

# Canadian Churchman

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No. 24.

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From Week to Week	"Spectator"
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## Personal & General

The Rev. R. W. Ridgeway and the Rev. R. McNamara, Chaplains at the Front, have been mentioned in despatches by Sir Douglas Haig.

\* \* \* \*

The Rev. C. V. Boyle, late of Coe Hill, Ont., and now Rector of Wellington, was married on the 6th June, at Chalk River, to Miss Jean Clark, of that place.

\* \* \* \*

The Rev. Richard Steacey, the former Director-General of the Canadian Chaplains, has undergone an operation, which, however, is not regarded as serious.

\* \* \* \*

At the annual meeting of the W.A. of the Diocese of Calgary a resolution was passed unanimously favouring immediate conscription both of wealth and of man-power in Canada.

\* \* \* \*

One boy has already earned a kodak by securing six new annual subscribers to the "Canadian Churchman," and others are hard at work. What one does, others can do.

\* \* \* \*

Trinity College School, Port Hope, Ont., has 450 past and present boys on its war service list, or about four times a normal generation of school-boys. Of this number, 68 have lost their lives.

\* \* \* \*

The marriage took place recently in England of Lieut.-Col. G. T. Hamilton, the youngest son of Archbishop Hamilton, of Ottawa, to Miss Mary Butler, daughter of Mr. and Mrs. Henry Butler, of Leboime, near Rouen.

\* \* \* \*

The Rev. Edward Arthur Dunn and Mrs. Dunn were staying last week with Mrs. Laidlaw, 49 Queen's Park, Toronto, on their way to Barbados, where the former is to be consecrated Bishop of Honduras on July 25th (St. James' Day).

\* \* \* \*

Bishop de Pencier, of New Westminster, who has been in Canada on short leave from France, stayed for a day or two in Ottawa last week on his way back to the Front. He has been mentioned in recent despatches from Sir Douglas Haig.

\* \* \* \*

As a memorial to the late Canon Stuart, of Canterbury Cathedral, it is proposed to raise the sum of £1,000 to endow a "Stuart Memorial Lectureship." The lectureship is to be attached for the present to the famous Church of St. Mary le Bow, in Cheap-side, London, with the Rector's warm approval.

\* \* \* \*

The largest bridge in the world is to be built between San Francisco and Oakland, Cal. It will be five and a half miles long and will cost \$22,000,000. On it will be three roadways and four railroad tracks. It will consist of sixteen spans, two of which will be high enough and far enough apart to allow the passage of any ship.

\* \* \* \*

The Diocese of Niagara has lost one of its most devoted laymen in the death of Mr. T. E. Leather. At the recent Synod he was elected a member of the Standing Committee and a delegate to both the General and the Provincial Synods. Mrs. Leather is president of the Woman's Auxiliary for Niagara Diocese. She and her family can feel assured of the deepest sympathy of all Church members in her bereavement.

\* \* \* \*

Lieut. William Campbell Ince, who was reported missing after the battle of Zillebeke, on June 2nd, 1916,

is now officially reported to have died of wounds. His father, Mr. William Ince, of Prince Arthur Avenue, Toronto, received official word to that effect a few days ago. The late Lieut. Ince went overseas with the 35th Battalion. He was born in Toronto, educated at Trinity College School, Port Hope, and was connected with his father's firm, Perkins, Ince and Co., in business. Lieut. Ince was 26 years of age and unmarried.

\* \* \* \*

H.R.H. the Princess Patricia visited the Hampstead Garden Suburb recently and took part in a very simple, yet impressive, service at the Calvary, which has been erected outside the east end of the Church of St. Jude-upon-the-Hill in memory of the soldiers fallen in the war. The object of the Princess's visit was to lay a wreath at the foot of the Saviour's Cross to the memory of the Canadians, whose parents and friends have done so much for the Garden Suburb Church. The Bishop of Willesden and the Vicar officiated at the service.

\* \* \* \*

News has been received at Kingston of the death of Lieut. J. B. Walkem, a nephew of Mr. J. B. Walkem, of that city. The deceased officer was the son of Dr. W. Walkem, of Vancouver. He was despatch rider to Gen. French and afterwards to Gen. Haig, and in the performance of this dangerous duty was fatally wounded at Vimy Ridge by the bursting of a shell. He was mentioned several times for his courage and boldness in carrying despatches on horseback through the most dangerous part of the fighting.

\* \* \* \*

In view of the fact that the United States Government has generously assumed all financial responsibility for the work of the Commission for Relief in Belgium, it has been decided that the National Committee for Relief in Belgium will suspend its appeals to the public in the British Empire. Any moneys received after June 1st will be held to provide for emergencies now unforeseen in connection with relief in Belgium. During the existence of the committee over £2,400,000, subscribed throughout the British Empire for the relief of our oppressed Allies in Belgium, has passed through its hands.

\* \* \* \*

Rev. G. W. Troop, formerly of McGill and Harvard Universities, for some time an assistant master at Upper Canada College, Toronto, and later on pastor of the Unitarian Church at Ottawa, has received a commission in the Grenadier Guards. Rev. G. W. Troop, who is a son of Rev. Canon Troop, former Rector of St. Martin's Church, Montreal, and at one time Curate of St. Paul's, Halifax, was pastor of the Unitarian Church, Ottawa, in 1912-13. About a year ago he went to Toronto as Chaplain of the Toronto University Battalion and sailed for overseas about four months ago, with a draft from that battalion.

