,756 baptized, with 7,125 catechumens; in all grades of schools, were 12,724 pupils. For the year 1914, over \$51,000 Mex. was contributed by the Chinese Church for all purposes.

Brotherhood St. Andrew

HAMILTON LOCAL ASSEMBLY.—On Thursday, June 3rd, the members of the Hamilton Local Assembly accepted an invitation to meet the members of St. Stephen's Chapter, Mount Hamilton. A short evening service was held. Mr. F. G. Lamb read the Lesson and the Rector, Rev. J. Samuel, gave a very interesting address, his text being taken from II. Kings 10: 16, "Come and see my zeal for the Lord." The choir rendered "Crossing the Bar." After the service Mr. C. W. Heming entertained the members who were present, at his residence overlooking the city, where a friendly and social evening was spent. Just before departing a few remarks were made by Mr. A. S. Mitchell, Mr. C. W. Heming and Rev. J. Samuel referring chiefly to the efforts of some of the senior members which had been largely responsible for the building up of St. Stephen's Church. At the close three hearty cheers were given for Mr. Heming and the Rector of St. Stephen's.

The Churchwoman

HALIFAX.—The annual meeting of the Nova Scotia Diocesan W.A. was held last month. The preacher was the Rev. W. P. Robertson, Rector of Truro, N.S., who preached from the text:—"Master, we have toiled all night and have taken nothing, nevertheless at Thy Word I will let down the net." The Thankoffering amounted to \$842.27. At the business meetings the reports showed splendid progress. There are now 58 Senior Branches, with a membership of 1,688; 15 Girls' Branches,

with a membership of 284; 23 Junior Branches, with a membership of 785; 15 Babies' Branches, with a membership of 768; and 37 life members. The treasurer's receipts were \$4,373.33. The Dorcas secretary reported 13 bales for Canadian Missions, \$89 for church furnishings, \$65 for hospitals and \$5 for school.

TORONTO.—The last meeting of the season of the Toronto Diocesan Board of the W.A. was held in the Parish House of St. Aidan's Church, on June 7th. In the absence of the president, the first vice-president presided. The officers presented their reports. Three new Senior Branches have been organized: St. Edmund's, North Toronto; St. Andrew's, Todmorden; and one at Waubaushene. Mrs. H. C. Rae, the new treasurer, presented her report. Receipts, \$1,667.47; expenditure, \$2,880.26. The meeting heard with much interest, that the sum of money for some missionary purpose, presented to the retiring treasurer, Mrs. Webster, had been devoted by her to the purchase of a canoe, with auxiliary engine, to be used in missionary work in Grand Rapids, Sask. Eighty-two bales, two organs, one set of altar vessels, a stove and some gardening tools, were sent from the Dorcas department, and from the Junior department were sent one and one-half bales, two parcels, two girls' outfits, two babies' outfits and 15 quilts. Summer schools will be held in the following places:—Lennoxville, Quebec, from 21st-26th June; Belleville, from 28th June-3rd July; St. Catharines, from 28th June-5th July. The P.M.C. amounted to \$94.97. The secretary announced that at the recent Ordination in St. Alban's Cathedral, three of the men presented had undertaken duty in this diocese. There are now only three Missions unsupplied. In the Babies' Branch there are 46 new members; 4,425 "Leaflets" were distributed this month, an increase of 23. The E.C.D.F., amounting to \$90.56, was voted to the furnishing of a reading and recreation room at the "Church Mission Camp," at Welland. Rev. Prof. Cosgrave, of Trinity College, was the speaker at the noon hour. During the afternoon session the president presided. Miss Trent (who expects to leave for Japan in the early autumn) spoke a few words of farewell, this being her last opportunity of meeting the Board. Mr. and Mrs. Simmons, from Honan, China, were introduced, and the former told most interestingly, about the growth of the work in the Canadian diocese during the last five years. The next meeting will be held in St. Clement's, Riverdale, on October 7th.

HAMILTON.—The last Diocesan Board meeting of the season was held in St. Luke's schoolhouse on June 2nd. The new Rector, the Rev. C. E. Riley, celebrated Holy Communion. The president read the opening prayers. Mr. Riley gave an address on "The Deeper Things of God." A new life member has been added to the Diocesan Board, Miss Walker, president of St. Barnabas' Branch, St. Catharines. Dorcas secretary reported the shipment of 25 bales, on which \$799.42 had been expended. She has \$81.50 in cash for the Rev. Mr. Walton, of Fort George, and several bales to be sent to him by the end of June. The bales for Sarcee Reserve, 11 in number, are already sent. The Junior secretary had sent 17 bales, \$204.24 had been expended on them; freight, \$4.93. She had received from the Juniors \$8 for the Rev. Mr. Walton. Literature secretary received \$76.61; expenditure, \$26.68. The E.C.D.F. secretary-treasurer had received during the past month \$81; total, \$371; expenditure, \$283. Editor "Leaflet" reported six new subscribers, revenue \$172.20. Secretary of Babies' Branch reported two new branches, a total membership now of 949. At the annual meeting \$190 had been voted to different objects, the money raised by these small members showing how much they have accomplished. Mrs. Dalley, the vice-president, spoke of the work going on during the summer by several branches of the W.A. who are sewing for the soldiers. Miss Jacob gave an interesting account of the work of the Anglican City Mission and the proposed work for the next year; she also spoke of the great need of prayer in this work, which so far has been most encouraging in its results.

Church News

FREDERICTON.

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

FREDERICTON.—CHRIST CHURCH CATHEDRAL.—The Bishop of Fredericton ordained on Trinity Sunday the following gentlemen to the

diaconate and priesthood respectively:—Deacon, Mr. M. P. Maxwell, B.A., of King's College, Windsor, N.S.; priests, Revs. J. Robinson Belyea, B.A., Oromocto; J. L. Cotton, B.A., St. Luke's, St. Johns; J. H. A. Holmes, B.A., Hammond River; T. Parker, B.A., Cambridge; and F. J. Wilson, Tobique. The Rev. R. P. McKim, B.A., was advanced to the priesthood and Mr. G. W. Fisher was ordained deacon on the same day in Toronto for work in this diocese. And further, at the same time, the Archbishop of Canterbury

ordained two men in England to serve in this diocese.

MISSIONARY CONTRIBUTIONS.—The contributions towards diocesan missions throughout the whole diocese have increased upwards of \$8,000 during the past five years and the aided Missions in the diocese are contributing over \$2,200 more towards their own support than they did formerly, even although several of them have, during that period of time, become self-supporting.

his residence in Kingsport, where he was held in the greatest respect by all who knew him.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—Miss Lennox gave an illustrated lecture on Japan in the Cathedral Hall on Friday evening, June 4th.

ST. MATTHEW'S.—The C.E.M.S. of this church have given \$120 towards the funds of the Red Cross Society.

ST. MICHAEL'S.—The Diocesan W.A. monthly service of Intercession was held in this church on Friday afternoon of last week. The Rector, Rev. E. A. Dunne, gave an appropriate address.

MAHEAUX BAY.—Rev. Vere Hobart conducted a service for the garrison here on Sunday morning, June 6th.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Ordination service on Trinity Sunday in this Cathedral was conducted by Bishop Bidwell. The Ven. Archdeacon Carey presented the candidates and the Ordination sermon was preached by the Very Rev. Dean Starr. At the close of the service the Rev. V. O. Boyle, M.A., was licensed to the parish of Cochill, Ont., and the Rev. C. Winter as temporary Assistant Curate at the Cathedral. He will act in that capacity until next September, when he will be sent to one of the vacant Missions in the diocese, most probably to Maynooth. Mr. Winter is a St. Columbus' Hall, Durham, England, man, and for a time acted as assistant secretary to the Church of Ireland Y.M.C.A. in Belfast and is a Belfast man himself.

ST. JAMES'.—A number of the members of the S.O.E. attended service in this church on the morning of Sunday, the 30th ult. The Rev. T. W. Savary, the Vicar, preached an appropriate sermon on the subject of "The Rose," the national flower of England.

MARLBANK.—ST. MATTHEW'S.—The Rural Dean Jones lately dedicated a handsome brass lectern in memory of the late Mr. Samuel Turkington, who was a resident of Hungerford for 40 years. The lectern was manufactured by the well-known firm of Jones and Willis, of London, England.

OTTAWA.