\* \* \* \*

At St. Paul's Cathedral, London, May 30th, the colours of the American legion in the Canadian contingents were placed beside the Holy Table to remain there until after the war. There were five flags, one from each battalion, the 97th, 211th, 212th, 213th and 237th. They were escorted to the Cathedral by 500 Canadian soldiers. As the troops passed up the central aisle, the crowd which filled the edifice sang, "My eyes have seen the glory of the coming of the Lord," and later "Onward Christian Soldiers." At the conclusion of the service "The Star Spangled Banner" was sung, followed by "God Save the King." The service was attended by Ambassador Page, Consul-General Skinner, high officers of the Canadian forces and physicians and nurses from the Red Cross units which have arrived here most recently.

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# Canadian Churchman

Toronto, June 14, 1917

## The Christian Year

Third Sunday After Trinity, June 24th, 1917.

### THE HANDS OF GOD.

The Epistle for to-day tells us about the Hand of God which is stretched down into human life. "Humble yourselves therefore under the mighty hand of God."

1. *God's Hands are strong.* The Hands of God are shown in the Bible performing different kinds of work for men. It is the Hand of God that helps us in troubles; by that Hand we are, to quote the Collect, "defended and comforted in all dangers and adversities." He fights on our behalf against our enemies, we are guarded and protected by His Hand—for we are to live sheltered and secure in that mighty Hand. "My sheep hear My voice, and I know them, and they follow Me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Again, He can hold all the care of the world in His strong Hands. We cannot bear our cares alone. But care need not overwhelm us if we remember St. Peter's advice, "Casting all your care upon Him, for He careth for you." All your care—yes, we are to place it all upon Him. The only safe place for our care is in the Hands of God.

2. *God's Hands are tender.* In the Collect we not only pray to be defended "in all dangers and adversities," but "defended and comforted." God's Hands comfort. So strong are they that they uphold the whole universe. But that which upholds and protects also consoles. The hands of a skilful surgeon wonderfully combine strength and tenderness—how powerful and yet how gentle! So with God, "Who hath measured the waters in the hollow of His Hand," and yet is the Same of Whom we read, "And God shall wipe away all tears from their eyes." It takes gentle hands to wipe away tears, does it not? But the Hands which will wipe all tears away in the land where "there shall be no more death, neither sorrow nor crying," are the same which uphold the universe. Well may we pray on this Sunday: "Grant that we . . . may by Thy mighty aid be . . . comforted in all dangers and adversities."

3. *God's Hands seek for those who stray.* They are stretched out to find the lost. The Gospel for this day tells the story of the seeking Hands more beautifully than it has ever been told. The Shepherd who went for the one lost sheep, and the Woman who swept the house for one lost piece of silver—what are these but illustrations of those seeking Hands stretched out into the world to draw back to Himself those who have wandered away?

Humility is what gives us the sheltering of the Hands, for humility places us in the attitude in which God can cover us. He shields only the prostrate form. We have to bend in order to be hidden by His Hand. We have to be low in order to be lifted up. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

Impertinent and lavish talking is in itself a most vicious habit and a wretched hindrance to our spiritual proficiency.—Thomas à Kempis.

## Editorial

### LAYMEN'S FORWARD MOVEMENT.

At the last meeting of the Sunday School Commission it was felt that steps should be taken without delay to provide the General Secretary with assistance in the matter of Field and Editorial work. A sub-committee was therefore appointed consisting of four lay representatives on the Commission, and these gentlemen have launched what they have called a "Laymen's Forward Movement" in an effort to interest other laymen of the Church in this work and to secure the necessary funds. The sum that is estimated as being necessary for the first year's operations is \$5,000, a portion of which will be used for the salary of a Field Secretary, who will devote all his time to this work. It is believed that the work of such an official will, in the course of a year or two, lead to an increase in income sufficient to enable the Commission itself to provide for this additional expenditure.

It is not necessary to say that we agree heartily with this movement. Nearly a year ago we emphasized in these columns the need of just such a step in both our Sunday School and Missionary departments and we have seen no reason for changing our mind. As is so well emphasized in the little folder that has been prepared by the above Committee, "the future of the Home, the Church, the Nation, the World, is wrapped up in the Child" and "if the Church is to succeed in training her children and youth it must be done very largely through the Sunday School and related agencies." The next few years will indeed be years of great responsibility and opportunity. Before the spirit of self-sacrifice that is abroad in the land has been swallowed up in a rising tide of materialism, the older members of the Church should be brought to realize as never before the importance to the Church and to the Nation of a decided advance in the matter of systematic religious training for our boys and girls. An investment in work of this kind produces the highest kind of dividends. It produces dividends for the Church in the form of earnest and intelligent workers, for it is estimated after investigation that 85 per cent. of the active workers of the Church come out of and are trained in the Sunday School. And it produces dividends for the Nation in a higher type of patriotism, in a keener sense of duty, in a more unselfish spirit regarding the welfare of others, and in a purer home and personal life.

Laymen have been charged with considerable indifference regarding Sunday School work, but there are many indications that a decided change is taking place in this respect at the present time. When they are presented with facts, not fiction, and are convinced that the work towards which they are asked to contribute financial assistance is both worthy and wisely conducted they usually rise to the occasion. No work appeals to them more strongly than that among boys and girls, and lack of interest on their part in the past has been largely due to the inefficient methods employed. The Sunday School Commission is steadily winning confidence as the result of the sanity of its methods. It has reached a point where it must either branch out or beat time. The Church cannot afford to let it do the latter, and we hope, therefore, that the ap-

peal it is making will meet with a ready and generous response.

A Million Dollar Superannuation Fund for the Church throughout the Dominion is something worth working for. The Bishop of Toronto, in his Charge to Synod, made the suggestion and a committee was appointed not only to see that the matter is brought before the General Synod at its next meeting but also to gather information in the meantime so that when the suggestion does come before the Synod the latter will have something to work on. The idea is to leave the various diocesan funds as they stand and to create a new fund quite independent of them. If other dioceses would follow suit in the matter it would not be many years after the termination of the war until this would be an accomplished fact.