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

OTTAWA.—CHRIST CHURCH CATHEDRAL.—Bishop Roper held a general Ordination in this Cathedral on Trinity Sunday, when he admitted the following to the diaconate and priesthood respectively:—Deacon, Mr. C. G. White; priests, Revs. R. M. Fairbairn, Beechburg; H. A. E. Clark, Madawaska; and E. G. Hutson, Plantaganet Mission, Sandown. The Ven. Archdeacon Bogert presented the candidates and the Ordination sermon was preached by the Rev. A. W. Mackay, the Rector of All Saints', Ottawa. The Rev. G. T. Anderson, Rector of St. Matthew's, Ottawa, acted as the Bishop's Chaplain and carried the pastoral staff. Other clergy taking part in the service were the Revs. J. Forsyth and L. I. Smith, the Rector of the Cathedral. There was a very large congregation present. At the close of the Ordination service, the Bishop made a short address.

ST. LUKE'S.—On Sunday, May 23rd, a memorial service for members of the congregation who have fallen at the front, was held in this church. A special sermon, appropriate to the occasion, was delivered by the Rev. C. L. Bilkey, M.A. The church was tastefully draped with Union Jacks. A local lodge of the Sons of England attended the service in a body. Last week the Organized Adult Bible Class of this church brought to a close a successful season's work with a banquet, to which considerably over 100 persons sat down. Speeches were delivered by Revs. Canon Read, J. E. Lindsay and C. L. Bilkey (organizer and

Synod of The Diocese of Nova Scotia

CLARENDON LAMB WORRELL, D.D., ARCHBISHOP, HALIFAX, N.S.

HALIFAX.—The 38th session opened on June 1st with a celebration of the Holy Communion in All Saints' Cathedral, the Archbishop acting as celebrant. The first business session opened in St. Paul's Hall, the Archbishop presiding. Formal business was transacted and a number of reports of committee were received. At the afternoon session the Archbishop delivered his Charge, which was eagerly followed by those present. In the opening clauses of the Charge he referred to the present war and later on to the need there was for greater purity in public life. His Grace strongly condemned the practice of those who are taking advantage of this lamentable crisis in the world's history to gain personal advantage. He referred directly to cases of people who are "lying themselves into the list of beneficiaries of the Canadian Patriotic Fund." He pointed out that the war is not an indication of the failure of Christianity, but the fact that the nations have not wholeheartedly embraced Christianity and lived up to the principles. The Archbishop made reference also to the changes in the Canadian Episcopate during the past year and to the formation of four ecclesiastical provinces. Attention was drawn to the strong resolution passed by the House of Bishops of the Church of England in Canada, recommending that the "members of the Church throughout the Dominion abstain from the use of alcoholic liquors as a beverage during the present war, and refrain absolutely from treating others." He spoke of the splendid leadership in this regard in England by King George and others. He commended the resolutions to the Church in Nova Scotia and P.E.I. and said:—"I hope all may act upon it." The Archbishop closed his remarks with a personal note of thanks to all those who had sent him congratulations upon his election to the Archbishopric. The Synod service was held in the Cathedral in the evening, the sermon being preached by the Rev. A. E. Andrew, the Rector of Pictou. He took for his text the words:—"Whosoever will be great among you, let him be your minister, and whosoever will be chief among you let him be your servant, even as the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many," St. Matthew 20: 26-28. The service closed with the singing of the National Anthem. At the early celebration on the second day, the Bishop of Fredericton gave a devotional address. During the morning session, the following resolution dealing with the suppression of the liquor traffic was passed amid great applause:—

"Whereas, our General Synod in Canada, in conference at Ottawa, in 1908, approved of the report of the Committee on Temperance, which declared the bar to be a public menace, and further declared it to be the duty of every man to endeavour to further the effort to abolish the bar; and Whereas, since that year very great advance has been made in the work of Temperance Reform; and the public conscience has been awakened in a marked degree to the appalling effects on individual and national life resulting from the sale of alcoholic liquors for beverage purposes; and Whereas, the conditions created by the war have furnished an occasion which in demonstrating the great need of restricting the use of alcoholic liquor as a beverage, has also furnished the occasion which justifies the taking of strong measures for its restrictions as such." Be it therefore resolved:—"That this Commission on Social Service of the Synod of Nova Scotia is of opinion that the sale of intoxicating liquors as a beverage is productive of untold misery and evil; and that such Dominion and Provincial legislation should be enacted as will provide during the present crisis the fullest possible measure of prevention of the sale and use of alcoholic liquor as a beverage; And further,—That guided by the experience of all the countries enacting special legislation at this time, in this connection; and

also by our own experience, the Dominion and Provincial Governments be urged to continue the same permanently; and as soon as possible to bring about the entire abolition of the traffic in alcoholic liquor as a beverage."

The Rev. R. A. Hiltz, the General Secretary of the S.S. Commission, gave an address at the afternoon session. Those elected as delegates to the Provincial Synod are:—Dean Llwyd, Canon Vroom, Rural Dean Andrew, Rural Dean Cunningham, Canon Simpson, Archdeacon Martell, Canon Vernon, Rev. E. A. Harris, Rev. V. E. Harris, Archdeacon Armitage, Archdeacon Draper, Rev. D. P. Robertson. In the evening in St. Paul's Church, the Bishop of Fredericton gave a second devotional address.

WINDSOR.—KING'S COLLEGE.—ENCAENIA DAY.—At the annual service which was held in the Parish Church, President Powell delivered an exceedingly effective farewell sermon, taking for his text, St. Paul's advice to Timothy:—"Keep the deposit which is committed to thy trust." At the meeting of Convocation held later the honorary D.C.L. degree was conferred on the Rev. C. F. Wiggins, of Sackville, N.B., one of the oldest graduates of the College; Dr. C. F. Fraser, the veteran and successful head of the School for the Blind; the Hon. John B. N. Baxter, Attorney-General of New Brunswick; J. Roy Campbell, the Secretary-Treasurer of the St. John Law School; Rev. V. E. Harris, the faithful Secretary-Treasurer of the Diocese of Nova Scotia; Very Rev. J. P. D. Llwyd, Dean of All Saints' Cathedral; and J. Walter Allison, one of the leading Churchmen of the Diocese of Nova Scotia. The following awards were announced by the Treasurer:—The Governor-General's Medal—C. A. Simpson, B.A.; S. E. Smith, B.A., equal. The Bishop Binney Prize—W. G. Ernst. The Almon Welsford Testimonial—F. C. Powell. The President's Prizes for Reading and Elocution—1st, E. Jukes; 2nd, D. M. Wiswell, B.A. The Judge McDonald Prizes for General Biblical Knowledge—C. A. Simpson, B.A.; D. M. Wiswell, B.A. The Wallace Greek Testament Prize—D. M. Wiswell, B.A. The McCrawley Hebrew Prize—D. M. Wiswell, B.A. The Binney Exhibition—E. Jukes, L. B. Florence. Oratorical Medals—1st, M. P. Maxwell, B.A.; 2nd, H. T. Pimm. A pleasing feature was the presentation by the students of an address and picture of King's College to President Powell. The address was admirably read by D. M. Wiswell, B.A.

KINGSPOINT.—OBITUARY.—The Rev. Richard Johnson, a retired clergyman, died at his home here on the 1st inst., aged 76. He was born at Nottingham in 1839 and came out to this country in 1873 in connection with the C. and C.C.S. He began his work at Liscombe, where he remained until 1898, and he afterwards worked at Chesley's Corners and New Germany, at which latter place he remained until his retirement from active work in 1909, in which year he took up

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teacher of the class), Messrs. Davison and Barnett and others. The class was organized in January, 1914, with a membership of 20, which has since grown to almost 200.

EAST VIEW.—ST. MARGARET'S.—Bishop Roper held his initial Confirmation service in his new diocese in this Church on the evening of Trinity Sunday. The Rector, the Rev. George Bousfield, presented the candidates for the Apostolic rite.

TORONTO.

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

THE SYNOD.—The Diocesan Synod is meeting this week in Toronto. The special preacher at the Synod services is the Right Rev. George Thorneloc, D.D., Bishop of Algoma.

ST. PAUL'S.—The Ven. Archdeacon Cody preached last Sunday from the text, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple," Isa. 6: 1. The subject was most apt in this church, where the heavy casualty lists of the past week touched very closely. The Archdeacon told of the effect of King Uzziah's death upon the young prophet Isaiah. King Uzziah was young Isaiah's hero, whom he almost idolized. If anything should happen to the King, Isaiah thought everything would be out of joint. Then in a moment, after 50 years of a glorious reign, Uzziah was smitten with leprosy. When Isaiah heard the news it marked a stage in his soul. In that hour of sorrow he saw "also the Lord sitting upon a throne, high and lifted up." That experience was the birth of Isaiah's prophecy. Life became greater, grander and something more mysterious than ever before. "Never have we been confronted with such a crisis as that of to-day," declared the preacher. "It is a crisis that startles us out of our rut, one that shakes us out of the ordinary ways of life. We are living in a great time, and the question in Canada is: have we a soul big enough to meet the greatness of the time? I can scarcely conceive of anyone going through these days untouched, living as a butterfly. This crisis should startle us to some purpose, bring us face to face with the realities. And I believe the fountains have been opened, and that we are getting down to deeper things. There is coming a changed valuation of affairs, and that feature in the individual will be reflected in the nation. I believe we will not tolerate some things in the public life of the country that have been seen in the past." The preacher paid high tribute to the conduct of the Canadians at the front, and quoted the London "Standard's" sentence that at Langemarck "they had achieved the impossible." This crisis had revealed in Canadians underlying character and had also shed a new meaning on the greatness of work. "We sometimes feel that our cause will fail if some one dominant figure passes away. It is not so. If the cause is just it will live. The battle is not yours, but God's. Do not belittle God by confusing His cause with human genius, however great. You may slay the man, but you cannot crush out the truth. I do not tremble for the British Empire and all for which it stands, so long as the British Empire is true to its God and its position. We are fighting for our wives and children and our traditions, but also for a better Europe, which means a better Germany and Austria and better allied nations. The call is great, greater than the men who espouse it, and it will not fail where the eternal light of God is in it." In conclusion, Dr. Cody said:—"The greatest thing God can show us in every crisis is Himself." When the mortality of man was revealed he saw the immortality of God. Any spirit of pessimism or panic to-day would be a libel on our country, and a greater libel on our God and the thing we believe.

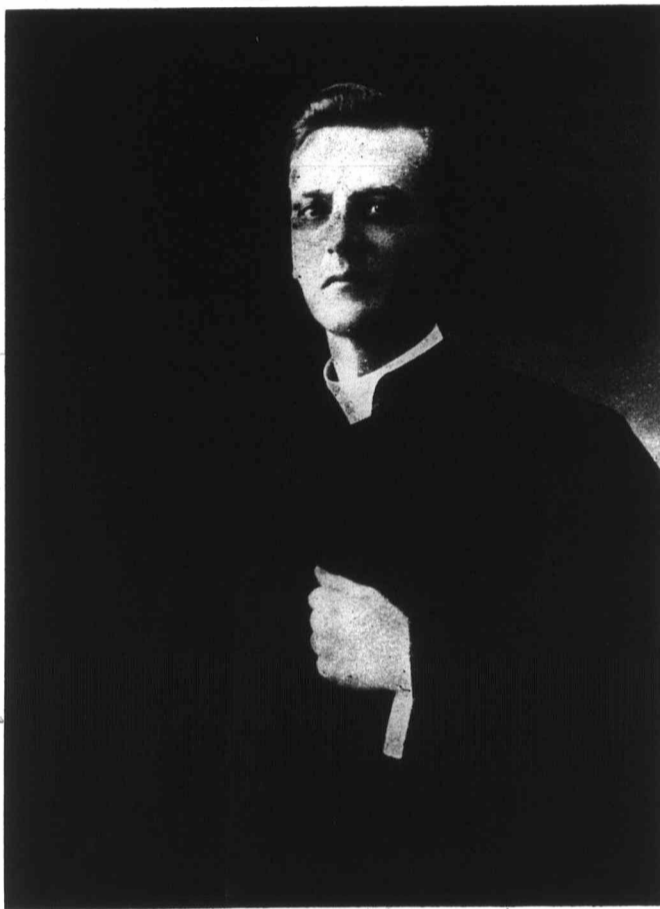
ST. LUKE'S.—Before commencing his sermon on Sunday morning last, the Rev. G. F. B. Doherty referred in most feeling and appropriate terms to the death of Mrs. Clarkson Jones, who passed away very suddenly on Saturday morning last. The late Mrs. Jones was one of the original members of the congregation and she has been a constant attendant at the services of the church ever since St. Luke's was first opened 45 years ago. She attended the morning service at this church on Trinity Sunday. Mrs. Jones has always taken a deep interest in the welfare of St. Luke's and she was ever ready to further to the best of her ability the interests of the church and the congregation in every way possible.

ST. SIMON'S.—The Rev. Provost Macklem preached in this church on Sunday morning last on account of the indisposition of the Rev. Dr. Cayley.

GRACE CHURCH.—Mr. James Galloway, A.R.C.O. (Eng.), has received the appointment of organist-choirmaster at Grace Church-on-the-Hill and will enter upon his duties in July.

ST. AUGUSTINE'S.—The women of this church have sent a contribution to the University Base Hospital consisting of the following articles: Two hundred and twenty sheets, 151 pillow slips, 340 towels, 9 dressing gowns, 54 suits of pyjamas, 54 surgical coats, 24 surgical caps, 26 Canton flannel bags, 260 soldiers' bags, 107 slings, 18 surgical binders, 50 bandages, 630 handkerchiefs, 588 face cloths, 628 compresses, 1,000 mouth wipes. The money for the materials was given by those who did the work and others of the congregation.

HOLY TRINITY.—On the evening of June 1st, the Rev. Thomas Wesley Powell, D.D., D.C.L., was formally instituted by the Bishop of the diocese and inducted by Rural Dean Cayley, as Rector of this church. Prayers were said by the Rev. John Hodgkinson, Curate of the church, and the Lessons were read by the Rev. W. J. Brain and the Rev. V. E. F. Morgan, former Curates. The Rev. Dr. Cayley delivered a thoughtful address suitable to the occasion and the times. He



CANON T. W. POWELL, D.D.
Inducted as Rector of Holy Trinity Church,
Toronto, on Tuesday, June 1st, 1915.

referred to those two outstanding figures in the history of the Church in Toronto, the Rev. Dr. Langtry and the Rev. Dr. Pearson—to the former in connection with the new Rector and to the latter in connection with the old parish. The Bishop afterwards made a short address, in the course of which he said that three things were requisite in the Rector of this parish; a strong personality, spirituality and practicality, and these were found in the new Rector. Present in the chancel were the Bishop, Rev. Canon Dixon, Archdeacon Ingles, Canon Gould, Dr. Cayley, Rev. T. W. Paterson, Rev. W. J. Brain, Rev. V. E. F. Morgan, Rev. John Hodgkinson, and Rev. Dr. Powell, while in the front seats of the nave, robed, were over 30 of the city clergy. The Rev. Canon Broughall, Rev. Prof. Cotton and the Rev. A. K. Griffin were present in the congregation. The large choir was under the direction of Mr. Geoffrey Holt, organist and choirmaster.

CHURCH OF ENGLAND DEACONESS HOUSE.—On Thursday evening, June 3rd, an interesting service was held in St. Alban's Cathedral, when the Bishop of the diocese "Set Apart" two ladies as Deaconesses of the Church of England in Canada. The Rev. Canon Bryan presented the candidates. The sermon was preached by the Rev. Canon O'Meara, LL.D. The ladies are both graduates of the Church of England

Deaconess and Missionary Training House. Miss Duggan is already assisting the Rev. J. E. Gibson at the Church of the Ascension, and Miss Marling is acting as Deaconess nurse at the House. A third graduate of this year Mrs. Cary (widow of the late Rev. F. H. B. Cary, of Washago) will be "Set Apart" next Sunday, June 13, by the Lord Bishop of Niagara in Christ Church Cathedral, Hamilton. She begins her duties as Deaconess of that parish on August 1st. Mrs. Cary has won an exceptionally high standing in her recent examinations at Wycliffe College, and the Deaconess House.

TRINITY COLLEGE.—Miss Grace Burns, B.A., of Oshawa, Miss Mary R. Graham, B.A., of Toronto, and Miss Clara L. Redick, B.A., of Streetsville, who have been in attendance at the Faculty of Education in the University of Toronto, have been awarded interim certificates as Public and High School assistants. Miss F. Phyllis Plummer, B.A., of Stratford, and Miss Agnes E. Johnston, B.A., of Gananoque, who have been enrolled at Queen's University, have been granted respectively certificates as assistant High School teacher and High School specialist in Modern Languages and History, Miss Johnston also receiving a medal. All five ladies took their undergraduate course in Arts at Trinity College.