According to the April Monthly Bulletin of the Department of Agriculture of the Dominion Government, "out of the total estimated wheat production of 1916, 21 per cent., or 45,638,000 bushels, remained in farmers' hands at the end of March. In 1916, at the corresponding date, the proportion was 23 per cent., in 1915 it was 12½ per cent. and in 1914 it was 16½ per cent." In addition to the above there was at the same date 62,764,956 bushels in elevators, 4,884,825 bushels in flour mills, and 12,862,356 bushels in transit by rail, or a grand total of 126,150,137 bushels as compared with 197,050,753 bushels on the same date in 1916, and 79,130,593 bushels on February 8th, in 1915.

A Conscription Bill has at last been brought before the Canadian Parliament. This step is necessary and the only fair one for all concerned. It is well, however, for those who believe in it to remember that it is not enough to compel men to go to the front in khaki. If conscription is to be absolutely fair it should include all whether fit to don the uniform or not. Those who stay must do their share and no man should dare to compel another to do something that he is not willing to share in, by every means in his power. We overheard a man say a few days ago that he noticed that the majority of those who were calling for conscription were not able to go themselves. This may be quite true, but they can do their share in supporting those who can go and while such work does not entail the same danger to life, it is just as necessary.

The place of the Bible in our Secular Schools is a vital question. The increased proportion of non-Christians in Canada is each year making it more difficult to deal with and there should be no effort spared in urging its importance upon members of our various governments. The Synod of Toronto diocese at its recent sessions urged the lay delegates to communicate at once with their representatives in the legislature and secure, if possible, the support of the latter in behalf of the proposal made by Dr. Seath whereby the Bible will be made an optional subject for examinations in Ontario public schools. Synods can legislate for members of the Church, but such legislation may be of little if any use if our legislatures do not proceed along similar lines on questions that concern both. It is clearly the duty, therefore, of lay members of our Synods to use such legitimate means as will bring the actions of Church and State into harmony with each other on such matters.

# Charge to Synod

Right Rev. W. R. Clark, D.D.

Hamilton, May 30th, 1917.

AFTER referring to Clergy of the Diocese and others who have passed away or suffered bereavement during the past year, the Bishop continued:—

## War Memorials.

"The Church has lost, and will lose, many of her best sons. She will rejoice to hold their names in honour and remembrance, that the living may be inspired by their example. Clergy and Laity alike should endeavour to widen the forms that Memorials may fittingly take. Would it not be better to give to a Church or a Parish something that it really needs, than to erect numberless tablets, which in a generation will have lost their chief interest? There are many Churches which are in great need of furniture, ornaments, windows, Communion vessels, etc., which might appropriately be given in memory of the fallen since they would both commemorate the memory of the dead and assist the devotion of the living. If within the Church nothing remains to be done, the Churchyard might offer opportunities for work, providing a memorial both useful and beautiful. There are few of our Churchyards which are not more or less unsightly and which might be neatly laid out and beautified. God's acre should be beautiful. The enclosure, the walks, and the sodding should all receive attention. A rich gate would be a most suitable memorial. One tablet at the entrance to the Church with the names of members of the congregation who have fallen in battle might be made to suffice. The Clergy have the opportunity to teach and guide their people in this delicate matter."

## M. S. C. C.

The Bishop then proceeded to enumerate the various changes, ordinations, dedications, etc., of the past year and emphasized the importance not only of caring for the men at the front, but also of maintaining the Missionary work of the Church. "If ever there was a time when the call for Missionary effort should be responded to, it is now. To slacken our efforts at this time in any heathen land would be a sign that Christianity in this conflict is a losing cause. Wonderful things are happening under our eyes. Scarcely a country outside of Europe which is not in sympathy with the cause of the Allies, because it is the cause of humanity. Christians, Hindus, Moslems, Buddhists are meeting as they have never met before, and the respect for each other is steadily growing. England is in every way utilizing Christian influences for the comfort and help and well-being of the troops. Some of our best men have gone to the hospitals and trenches to serve and administer to them. Great things will surely follow for God and His Church. The call for Missionaries will at the close of the war, probably be as great and urgent as it is now for soldiers for service of the Empire. The War has shown us the sacrifices which men and women are making in response to the great call. How can we make our appeal on behalf of Christ and His Church felt? How can we use and direct the treasures of devotion now in the hearts of our manhood and womanhood?"

## Diocesan Missions.

"I greatly regret that the Diocese defaulted on the Diocesan Missions Apportionment to the extent of \$210.20, the amount asked for being

\$4,300.00, and the amount received being \$4,089.80. Our efforts this year must be renewed with fresh enthusiasm. I have been able to raise the minimum income of our Missionary Clergy during the past six years from \$700.00 to \$900.00 with a free house. Where a Clergyman has two or more Congregations the question of transportation becomes a serious one. I hold the conviction that the Laity of the Church need only to have their minds aroused on this question in order to have the standard of Clerical stipends obtaining in the Diocese what it ought to be. In every other walk in life the outfit of the worker is made good by the consumer, not by the worker. To the Clergyman, however, the Church calmly says, "You need a horse and carriage, you must get them as best you can for yourself," and he goes and does it and runs into debt.