CLERICAL FOURTEEN CLUB.—This club, so-called because it was founded by 14 clergy last year, held its first annual gathering at the Walker House, on Monday evening last. The club was formed to promote social intercourse among the clergy, particularly between those of the city and their brethren in rural parishes. It has proved a success and now consists of five circles of 14 members each. These circles were united in the general meeting held on the eve of the opening of the sessions of the Diocesan Synod. The Rev. J. Russell Maclean, the Rector of St. John the Evangelist, the retiring president, announced that the membership had increased by 52 during the year and that a branch of the club, the object of which is for social study, is being formed in the diocese of Niagara. The chief speaker of the evening was Principal Hutton, of Toronto University, whose subject was, "Some Minor Differences Between the Briton and the German." The Rev. Canon Gould proposed the toast of "The Church." In speaking to the toast to "The Canadian Soldiers," Canon Davidson, of Peterborough, emphasized the splendid courage shown by the Canadian troops at the front. He also called attention to the fact that over 55 per cent. of the Chaplains and men in the first Canadian Contingent are members of the Church of England. In honouring the toast to "The Fallen," Rev. J. Russell Maclean specially mentioned the late Rev. Leicester Ingles, a Chaplain in the Queen's Own Rifles, 3rd Battalion, who died while on duty. The following officers were elected for the current year:—President, Rev. R. J. Moore, St. George's; vice-president, Rev. John Bushell, St. Clement's; secretary-treasurer, Rev. E. G. Burgess Brown, St. Simon's.

BALMY BEACH.—ST. AIDAN'S.—This church has been presented with a large Italian national flag, by Mr. Alfred Rogers, the presentation being made through Mr. Chadwick. Sixty-seven men from the congregation are now serving at the front.

BIRCHCLIFFE.—ST. NICHOLAS.—On Saturday, May 29th, a large gathering of members and friends of the church met at Bryn Mar, the home of Mr. H. Redman, Birchcliffe, to welcome home the Rev. and Mrs. C. E. Luce. Part of the afternoon was devoted to short speeches of welcome by Mr. A. Toppin and Mr. W. Kenny, Churchwardens, and Mr. Roy, president of the Men's Guild, and Mr. J. G. Cornell, the Reeve of Scarboro' Township. Letters were read from the Bishop and Archdeacon Warren, who were unable to be present. On behalf of the congregation, the Rev. Principal O'Meara, of Wycliffe College, presented the Rev. C. E. Luce with a handsome silver Communion Service for private use in cases of sickness, and spoke hopefully of the future of the Church. Mr. Luce, in reply, expressed his great pleasure in being back again after nearly eight weeks' absence, and said how much he had appreciated all the kind messages and enquiries that had reached him during his illness. He was especially pleased to notice the spirit of friendliness and unity among all those present, as shown by their hearty welcome and the kind and useful gift. Music followed and refreshments were handed round by Boy Scouts in uniform.

BOBCAYGEON.—The Bishop of Toronto visited this parish on the 27th ult., for the purpose of inducting the new Rector, the Rev. T. B. Clarke, M.A., and at the close of the Induction service he held a Confirmation service.

NIAGARA.

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

HAMILTON.—DIOCESAN NOTES.—In reference to the Bishop's Charge, which he delivered at the recently-held Synod, the Rev. E. J. Etherington took exception to that part of the address which dealt with the service of ordained clergy at the front as actual combatants. In answer to Mr. Etherington's objections and for the benefit of the members of the Synod as a whole, the Bishop reiterated his views upon the subject, which were practically the same as those of the Archbishops of Canterbury and York—namely, that if a clergyman wanted to go as a combatant to the front, he must resign his benefice and it would be for the Bishop to decide what would be done when he returned.

ST. JAMES'.—On the evening of the 27th ult., at a gathering of the congregation in the school-house for the purpose of taking farewell of the Rev. F. C. Walling, occasion was taken to present him with a set of leather-bound books and a glass covered bookcase for the same. Mr. Bell made the presentation on behalf of the congregation, and Mrs. Groatorex, on the same behalf, presented Mrs. Walling with a beautiful silk umbrella. Mr. Walling was also presented with a leather travelling bag by the teachers and scholars of the school. Mr. Walling expressed his sincere thanks for these handsome gifts.

ORANGEVILLE.—ST. MARK'S.—On Tuesday evening of last week, at a congregational reunion, the Rev. G. W. Tebbs, the late Rector of this parish, just prior to his leaving for his new sphere of work at St. James', East Hamilton, was presented by the churchwardens, on behalf of the congregation, with an appreciative address and a substantial purse.

HURON.

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

BRANTFORD.—ST. LUKE'S.—On the octave of the dedication of the new chancel and sanctuary, May 31st, the reopening celebrations were most fittingly closed with a choral evensong, in which all the Anglican clergy of the city and representatives from each choir took part, Mr. F. C. Thomas, of Grace Church, presiding at the organ. The church was filled and the congregation listened attentively to the very able discourse delivered by the Ven. Archdeacon Mackenzie. After the service, an informal social was held, the ladies of the church providing refreshments. These united choral services are becoming quite a feature in Brantford. Under the auspices of the Ladies' Guild, a sale was held May 27 and 28. A goodly number were present, and the tempting edibles and home-made articles, which were offered for sale, were quickly disposed of. The young people of St. James' Church presented their entertainment entitled "A Perplexing Situation" to a full school house, and it was very greatly enjoyed. The financial results of the entertainment were fully up to expectations.

INDIAN RESERVE.—The Indians, in what is known as the Cayuga Mission, which is under the charge of the Rev. Edwin Lee, have contributed \$80 to the Red Cross Fund. The money was raised by a day of sports on Victoria Day.

TARA.—BRUCE DEANERY.—The spring meeting of this Deanery was held here on May 25th and 26th. A service was held on the evening of the 25th, at which the Rev. W. Henderson, of Hanover, preached. Holy Communion was celebrated next morning by the Rural Dean, Rev. R. Perdue. The Rev. C. K. Masters, Warton, gave an address on "The Apostolic Conception of the Church's Mission." At 11, the business meeting of the Deanery was held. The Rural Dean reported a substantial increase in the missionary offerings for the year. In the afternoon a missionary convention was held. Mr. D. M. Rose, of the Laymen's Missionary Movement, led the discussion. Much valuable information was brought out concerning missionary methods in a parish, and "our missionary organizations." At 7:30 a short service of prayer was held, after which the Rev. Mr. Shortt, of Takata, Japan, gave an address. Mr. D. M. Rose followed with an appeal to the people to use the opportunity. Church life in the parish is bright. Provision is being made for the decoration of the Church inside and the repair of the same outside.

RUPERT'S LAND.

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

WINNIPEG.—ST. LUKE'S.—His Grace the Archbishop held a general Ordination in this church on Trinity Sunday, when he ordained the following 20 to the diaconate and priesthood, respectively:—Deacons, Messrs. H. T. Blake, H. H. Boyd, F. T. Jackson, H. McCartney, E. J. Leckie, W. A. Wallace, J. B. Elliott, J. H. Thomas, H. H. Barrett, A. J. Wilson, R. S. Bell, H. Garter and J. Robinson; priests, Revs. N. H. Wilson, G. H. Williams, O. H. E. May, A. Birch, W. Cowans, C. F. D. Colough, H. C. Cox. The Ordination sermon was preached by the Rev. W. Bertal Heeney. The candidates were presented for Ordination by the Rev. J. J. Robinson, of St. John's College, Winnipeg, and the Very Rev. Dean Coombes read the Epistle. The Gospel was read by the Rev. H. McCartney, one of the newly-ordained deacons.

NORWOOD.—ST. PHILIP'S.—The Archbishop held a Confirmation service in this church on the evening of Trinity Sunday, when the Rector, Canon Garton, presented ten candidates for the rite to his Grace.