"I feel that I have only to bring this matter to the attention of the well-to-do parishes to obtain the response necessary to meet this difficulty. I assure you, my brethren, there is no more genuine Missionary work being done anywhere than in the rural parts of the Diocese. Some of my Clergy have each more than 20 miles to drive every Sunday, summer and winter, taking three, sometimes four services. Missionary work is not with us a matter of converting the heathen, it is work to prevent our people from becoming heathen. Far removed from the influences of the Church it is very easy for a family to become indifferent. Christian privileges, I assure you, are greatly valued by these scattered families. The War has taught us that Civilization without Christianity breeds a race of pagans and savages. We believe that Christ is the only true foundation on which to build up a nation. It is for us, His followers, to see that His Church is so strengthened that she may be able to solve the tremendous problems that will face her after the War.

"We are learning more and more that the Church of England is not a poverty-stricken Church. She has the means and she is realizing this. While we value the lowliest gifts by any Christian out of his, or her poverty, as equal in God's sight with any gift offered by the rich man out of his riches, I do lay it upon the well-to-do and wealthy members of the Church that they are, after all, only trustees of God, and I appeal to them to rise to a reverential sense of the great responsibility that rests upon them as members of the Church, and to give as never yet they have given to the needs of those who are doing this laborious and self-sacrificing work in the rural parts of our Diocese.

The Mission of Repentance and Hope held in the Diocese during Advent was, the Bishop said, "a great blessing," and "had much to do with the increased offerings for Missions." Among the matters of importance mentioned by the Bishop to be dealt with by the Council for Social Service was that of:

## Lord's Day Observance.

"However, we may classify the sins which have brought on this terrible War, I believe with many others, that the persistency of the Lord's Day, and to destroy its religious character, has had much to do with it. "The Sunday question is not a simple, but a compound question. There is the question concerning the origin and authority of Sunday, and the question of the proper way of keeping the day. "The Christian Church in the very first century of her history merged the Sabbath day, or seventh day, which had been kept from the beginning as the day of rest, as the memorial of Creation, with Easter Day, the

first day of the week, the day of our Lord's resurrection from the dead, the great day of the world's regeneration. "It was a fitting change, for the two events are really one. The story of the creation of man would have remained unfinished without Easter Day. And so we are asked on the authority of the Apostles and primitive Church, guided, no doubt, by the Holy Spirit, to offer to the one God of Creation and Redemption our Christian Sabbath of worship and rest from toil. "It is, first of all, a day of public worship, a weekly memorial of Christ's Resurrection on the first Easter, and in the second place it is a day of rest. Our Saviour said, 'The Sabbath was made for man, that is for the whole man; for his whole complex nature—for his physical health, for his mental efficiency, and for his spiritual uplift.

"Sunday, then, is intended as a day of rest for body and mind. Man's life is not to be all toil, all grind. He is not to be always bending over his desk, or counting up his money. When the French Revolution legislated Sunday out of existence they could not legislate the necessity for the day out of the life of mankind. A day of rest is not a human suggestion of what man wants, but God's word as to what man needs. "Our Lord taught three kinds of work as lawful on the Sabbath day, and the principles He laid down are applicable to the Christian Sunday. These are works of piety, works of mercy and works of necessity. "The spread of materialism, with increased opportunities and desire for recreation, for locomotion, and for material pleasure has led to a wide disregard of the religious aspect of the day. There is a large proportion of the people of our country who worship God, as they say, in the woods and fields, in the automobile, and on the golf links, but who rarely enter a Church. History is our authority for claiming that religion, its practices, its ideals, and its institutions, have given us the civilization we are now enjoying. If it is valuable to all our people, then our people are bound to maintain it in one way or another. It behaves all who receive its benefits to acknowledge their responsibilities. One of these is the maintenance of a day which has done so much for the best life of the world, and is the only organized good against the mass of organized evil.

"Sunday ought to be the brightest and happiest, not the gloomiest, not yet the gayest and most worldly day of the week. It is the Lord's Day. It is the Feast of the Resurrection. The command to keep it holy should be observed by the attendance at worship, and chiefly by the attendance at our Lord's own service. "An important question has arisen whether Sunday labour in the fields during seeding and planting is not a work of necessity in order to ward off famine during the coming winter. Whatever necessity there may be in England for this step, I cannot think that the rural parts of this Diocese have yet been so benefited of manual labour that such a question should be considered. Unless we are assured by the highest authority in the Government that such a step is an absolute necessity, the Church should oppose it with all her power. "No nation ever stood secure which deliberately broke the 4th Commandment. The Bible is full of instances of how when Israel forsook the Lord, He permitted war and pestilence to come to them, and when the nation turned and cried unto the Lord He heard their prayers and delivered them from their enemies."

"The Christian Church in the very first century of her history merged the Sabbath day, or seventh day, which had been kept from the beginning as the day of rest, as the memorial of Creation, with Easter Day, the

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concluded his charge with an appeal on behalf of:

**National Service.**

"There are two clarion calls sounding in our ears. The call to do home service on the land, lest the nation has to face the spectre of starvation. A grave responsibility rests upon all who can help now and do not; and the call for volunteers for active service at the front. Men are putting off enrolling for service. While we are filled with pride at the patriotism of our Church and of the country, we all know that much more might and must be done. Look at the casualty lists. Read the tales of men from the trenches and from torpedoed ships. Ask yourselves, what is your duty?"

"If the Government could place each man who offers, where his services would count most, the country would reap the best results. The work of the Clergy in the ordinary duties of their calling is itself National Service. The special services which a Clergyman renders outside his ordinary duties, should primarily, and as far as possible, have some association with his direct responsibility for promoting the moral and spiritual welfare of the nation. Opportunities will, I trust, be given the Clergy (as they have been given Doctors) to do various kinds of work in hospitals, munition factories, etc., which will be in keeping with their profession.

"I am sorry for the man who is too old to enlist. I am sorry for the man who is physically unfit. I am sorry for the man whose family and business compel him to stay behind. All these will, we hope, do service for the nation at home in various ways. I am sorry above all for the man who is within the prescribed age and is without any reasonable excuse, but declines to answer the call. The rudest heathen who falls fighting for freedom and righteousness is, I believe, nearer the Kingdom of God, than the cultured person who lives in security on the sacrifices of others, but is unwilling to make any sacrifice himself.

"In this hour of the Empire's great need, we as British subjects, and Anglicans, should feel thankful for the noble way in which the men of our Diocese have responded to the nation's call, and to the women who are so generously and unselfishly assisting in every possible way to send comforts to, and to lessen the hardships of, the men at the front.

"While there are many anxious and lonely lives due to the absence of loved ones, we cannot regret their absence in such a cause. Let us earnestly pray that God may sustain them and give them strength to endure all that may befall them, and that in His own good time they may be restored to us, and that the dangers and hardships through which they are passing may further ennoble and refine their lives, like gold tried in the fire.

"The peril that endangers our nation is twofold. A peril without and a peril within. She is threatened without by the material forces of her enemies, and she is threatened from within by invisible foes which are more serious and more deadly than the other. They have been corrupting the spirit of the nation and sapping her vitality. These are impurity, gambling, graft, intemperance, luxury, love of pleasure, love of money, etc.

"To the Army lies the duty of defending the nation's soil, and to the Church lies the duty of defending the nation's soul. To the Church, the duty lies of rooting out these deadly sins and of purifying the life of the people. But there is much to discourage the Church in her work. The business man sometimes speaks out and says 'The Golden Rule is for the Sunday School, but cannot be adopted for the office or shop. Business is business, religion must not interfere with my methods in business.' The Politician also resents any interference of religion in the Council Chambers of the country, and so politics have in many places become rotten, and disgraced us in the eyes of other nations. And we know Europe would not be at war to-day had the statesmen and diplomats of Europe been Christian in heart and talk. 'In times of peace prepare for war' has been their motto, and so for years guns and battleships have been built, great armies have been trained and alliances formed.

"The Christian Church has often been obliged to bow to the attitude of our public men so that in the affairs of the world the light of religion has been burning low and speaking apologetically and with trembling lips. The Church has been too much under the influence of the world and has lost her power to evangelize the masses and to purify the spirit of the nation.

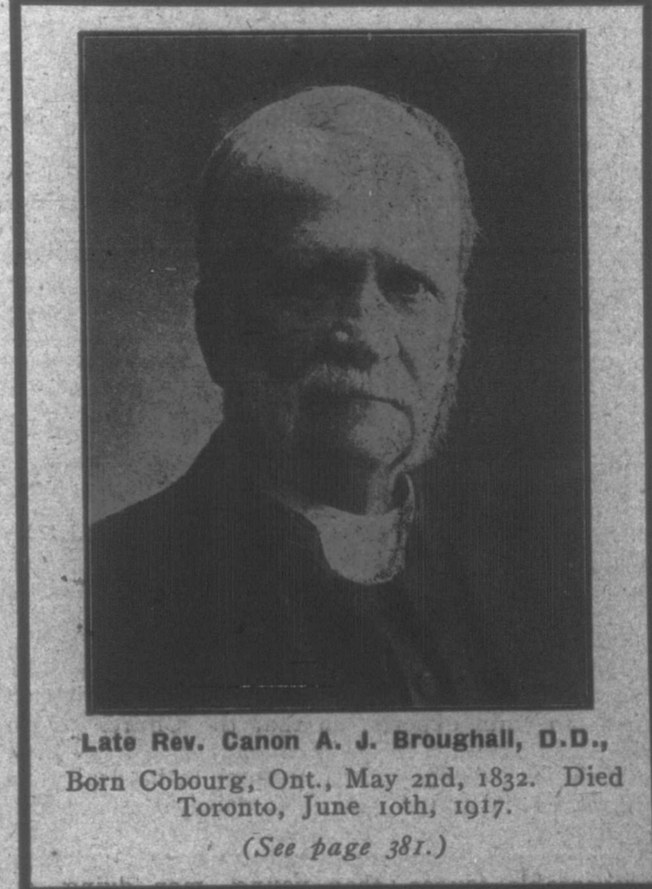
"To have broken Prussian militarism will be no help to God and His Kingdom unless we also

(Continued on page 386.)

**OTTAWA SYNOD**  
**Business Sessions.**

THE 23rd annual meeting of the delegates of the Synod of the diocese of Ottawa, was held on the 5th and 6th inst., in Lauder Memorial Hall, Ottawa. Right Rev. Bishop Roper presided. A feature of the work and questions discussed during the two days was the unanimous placing on record of a motion pledging full support to the Premier, Sir Robert Borden, on any method he may consider advisable to enforce compulsory military service in Canada. Bishop Roper's opening address was a splendid appeal of a broad nature. He touched upon the great crisis through which the country is passing, and recommended the absolute necessity at the present time for greater production and greater economy.

The question of reciprocal arrangements between the different dioceses with respect to beneficiary funds was discussed, and it was mentioned that a satisfactory arrangement had been made with the dioceses of Huron, Niagara, Toronto and Montreal. The annual statistical report for the



year was presented in a new form, and after considerable discussion, accepted. The report of the Missionary Society of the Church covering the work done in the diocese was read by Canon Snowdon and accepted. The Bishop made a strong appeal for further interest in this splendid work. Canon Kittson read a very gratifying report of the Sunday School work. The report of the work on Social Service was read by Canon Snowdon. Bishop Roper emphasized the fact that the Church has distinctly its own point of view and in facing the social problems of the age must voice its own opinions and act according to its best judgment. A report on the state of the Church in the diocese was read and adopted.