ST. ANDREW'S.—A meeting of the Deanery of Selkirk was held here on Wednesday, May 26th, delegates from the parishes of Seikirk, Stonewall, Teulon, Wakefield, Middlechurch, Bird's Hill, St. Andrew's and Netley being present. A large congregation assembled in the parish church for the celebration of the Holy Communion, celebrant, Rev. A. J. Warwick; the sermon was preached by the Rev. W. Walser, of Christ Church, Winnipeg. At the W.A. meeting, Mrs. Gray, of St. Andrew's, greeted the delegates, Mrs. Seed, of Stonewall, replied. Excellent papers were read by Mrs. Warwick and Mrs. J. W. Matheson and short addresses given by the diocesan officers. At the clerical meeting the Rector read a helpful paper on "How to Create a Desire in the Youth of Canada to Take Holy Orders." And the Rev. H. W. Baldock gave a thoughtful address on "Would a Travelling Priest Serve the Needs of a Scattered District Better Than the Present System of Lay Missionaries?" Both subjects called forth much valuable discussion.

DAUPHIN.—ST. PAUL'S.—This church is rapidly going ahead, the congregations are increasing and under the Rev. Arthur S. Wiley, the work is developing most satisfactorily. Last month the dedication of the handsome new pulpit, shown on cover page, took place in the presence of a very large congregation, adding greatly to the appearance of this lovely little church. The new church was dedicated only last year by his Grace Archbishop Matheson. It has a seating capacity of 450; has a fine \$2,000 pipe organ and beneath the church is a fine large parochial hall. The buildings cost \$18,000.

MANITOBA AGRICULTURAL COLLEGE.—A short course in agriculture, prepared from the standpoint of the country clergyman, will be given at the Manitoba Agricultural College, commencing August 2nd. In addition to the lecture course, which is being prepared by the members of the staff of the College, there will be a conference for the discussion of the relationship between the country church and agriculture. Addresses will be delivered by social workers of national reputation. The programme is now in course of preparation. Special rates will be given by the railways.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—The Bishop of the diocese held a general Ordination in St. Chad's Chapel on Trinity Sunday, when he admitted the following ten gentlemen to the diaconate and priesthood respectively:—Deacons, Messrs. J. E. W. Phelps, O. Wakefield and C. S. Garbett, of St. Chad's College, Regina; C. O. Harding, of St. John's College, Winnipeg; and R. C. Gauntlett and R. P. Graham, of Wycliffe College, Toronto. Priests, the Revs. W. Cole, of Assiniboia, L. R. Richards, of Yellow Grass, A. J. T. Lewis, of Waldeck, and C. R. Canham, of Whitewood. The sermon was preached by the Rev. Professor Stuart, of St. Chad's College, who chose for his text the words:—"Restore unto me the joy of Thy salvation and uphold me with Thy free spirit. Then will I teach transgressors Thy ways and sinners

shall be converted unto Thee," Psalms 51: 12-13. The candidates were presented to the Bishop for Ordination by the Archdeacon of Regina. Ten clergy were present in their robes, several of whom assisted in the service.

EDMONTON.

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

DIOCESAN NOTES.—The Bishop of Mackenzie River and Mrs. Lucas, who, during their stay in the city were the guests of Mr. and Mrs. W. Melrose, left for the far north on June 4th. The workers of the Edmonton Mission have just held their quarterly reunion at St. Faith's. The Bishop held his first Ordination on May 30th, when Rev. G. C. Boustead was ordained deacon. The Bishop preached to a large congregation at St. Mark's on May 30th. St. Mark's, which is a Mission of Christ Church, is in charge of Rev. G. N. Finn, M.A. Prior to the service, the Bishop inspected the Boy Scouts, presented colours to the troop and addressed some helpful words to the boys.

KOOTENAY.

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

VERNON.—ALL SAINTS'.—The rite of Confirmation was administered on Trinity Sunday morning in this church by the Right Rev. A. J. Doull, D.D., upon 22 candidates, presented by the Rector, Rev. Comyn-Ching. The service was of a most impressive character, the deep earnestness of the Bishop being profoundly felt by every person present. In his address, his Lordship made a strong appeal to the candidates for their full allegiance to "another King, one Jesus." The large choir, which has lately been augmented, sang the service well and reverently, under the capable direction of the organist, Mr. W. H. Parker, A.R.C.O. In preparation for the arrival of the Provincial Military Concentration Camp, the Parish Hall is being prepared and equipped as a "Soldiers' Rest Room," which will be open for the entertainment of the soldiers. The Bishop has taken up his residence in Vernon.

COLUMBIA.

VICTORIA.—ST. SAVIOUR'S.—A congregational social gathering was held on the 17th ult., for the purpose of celebrating the 27th anniversary of the opening of the Mission which led, three years later, to the consecration of the present church. During the evening Dr. MacRae and Archdeacon Scriven made interesting addresses of a reminiscent character. An excellent musical programme was provided by the members of the A.Y.P.A.

SECOND UNIVERSITY COMPANY, CANADIAN EXPEDITIONARY FORCE.

The Second University Company has made substantial progress towards completing its establishment. The company, under the command of Captain George C. McDonald has its headquarters at 382 Sherbrooke St., Montreal, where about 110 men are already enrolled. Two officers, Mr. G. M. Smith and Mr. D. G. Haggarty, of the Toronto University C.O.T.C., have been appointed to look after recruiting in Toronto. A number of men have already been sworn in, and it is expected that before June 1st, Toronto University will have furnished a full platoon of about 60 men. The full complement of all ranks required is 227. The rank and file are a splendid type of the young educated Canadian being recruited from University graduates or undergraduates, or men of a similar class, drawn from nearly every part of Canada, groups having been brought from Vancouver, Edmonton, Saskatoon and Winnipeg, as well as from the Eastern provinces. A number of men with C.O.T.C. certificates have enlisted in the ranks. In the training of this unit special attention will be given to further instruct men studying for officers' certificates. A great many of the men have received the benefit of the training at the C.O.T.C. Camp at Niagara-on-the-Lake. When the company has been brought up to full strength it will probably be moved to one of the permanent camps to undergo further training before going to the front. The first Univer-

sity Company ("D" Co. 38th Battalion C.E.F.), which has been selected as a draft to reinforce the Princess Patricia Canadian Light Infantry, is at present in Camp at Niagara-on-the-Lake and will probably sail for England inside of the next fortnight.

Correspondence

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

WHAT WAR REALLY IS.

Sir,—We have been frequently told that in the safety and seclusion which we Canadians enjoy we have no idea of what war really is.

Many of your readers will, therefore, be glad to know that four hundred lantern slides, descriptive of the war on land and sea, and in the air, have been ordered by our S.S. Lantern Slide Exchange.

This remarkably fine series was prepared, with printed lectures, by leading British lecturers, to be used in aid of the National Relief Fund, and will be ready for use, free of charge, to members of our Church early in the autumn.

Any wishing to make use of same should address our General Secretary, S.S. Commission, 133 Confederation Life Building, Toronto, without delay.

Ralph S. Mason.

ENGLAND AND AMERICA.

Sir,—A recent letter in the New York "Nation" on "The English Tradition" puts the matter so well that many Canadian readers will be glad, especially at the present time, to see how a sympathetic American regards the situation. The writer is opposing the assumption of superior conditions by a German writer and the absurdity of thinking that America is at all ruled by German ideals:—

In essentials the English mode of thought and life, the English political ideals which they attack are American ideals. Our whole American political and social thought—the very institutions of this country which German-Americans profess to support and of which they enjoy here the advantage—are English in origin and in essence. Without Runnymede and Lewes and Marston Moor there would have been no Bunker Hill, nor Saratoga, nor Yorktown. Without Langton, Montfort, Wycliffe, More, Ridley, Hampden, Milton there could have been no Washington nor Franklin nor Lincoln. The history of the origin and development of the American nation is one chapter in the history of the development of English freedom. This is a time when it seems necessary to insist on the obvious fact that, like our language, our literature, and our common law, our political and social thought, our whole spiritual and intellectual atmosphere are by inheritance and tradition fundamentally English. The immigrants who come to this country, the millions of Germans settled here, cannot escape this environment if they would. Many of the greatest advantages they enjoy are dependent upon it.

This English tradition we have modified—in some ways profoundly; but America and England have been progressing along parallel, if somewhat different, lines, and have greatly influenced each other. If both have been strongly affected also, often for good, by Germany, as by the thought of other civilized peoples, this influence has not modified either the fundamental relationship on the one hand or the fundamental difference on the other. Fundamentally, the ideals of the English-speaking peoples are one, and it is these ideals which now stand in conflict with paternalistic and militaristic Germany.

Britisher.

ANGLICAN AND ROMAN.