**Bishop de Pencier Addresses Synod.**

Bishop de Pencier, of New Westminster, who is on his way back to the trenches, was called upon to address the Synod and spoke of the greater fellowship among Christians, which is bound to come by reason of the war. He instanced a case of his own, where arrangements for his holding Confirmation were made by a Roman Catholic priest, his senior Chaplain, and he was taken around to his appointments by a Presbyterian minister, which he stated was "quite a unique experience for an Anglican Bishop."

**Care of Disabled Soldiers and Food Production.**

Two questions of the most vital importance in the history of the country at the present day were dealt with at length at the evening meeting in

Lauder Memorial Hall, before a large and enthusiastic audience.

Hon. Martin Burrell, minister of agriculture, spoke on the necessity of greater food production, and strongly recommended every man and woman in the country to produce this season as much as possible so that the nation may be placed in a stronger position regarding this mighty problem. Lieut. Col. A. Thompson, medical superintendent of the Military Hospitals Commission in Canada, outlined the great work accomplished by this organization for the benefit of the returned soldier. Lieut. Col. Thompson declared that already 17,000 men had passed through the hands of the Military Hospitals Commission.

Bishop Roper occupied the chair, and introduced the speakers. Lieut. Col. Thompson took up the question of the returned soldier and gave very interesting details of the work. He pointed out that after the war a great duty will devolve upon the Dominion in the treatment of the men who return home incapacitated through the strains and effects of the war, not as soldiers but as citizens. The duty of the commission, he said, was to see that everything was provided for these men suffering from the effects of battle and restore them to their normal condition and make them self-supporting citizens. "This is a mighty task," he continued, "but no doubt the situation will be satisfactorily solved."

Hon. Martin Burrell impressed upon all present the absolute necessity of a greater production this year than ever before. "This question," he said, "is the greatest one the world has to face to-day. It is so vast that it is almost impossible to broach upon it." The war is so tragic and colossal that it reaches out to the remotest corners of the civilized world. "Every man and every nation," declared the speaker, "is without a precedent in history." On the agricultural side of the struggle, Mr. Burrell remarked that it had been with truth said that the farmer stands at the bread room door and weighs out every man his loaf. Touching on the price of commodities in Canada, he remarked that it was an exceptionally good thing that the price of potatoes were so high in the past, because if they had been much lower there would not be any left in the country to-day. He referred to the reports on the wheat crops this year and said so far they were favourable and indications are that there will be in the west this year an average crop, notwithstanding the difficulties of the late spring.

**Committees Appointed.**

Council for Social Service, Rev. W. H. Quartermaine, Rev. G. Bousfield, C. A. Magrath. Executive committee, clerical representatives, Rev. R. B. Waterman, Rev. E. A. Anderson, Rev. T. J. Stiles, Rev. A. H. Whalley, Canon Kittson, Rev. C. A. Saddington, Canon Snowdon, Rev. C. O. Carson, Rev. G. S. Anderson and Canon Elliott; lay representatives, F. H. Gisborne, Col. Balderson, G. A. Stiles, Charles McNabb, Frederick Hayter, Dr. Charles Morse, Andrew Haydon, F. A. Henry, William McElroy, G. C. Smith. Provincial Synod, Rev. R. B. Waterman, Rural Dean Whalley, Archdeacon Mackay, Rev. E. A. Anderson, Canon Kittson, Canon Elliott, Rev. T. J. Stiles, Canon Snowdon, Rev. C. A. Saddington, Rev. L. I. Smith, Rev. G. E. Anderson, Rev. C. O. Carson, Messrs. F. H. Gisborne, Charles McNabb, G. A. Stiles, C. M. Balderson, John Bishop, F. A. Henry, F. Hayter, A. Haydon, J. F. Orde, C. A. Elliott, F. G. Waite, Captain A. F. Mathewson; substitutes, Dr. Charles Morse, R. Barnett, W. McElroy, W. T. Garland, C. A. Magraw and W. W. Cory. M.S.C.C., Canon Kittson, Canon Snowdon, Rev. C. A. Saddington and Rev. R. B. Waterman, Messrs. F. H. Gisborne, J. F. Orde, G. A. Stiles, and A. Haydon. Sunday School Commission, Canon Kittson, Canon Snowdon, Messrs. F. Hayter and E. H. Godfrey.

**PATIENCE.**

As a model prayer, Nehemiah's is very valuable; and its persistency and patience are its valuable features. He prayed "day and night"; and waited patiently three or four months for the answer. But impressed as we are with this good man's prayer, we will not forget that first he "fasted," and then prayed. In other words, he made preparation for prayer, and an excellent preparation, too. We should prepare ourselves, at any rate, for our special efforts in prayer, and "fasting" fittingly opens up the way to the throne of grace.

## THE BIBLE LESSON

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

Third Sunday after Trinity, June 24th, 1917

### REVIEW

THE subjects for review are those contained in the lessons from St. John beginning with the lesson of April 1st. The subject of that lesson is "Jesus welcomed as King," St. John 12: 12-19. It is the story of Palm Sunday showing how the people proclaimed Jesus a King and that Jesus proclaimed Himself King. The dominant thought in the lesson is the witness of the people. They did not understand the nature of the Kingdom, but they did recognize the greatness and power of Jesus. Their witness is contrasted with the hostility of the Pharisees.

Then follow two lessons on Light. Jesus is the Light of the World, St. John 8: 12-30, and Jesus gives light to the Blind, St. John 9: 1-11. In the former is the general teaching about our Lord's revelation of the Father and about Himself as the Light of the World. In the latter there is the application of this truth to the individual case of the man born blind. Jesus is not only the Light of the World in a general sense, but He gives Light to every individual who comes to Him. This is true to-day. In Him we may have Light and Life.