Sir,—“Student” is mistaken when he says that my letters show that I accept Roman Catholic doctrine about the Church, the ministry and the Sacraments. I fear he does not comprehend what he reads. He thinks it significant that my list of Roman encroachments did not contain a single point of doctrine. There was really no significance in that omission. Corruptions of doctrine are not necessarily encroachments on

liberties, which was the particular subject I was dealing with, but I am prepared to assert that every corruption of doctrine and practice which the Church of England repudiated at the Reformation can as specifically be dated as the various encroachments on the liberties of the Church which I have enumerated.

Whereas “Student” appears to think that the faith of the Roman Church and of the Church of England prior to the Reformation were always identical with that of the Roman Church to-day, I maintain that that position is untenable in the light of history and incontrovertible facts. Most of the Romish doctrines are now included in the Creed of Pius IV. Prior to the Council of Trent these doctrines were mere floating opinions; they were embodied in no creed, and some of them, until the Creed of Pius IV. and still later, had actually no existence, as, for instance, the dogmas of the Immaculate Conception and Papal infallibility, and the doctrine that no one can be saved unless he believes the decrees of the Council of Trent. If “Student” will carefully read the Creed of Pius IV. he will see that it winds up with a statement to this effect: “This is the true Catholic Faith, out of which there is no salvation.” Among the articles enumerated in that Creed are two, requiring those who accept it to profess their belief in all that the Council of Trent decreed concerning original sin and justification, and also in all the other decrees of that Council. These two articles prove conclusively that the new faith set forth was never the Creed of the Church of England. This Creed was first promulgated about 1549, after the Reformation of the Church of England had been completed. The Council of Trent was not held till after the Reformation, and what it was going to decree could never have been known in England or anywhere else before the Council was held. To suppose that the salvation of men depends on their belief in the decrees of the Council of Trent is such a manifest absurdity that one wonders how even the Bishop of Rome could ever have solemnly sanctioned such nonsense, or how any reasonable men could have come to the conclusion that a man affirming such nonsense could by any possibility be “Infallible.”

As for Maitland’s phrase, which “Student” harps on, although Maitland was a very learned lawyer, it does not follow that his judgment on matters affecting the Church are sound. His notion appears to have been that “Catholic” and “Roman” are convertible terms—a very common error. I would say that the true position was this, that the Church of England was Catholic prior to the Reformation in that she adhered to the Catholic Faith set forth in the Nicene Creed, but that her Catholicity was marred by her toleration of mediæval corruptions of doctrine and practice not sanctioned by that Creed nor any other Creed received by the Church, either in the West or East, and that after the Reformation she remained as before truly Catholic, but her Catholicity ceased to be marred by her toleration of corrupt doctrines and practices. Whereas the Roman Church was, and is, also Catholic, but its Catholicity is still marred by its having stereotyped and accentuated in its new Creed of Pius IV. many of the corruptions of doctrine and practice which the Church of England got rid of. The position of the Church of England at the Reformation was this: “These doctrines and practices which we reject are in fact no part of the Catholic Faith”; and the position of the Roman Church was this: “True it is, these doctrines and practices are at present no part of the Catholic Faith, but we will set to work and make them so.” Accordingly the Council of Trent is held and a new “Catholic Faith” is promulgated. But let us not forget that that Creed was never at any time the Creed of the Church of England, and when anyone tries to make us believe that the Church of England adopted a new faith at the Reformation let us remember that the Church of England merely rejected corruptions, but steadfastly adhered to the old faith, and that it was the Roman Church that actually made, or assumed to make, a new faith.

What “Student” says about the heresy laws of 1414 and “The Determination of the Archbishop and clergy” is really of no moment. It may be freely admitted that the clergy of the Church of England throughout the Middle Ages more or less aided and abetted Roman aggressions, and that they could never have been accomplished without their aid and co-operation. The question is whether they did right in so doing, and we are really in a better position to judge than they were, for we see what was the actual result of their actions, which they could not foresee. Take the gift of the Pall, at first

given as a manifestation of goodwill on the part of the Bishop of Rome to Archbishops, and then the decree of Pope Gregory in 1375 to the effect that no Archbishop can exercise his functions until he shall have received the Pall. Surely “Student” cannot pretend that he thinks such a decree was right or a legitimate exercise of jurisdiction, or that our Archbishops who accepted the Pall as a badge of servitude to Rome did right.

Then take the introduction of images into Churches, at first stoutly resisted by the English Church and inveighed against by Alceni in the Caroline Books, but subsequently tamely submitted to. Does “Student” pretend that that was right? And yet, all corruptions in the Church of England, both as regards doctrine and encroachments on its pristine and lawful liberty, were brought about by the unlawful and improper submission of the clergy and people of England to the leadership of Rome. It is always so much easier to submit to an abuse than to make a fuss and resist it.

The Romish notion that the Roman part of the Church has power to make Articles of Faith for the rest of Christendom has been a fruitful source of discord; and the Creed of Pius IV. shows as plainly as anything can how false the claim is, because it contains, as I have said, articles which are manifestly false, and not even believed in by Romanists themselves. You may search the city of Toronto in vain to find a single Romanist who honestly believes that he cannot be saved unless he believes all the decrees of the Council of Trent, and I doubt whether you could pick out ten who could tell you offhand what the Council of Trent has decreed. But all the rest of the articles purported to be added to the Faith by the Romanists stand on the same footing.

Geo. S. Holmsted.

Books and Bookmen

“The Glory in the Grey.” By the Rev. A. Alexander. London: H. R. Allenson, Limited. Toronto: Upper Canada Tract Society. 3s. 6d.

Forty-two talks on everyday life and religion. Very brief, very suggestive, very fresh, and altogether delightful for sermon-studies. The book contains some of the best things written for years past, and it is already obtaining the wide circulation which it thoroughly deserves. Clergy should make a special note of this truly admirable volume.

“The Holy Gospels Opened.” By the Rev. J. Stuart Holden, M.A. London: Morgan and Scott, Limited. 2s. 6d. net.

The book is in no sense of the word a commentary, though the title would rather give that impression. The writer takes up a leading thought from each chapter of the Gospels and bases upon it suggestions as to its practical application to personal life. It aims at being a help to those who come to the Bible for that which will nourish their souls and strengthen them for Christian service. Mr. Stuart Holden is a teacher to whom those who know him are always ready to listen, and in this soul-refreshing and stimulating volume he gives us of his best. We can most warmly recommend the book to those who desire help for the reading of the quiet hour.

“In the Face of Jesus Christ.” By David Jenks. London: Longmans, Green and Co. \$2.25 net.

Meditations for the Christian Year, based upon outlines supplied for the use of the students in the House of the Sacred Mission. There is a page of material for every day in the year. The author’s aim is “to bring home to the devout servant of Christ the revelation of God as it has been made in the Person of His only Son, Who is always ready to unfold it through the experience of daily life.” In such a book one would naturally expect to find much that is really suggestive and helpful, especially as in these busy and practical days we are not sufficiently emphasizing the need of meditation. And there are many suggestive thoughts. At the same time, the writer’s point of view is rather Roman than Protestant; indeed, one might well call it essentially Roman. As Anglicans we feel at once that we are in an atmosphere entirely foreign, both in theological thought and spiritual outlook.

Personal & General

Rev. Canon O'Meara has returned from his tour of the Western Provinces.

The Rev. R. S. Tippet has accepted the curacy of Cobourg, under the Rev. Mr. Sawers.

In the North Sea squadron they refer to the Keil Canal as Fleet Street.—Punch.

The Canadian casualty roll to date is announced as 7,789, with many more to follow.

Bishop Thorneloe, of Algoma, is a welcome visitor in Toronto this week. He is a guest at the See House.

The Bishop of Saskatchewan leaves on a seven-weeks' visit among the Indians at the beginning of July.

The King of Greece is reported to be in a very critical condition. Anxious crowds surround the palace.

Word of the safety of Brig.-General Turner, V.C., of Quebec, reported a prisoner by the Germans, is very welcome. The report was false.

News has been received that Lieutenant Alder Bliss, of Ottawa, a grandson of the late Bishop Du Moulin, is now a prisoner in Hesse, Darmstadt.

To-day is "Queen Alexandra Rose Day." The roses sold to-day were made by 250 blind and crippled girls and stamped with the initial "A."

Raymond Poincaré, the President of the French Republic, has announced that he would drink no spirituous liquors during or after the war.

Archdeacon Forneret, who is now Chaplain to the forces at Niagara, was in town this week. The khaki uniform makes him every inch the soldier.

The Rev. E. C. Cayley, D.D., will be missed in Synod this year on account of inflammation of the eyes. His doctor has ordered him to take a complete rest.

"Come and let us save the kiddies." These words, credited to Mr. Alfred G. Vanderbilt in his last hour upon the doomed "Lusitania," will, as the Bishop of London said, ring round the world.

We regret to hear our old friend, Mr. T. E. Moberley, is at present confined in the General Hospital with an ailment which has gradually told upon his strength, and he requires surgical treatment.

The Canadian farmer, earnestly bending all his energies to increase the food supply for the Britisher at home and the British soldier at the front, is doing his share in the gigantic struggle of the Empire.

The will of Mrs. Eliza Clarke, filed in Brantford, shows legacies left to Anglican Church Missionary Society, \$500; Huron College, London, \$500; Children's Aid Society, \$1,000; Trinity Anglican Church, Burford, \$500; Brant Sanitarium, \$500.

Two generous offers have been received by the Minister of Militia from Montreal men. Mr. Huntley R. Drummond has offered the sum of \$100,000 for machine guns. A similar offer has also been received from Mr. Jas. Carruthers. Both will be gratefully accepted.

The announcement that Lieut. Gerald V. FitzGerald, 3rd Battalion, Leinster Regiment, the nephew of Rev. Canon FitzGerald, has just been promoted captain, will be read with pleasure by his many friends in Kingston. He is only 22 years of age, and was wounded at Neuve Chapelle.

The review of the 49th Battalion, of Edmonton, on Wednesday of last week in the beautiful park in front of the Parliament Buildings, Ottawa, was an inspiring sight. The Duke of Connaught, Major-General Hughes and staff were present, also Sir Robert Borden and other members of the Cabinet. The men were a splendid selection of Canada's best.

The oldest book in the world, so far as present information goes, is that by Ptah-hotep, the Egyptian, compiled in the reign of Assa, about 3366 B.C. The manuscript of this ancient work is preserved in the Bibliotheque Nationale, Paris. It is written on papyrus, in hieratic characters, and is made up largely of political, moral and religious aphorisms.

How accidentally, so it seems, are old things preserved. We read that a book by Gray, the poet, the writer of the imperishable "Elegy," has been found. The treasure-trove, unfortunately, is not in verse. Instead, it is a diary, filled with natural history notes, carefully recording the changes of weather and the daily progress of vegetation. Even in its calligraphy, the reader is reminded of the extreme conscientiousness with which the author of the "Elegy" viewed the minutest details.

Sir Gilbert Parker, M.P., who has just received a baronetcy on the occasion of the King's fiftieth birthday because of his place in literature and his work for the Government in connection with the war, is an alumnus of Trinity College of the class of 1890. Not being able to be present at the reunion of that class, which was held recently at the College, he sent a beautiful letter, which is published in the vacation number of the "Trinity University Review." Sir Gilbert received the degree of D.C.L. *honoris causa* from his Alma Mater in 1899.

A clergyman who had failed to gain the confidence and esteem of his "flock" was giving his farewell sermon.—He started as follows: "My dear friends,—It is clear God does not love you, for I have not buried any of you. It is equally clear you do not love one another, for I have not married any of you. It is painfully clear you do not love me, for you have not paid me my last quarter's salary. I shall, however, be independent of you in future as I go to take the position of chaplain at Dartmoor prison." He then calmly gave out his text, "I go to prepare a place for you."

The funeral took place in Ottawa on Wednesday, June 2nd, of Mr. James Ansdell Macrae, late of the Department of Indian Affairs, who died suddenly on May 31st. The service was taken in its beautiful solemnity by the Rev. J. M. Snowden, of St. George's Church. Members of the family present were his daughter, Mrs. Dorothy Walker; two brothers, Mr. Norman Macrae and Mr. Evelyn Macrae, and Mr. Robert Scarth Smellie. The Department was represented at the service by Mr. Barrett and Mr. Shore. The late Mr. Macrae leaves a widow and two children, Mr. Guy Kintail Macrae, of Winnipeg, and Mrs. Walker, of Toronto.

The British losses in the casualty lists issued by the War Office for May among the British expeditionary forces and the Australian, Canadian, Indian and New Zealand contingents are: 3,600 officers and 26,346 men, of whom 794 officers and 3,996 men are killed; 198 officers and 1,482 men died of wounds; 2,279 officers and 19,648 men are wounded; 3,131 men are prisoners of war, and 202 officers and 546 men missing. The Admiralty re-

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ports casualties: 234 officers and 3,260 men, of whom 67 officers and 309 men are killed; 13 officers and 119 men died of wounds; 23 officers and 829 men are missing and believed lost, and 100 officers and 1,706 men are wounded.

It is a rule of the Bureau that casualties must not be published without authority, the ostensible reason being that due official notice must be conveyed to the relatives before any announcement is made in the newspapers. On receipt of information that the son of the late Rev. John Watson, the famous Liverpool divine and novelist, had been killed in action, inquiry was made of the Censor in the following terms:—"It is announced that Captain Watson, the son of Ian Maclaren, has died as the result of wounds. May we publish?" The Censor passed the paragraph with the footnote: "The Bureau has no objection to the publication of the news if the father has been officially informed."

The cost of teas at the gardens in Colombo recently reached the highest level in the memory of living planters. Salada has at all times been the utmost value for your money, and, as the Company will never allow the quality to vary, the price must advance at such times, but you still get the finest and freshest tea procurable at anything like the price.

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British and Foreign

At the recent Convention of the Diocese of Newark, N.J., the Rev. W. R. Stearly, Rector of St. Luke's, Montclair, N.J., was elected Bishop-Suffragan of the Diocese of Newark.

The new Year Book of Trinity Church, New York, has lately been published. It comprises a book of nearly 500 pages. During the past

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year more than \$100,000 has been contributed by the parishioners, and there are nearly 9,000 communicants enrolled.

The Bishop of Newfoundland recently completed the 37th year of his episcopate, he having been consecrated in St. Paul's Cathedral by Archbishop Tate on May 1st, 1878. With the exception of the Bishop of Missouri (Dr. Tuttle) he is the Senior Diocesan Bishop in point of consecration in the whole of the Anglican Communion.

Lady churchwardens are not infrequently met with in the Church, but a clerical churchwarden is certainly a *rara avis*. At the recent Easter vestry meeting at Martham, Norfolk, the Rev. S. W. E. Gilliat, who last year for reasons of health gave up his living in Somerset and returned to Norfolk, was elected People's Warden. Mr. Gilliat frequently assists in the services at Martham Church.

At the invitation of the Dean of Canterbury a meeting of the Deans of the Cathedrals of England and Wales will take place at Canterbury on July 13th and 14th. This assembly will include at least two Diocesan Bishops—the Bishops of Southwark and Truro—who hold the office of Dean in their respective cathedrals. The Deans of Westminster, Exeter and Manchester are also in Episcopal Orders.

On Sunday, May 16th, a party of fifty Greeks, residents of Harrisburg, Pa., called at the See House to pay their respects to the Bishop, Dr. Darlington, in connection with the celebration of the tenth anniversary of his consecration to the episcopate. A short service was held in the chapel of the See House, and then the whole party attended Evening Prayer in St. Stephen's Church. At this latter service the Russian National Anthem was sung. Bishop Darlington has frequently ministered to the Greeks in times past.

At the recently-held annual meeting of the Bible Society in London it was stated in the Annual Report that the Society now publishes the Bible or parts of it in 487 different languages. These include the complete Bible in 129 languages, besides the New Testament in 118 more. The Society's issues of the Holy Scriptures last year rose to the huge total of 10,162,413 copies, made up of 855,481 Bibles, 1,803,047 New Testaments and 7,503,885 smaller volumes, each one of which comprised one complete book of Holy Scripture.

Boys and Girls THE FIVE MISSIONARY PENNIES

Five children came one day to the missionary box, and they all brought a penny. Now, pennies are certainly all like each other, and yet they may have a very different value. The first child threw a penny carelessly into the box, never thinking of what it was intended for, and then went away. But an angel who stood beside the missionary box said, "That is a

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DEATHS

MACRAE—On Monday, May 31st, 1915, in Ottawa, James Ansdell, second son of the late Alexander Septimus Macrae, and late of the Department of Indian Affairs, in his 57th year.
Liverpool papers please copy.