Next comes the beautiful lesson concerning the Good Shepherd, St. John 10: 1-18, containing as it does our Lord's teaching about the Flock, the Door, the Shepherd and the Fold. These figures present to us a view of that Divine Society, the Church, the way of entrance into it, and the care, sustenance and salvation which the Good Shepherd gives.

Two lessons follow showing our Lord in the circle of His most devoted followers. At the Feast given in His honour at Bethany (St. John 12: 1-11), we have a charming picture of the sympathy and devotion of the people of that place. The gift of Mary emphasizes in a special and personal way that which was felt by many. Mary had more spiritual insight and sympathy than others, but all were animated by loyalty and love.

In St. John 13: 1-20 we still see Jesus moving in the midst of His intimate disciples. He gives them a parable of action, teaching them humility and service, and at the same time impressing the need of the cleansing of forgiveness of sins.

The Whitsunday lesson is taken from St. John 15: 26 to 16: 16, and deals with the Mission of the Holy Spirit in the world to convince the world of Sin, Righteousness and Judgment.

Finally there are two lessons in which individual Apostles are dealt with. St. John 20: 24-30 shows how St. Thomas through doubt and fear came to clear faith and reached the highest Confession of Faith, viz., that Jesus is Lord and God.

St. Peter, in the lesson from St. John 21: 15-19, receives the commission to feed Christ's Lambs, and to tend and feed His Sheep. It indicates that St. Peter's former faults and weakness are forgiven and overcome, and that Jesus trusts him with the highest duties of a Pastor.

### BENEVOLENCE NO SUBSTITUTE FOR RELIGION.

A man recently undertook to justify himself in a conversation with me for abstention from church-going and from saying his prayers. He said, "It seems to me that doing one's duty to one's neighbours as one would be done by is good enough religion for anybody." I told him it was not religion at all, for it has nothing to do with God. Religion is concerned with our relations with God, and to practise religion means to cultivate these relations and get continually into more effectual personal touch with God. "Suppose," I said, "I were to say to my father, 'I love you with all my heart, and, therefore, I am going to do all I can to serve your children, my brethren, but I had rather let it go at this and not be obliged to meet you'; would that be a proper state of affairs? Surely not, and yet it would be strictly as logical as to make the doing to our neighbours as we would be done by an excuse for refusing to enter the House of God and cutting His acquaintance."—Rev. F. J. Hall, D.D., in a leaflet of St. John's Church, Ogdensburg, N.Y.

### ACKNOWLEDGMENT.

ARMENIAN AND ASSYRIAN RELIEF.  
(Received in Office of "Canadian Churchman.")  
Miss Macklem, Victoria, B.C., \$20.

## NIAGARA SYNOD

### Business Sessions

THE proceedings commenced at 10 o'clock on May 30th, with a choral communion service in the Cathedral. The Rt. Rev. Dr. Clark, Bishop of Niagara, was the celebrant, being assisted by Dean Owen and Archdeacons Forneret, Irving, Davidson and Perry.

The Bishop presided over the meeting in Christ Church school room. The attendance of clergy and laymen was not a large one, about 150 clergy and laymen being present.

#### Appointment of Officers.

Canon Spencer was re-elected clerical secretary; W. M. Brandon, honorary lay secretary; C. E. Kenrick, secretary-treasurer, and W. G. E. Boyd and D. S. Hillman, auditors.

#### Sunday School Work.

At the afternoon session on the first day the work of the Sunday School Commission was outlined by Rev. R. A. Hiltz, secretary, who asked that a field secretary be appointed, and that \$5,000 be set aside for such a purpose. He stated that a movement was being launched by laymen of the Church to secure this sum.

#### Report of Standing Committee.

The report of the Standing Committee was presented by Canon Sutherland, and considerable discussion arose over the rate of interest on investments. It was asked why money was paid out at the rate of 4 per cent. when 6½ and 7 per cent. might be received. It was stated that the present method of investments was considered safer.

Mr. G. C. Copley asked that the diocese of Niagara make a grant of \$913 towards the work of the Sunday School Commission, and promised that the laymen throughout Canada would give the \$5,000 needed for a field secretary. The money will be apportioned.

#### Evening Session.

In the evening in Christ Church Cathedral Rev. Canon Tucker of London preached on social service. He expressed regret that, as a Church, they had stood aside from certain great questions such as temperance and woman's suffrage. It was the duty of the Church to study great questions confronting the country. They should have a department to train experts, so that the Church might be placed behind the Government in all uplifting legislation. Some great questions to be dealt with were national unity, partyism, political corruption, drifting of people into cities, and child welfare. They were told more children were dying from preventable causes than young men dying on battlefields. He urged support of the Social Service Department of the Church, in the interests of which a special Sunday would be set aside.

#### Conscription.

The Synod went on record on the second day of its meeting as being unanimously in favour of conscription, and followed the passing of a resolution to this effect by singing the National Anthem. Rev. Canon Daw introduced a resolution favouring a selective form of conscription, declaring that if Canada was to do its utmost it was necessary that the country should be thoroughly organized for every branch of national service, so as to ensure reinforcements for the army and the maximum production of food and other necessities. Canon Daw said he had come out flat-footed for conscription. There had been too much shilly-shallying. He believed seven of the Provinces were in favour of it. There was a feeling in the army that the people at home were not doing their duty. The volunteer system was not democratic, and provided a hiding-place for cowards. It was also wasteful. There were too many married men in the army, and when we come to pay the bills we would find how wasteful this system was.

Adam Brown seconded the resolution, saying that they could not stand still when they had proved that the voluntary system had played out. He was an old man, but, old as he was, he hoped to see this war finished, and liberty, righteousness, justice and truth victorious.