JONES—Suddenly, at 25 Queen's Park, on Saturday, 5th June, Zippie Simpson, relict of the late Clarkson Jones, in her 79th year.

thoughtless tin penny; it is not worth much in the scales of God." The second child came, examined his penny, and looked around to see if anyone was watching. When he saw two eyes directed upon him he threw the penny into the box. But the angel said, "This is a copper penny; it shines like gold, but it is given from vanity; it is worth nothing in God's scales." The third came and threw his penny in without love or heart, and sighed, "I must certainly give it." And the angel said, "This is an iron penny; it certainly weighs something, but it is not of much value." The fourth came and laid his penny down and said, "The poor people, without Jesus. Ah! I pity them." "That is a silver penny," said the angel; "that is, indeed, worth something." Now came the fifth child, put his penny in and said, "Oh, my dear Saviour, Thou art mine and will be mine, and all that I can do or have shall belong to Thee." And the angel said, "That is a golden penny."

AN ODE TO GERMS.

Sing a song of microbes,
Dainty little things,
Ears and eyes and horns and tails,
Claws and fangs and stings.
Microbes in the carpet,
Microbes in the wall,
Microbes in the vestibule,
Microbes in the hall.
Microbes on my money,
Microbes in my hair,
Microbes on my meat and bread,
Microbes everywhere.
Microbes in the butter,
Microbes in the cheese,
Microbes on the knives and forks,
Microbes in the breeze.
Microbes in the kitchen,
Microbes in the bed,
Microbes on the brush and comb,
Microbes in my head,
Microbes in the faucet,
Microbes in the drains,
Microbes in my shoes and boots,
Microbes in my brains.
Friends are little microbes,
Enemies are big,
Life among the microbes is—
Nothing "infra dig."
Fussy little microbes,
Billions at a birth,
Make our flesh and blood and bones,
Keep us on the earth.

DOLLIES HAD THE MEASLES

When Queen Wilhelmina was a little child she was not allowed ordinarily, says the Chicago "Herald" to share dinner with the older members of the royal household. Only on special occasions was she permitted to make her appearance at dessert and place herself beside some special friend.

One day she was seated beside a fine and courtly old general. Presently she exclaimed:—

"I wonder you're not afraid to sit next to me!"

Everybody in the room turned at the sound of the child's treble.

"On the contrary, I am pleased and honoured to sit next to my future queen. Why, should I be afraid?"

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Assuming a woebegone expression, the little queen replied: "Because all my dolls have the measles."

DOING HIS LITTLE BIT

Here is a story which is being told of a man too old for military service who is doing "his little bit" to help the young soldier. Every night he goes to a great London railway terminus near his home with one pocket full of cigarettes and another of chocolate to find and cheer some lonely men in khaki. One night recently he noticed a soldier standing apart from the rest, and he entered into conversation with him. "You're off with the rest, I suppose?" he inquired. "Yes," was the reply. "Ah! I wish—I were young enough to go with you, but as it is I'm doing my little bit here"—and he offered a cigarette, which was accepted. "Would you like a cup of coffee, too?" "I don't mind," the soldier replied, and together they went to the refreshment buffet. After a little conversation the old gentleman remarked: "I don't seem to recognize your uniform. I know the uniforms of many soldiers, but not your's." "No," said the soldier, "there are not many about. I am General —." Immediately a reply of apology was tendered. Said the General: "There is no need for an apology. I thank you for doing your little bit for my comrades. I'm sure it is appreciated."—The Scottish Chronicle.

THE WORST CASE

AUNT JOSEPHINE sighed and smiled together at the sounds that drifted down to her from up-stairs. They were not pleasant sounds, but taken in chorus—all at the same time—they had a funny as well as a sad sound. "Dear, dear!" Aunt Josephine thought, "I guess I'm in for it! Four little forlorns on my hands for a whole day and the rain pouring down!" In her heart she was a little dismayed. This taking care of other people's children had its terrors. A new sound sent her hurrying up-stairs, for the new sound was a baby one. Poor Babums! No wonder he added his to the general uproar, with a wicked little white tooth refusing to come through! "Well, well, I was right, wasn't I? I thought I heard a sound up here. Come, Babums, come to your old auntie. Did that little slow-poke of a tooth wake you up?" Babums was used to external noises, so it must have been an inside disturbance. "They said they had the most troubles an' their knee isn't black an' blue!" mumbled Cooper. "An' I've got a loose tooth, too," he added with sudden inspiration. The Esthers bristled angrily. They were twins, and stood or fell to-

gether. Really and truly it would be fair to add their troubles together and claim the sum.

"My ear ached yesterday, an' feels a little's if today," Esther Sue reported hurriedly. "An' I've got a lame thumb, an' a blood-blister, so there! An' Esther & Lou's forehead aches where she bumped it, an' she's got a cold in her head. I guess if Cooper was good in 'rithmetic—"

"I didn't say the whole o' mine to you, auntie," Cooper chimed in; "I've got five troubles now, this minute."

"Dear, dear! And Babums"—but no one had thought of Babum's troubles. They all looked at the mournful little fellow in Aunt Josephine's arms with new interest.

"I suppose it's quite a comfort to tell them, isn't it? And you were all 'telling' at once—that was the sound I heard! But as to who has the worst case of troubles—that is rather a hard matter to settle. I've just thought of a way that might be fair."

"What way? What you thought of, auntie?"

"Tell us, quick!"

"Quick, auntie!"

For the "ways" Aunt Josephine thought of were apt to be splendid ones.

"Well, we might vote on it."

"Vote on it?"

"Yes, seems to me that would be perfectly fair. Each of you write your troubles in a list on a piece of paper without signing your name. Then we could get some disinterested person to read the lists, and decide which one is the worst case. Then—this is the most important part of the plan—all the lighter 'cases' would go to work at once, and try to cure the worst case. Think it over, and see if you are willing."

"I will!" Cooper agreed.

"An' us," agreed the Esthers.

Only Babums was left. Aunt Josephine agreed for him.

"And I will make out his list of troubles for him, because he can't do it himself," she said, briskly. "Now, Cooper, find some pencils and the Esthers run down and get four pieces of writing-paper from uncle's desk—the scrap pieces in the lower right-hand cubby-hole."

In a brief space four people were writing busily with careful distances between each other to insure perfect secrecy. Babum's list read:—

"I poky little tooth that won't come through (hurts).

"I pin sticking in that I can't 'xplain about.

"I toes that ache when I kick things (can't 'xplain).

"I heart that aches for mamma." Thirteen troubles, in all, in the little list of Babums.

"Now," Aunt Josephine said, briskly, when the lists were all ready, "the next thing is to find a disinterested person for a committee, to decide which is the Worst Case—wait! there is Mr. Collins going by under an umbrella—shall we ask him? He doesn't seem in a hurry about anything."

Mr. Collins lived next door, and Aunt Josephine knew him very well,



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but he would be "disinterested" enough, she said, because he did not know the little family she had borrowed.

"If you are perfectly willing to act as judge," she concluded, after laying the case before him.

Mr. Collins was a tall old man, with smooth, red-apple cheeks and twinkles behind his spectacles. He bowed with great gravity, and carried the lists away to a seat by the hall window. It took him considerable time to make his decision. Then he wrote something rapidly on the back of one of the slips, and passed it to Aunt Josephine.

"I have written out the decision of the Committee," he said, and bowed himself away.

Babum's was the Worst Case! "Because," the committee had written on his paper, "the troubles in this list seem specially distressing, more particularly the thirteenth trouble—I heart that aches for mamma, it seems to the Committee the very worst case."

"Besides," added auntie, "he can't tell his troubles, which is a great drawback to the enjoyment of them.

I consider that the Committee has decided fairly. Now the next thing to do—"

"I know," Cooper cried.

"We know," cried the Esthers. They must all unite, according to agreement, in curing Babums of his troubles. They went about it with enthusiasm—playing the games that he liked to watch, building houses and towers and churches for him to knock down with shouts of glee, picking up his playthings for him to throw down again, and amusing him generally with tireless patience.

There were new sounds in Aunt Josephine's ears, and this time she only smiled—they were all such pleasant sounds. The day was full of them, and nobody seemed to have any troubles left.

"My!" Cooper said at bedtime, "it's been a pretty busy day, hasn't it, auntie? I hope we cured Babums."

"We hope so, too," the Esthers chimed.

Right at that moment a loud, gurgling crow arose, and Aunt Josephine laughed. "He's speaking for himself," she said.

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