(Continued on page 380.)

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

LAST week "Spectator" attempted to discuss one feature of the problem so pressingly apparent at the present time—namely, the attitude of the Canadian soldier to the Church. The Canadian soldier, of course, represents the ordinary citizen's point of view, when that citizen is released from the restraints of conventional public opinion. It is the away-from-home attitude. It is judgment according to the "law of liberty." "Spectator" ventured to suggest that the attitude of men of no special intellectual training—typified by the convenient and expressive phrase, the "man-on-the-street"—was that of ignorance or grievous misunderstanding of the Church. Their view of the Church is largely coloured by their recollections of the impressions created in childhood and amplified by the caricatures of the stage, the moving pictures, or the surface presentation by an ephemeral press. If men could be induced to come to church long enough and regularly enough, no doubt the sane and wholesome instruction that issues from our pulpits to-day would give them an entirely different view of what the Church represents. In the opinion of "Spectator," the Anglican Church is not failing to present the truth to the people, but when one is overwhelmed with the consciousness that that truth seems to find so little acceptance, or is so imperfectly understood by the mass of people for whom it is set forth, he wonders if there is not a defect in the teacher as well as the taught? The Church has almost exclusively associated its teaching with worship. Those who desire to be taught must for the most part be willing to join in worship or at least appear to so join. Worship in the adult mind would appear to most fittingly come after instruction rather than before or during it, and yet, unless a man is prepared to assume at the outset what to him is the culmination of instruction, he has few opportunities of being informed of the inner meaning of those things for which the Church stands and for which the heart of man ultimately craves. "Spectator" lays this before the minds of his readers. In the light of the experience of competent observers in the army—which means an aggregation of ordinary citizens under the frankest conditions of self-revelation—ought there not be some gradation of the requirements of worship for those who would seek the leadership and instruction of the Church? Is not the Anglican service as presently arranged and rendered primarily devised for the informed Churchman and not for the man who is seeking afresh the aid and guidance of the Church? Is the revision committee of the Church in Canada prepared to face such a consideration, and if change is thought desirable, courageous enough to lead in the direction deemed best? Or, if the present order is better, might we not request a restatement of its value as a spiritual educator? From what "Spectator" gathers in his contact with men, it would appear that in one of the services on Sunday, or in a service say, once a month, the element of worship might be greatly reduced and simplified, and the element of instruction might take a more prominent place. The service for the informed Church members should, of course, remain as the normal service, with those modifications which are felt to more fully meet the spiritual requirements of the present day. The writer hopes that he has been sufficiently explicit to indicate that he is not belittling worship, but rather would he lead, if he could, a larger proportion of fellow-citizens into the atmosphere of worship, by making spiritual instruction more accessible to them. He believes that spiritual knowledge is the key to the reconciliation of men to the Church and the opener of the heart to acts of true worship.

It would further appear to "Spectator," out of his observation of men in the army, that the objective presentation of the Church requires in many cases more emphasis. In saying this he will have to trust his readers to hear him through and then to consider his words carefully. The Church appears to have oscillated between two more or less extreme views of its organism. One has glorified the external and perhaps overlooked the thing that is essential. The other has magnified the essence and neglected the material in which that essence resides. Human nature craves the concrete, the visible, the comprehensible, and therefore God has not revealed Himself as Spirit only, but as Father and Son, as well as Holy

## WEEK

of Interest

to discuss so pressingly—namely, the Church. It represents the citizen's conventional home attitude. The law suggests that intellectual and expressive—was that of the largely collected impressions by the caricatures, or the church long doubt the sane views from our entirely different. In the Church is he people, but consciousness of acceptance, the mass of he wonders if er as well as ost exclusively p. Those who most part be east appear to ind would app- ruction rather nless a man is hat to him is as few op- e inner mean- Church stands imately craves. minds of his rience of com- ick means an der the frank- ight there not ents of worship lership and in- e Anglican ser- ndered primar- chman and not sh the aid and vision committed to face such thought desir- n the direction order is better, nt of its value at "Spectator" t would appear nday, or in a nent of worship plified, and the a more promin- formed Church in as the por- ions which are al requirements pes that he has d he lead, if he ow-citizens into tacking spiritual n. He believes y to the recon- d the opener of

Ghost. The ordinary untrained mind of man does not dwell upon abstractions. It requires an outward abode for the Spirit before the Spirit becomes a living reality. Men need an objective organism of the Church as the centre of their loyalty; and when the presentation of the Spirit becomes obscure they have something to confide in, something that has been found faithful and helpful in the presentation of what they can understand and therefore they are willing to trust it when they get beclouded. As men advance in intellectual development and spiritual insight the organism itself becomes spiritualized, but nevertheless that objective entity, the Church, coming down out of heaven and travelling through the ages, must have a strong appeal. The presentation of the Spirit of God to the children of men without a visible home, is like speaking of the soul of man without relation to the body, or a tenant without a dwelling place. Speak to a few thousand men on parade, men who have no training in the conception of the essential organism of the Church, and you will find that in large measure your words on spiritual conceptions are incomprehensible, and when not comprehended they carry no weight of authority to induce men to take them on trust and make them the working basis of life. Having said so much for the visible and the objective, let it be said that the invisible and the subjective are the ultimate things of import. With this revised presentation of the Church as a living organism, there must go a deep and simplified statement of the essentials of spiritual truth. There must be a perpetual restatement of truth from generation to generation as the spiritual and intellectual outlook changes. The germ of vegetable life we can imagine as constant throughout the whole kingdom, but it is revealed in one way to the oak and in quite a different way to the lily. It is not the words of the Church of a bygone age, an age dominated by an intellectual and spiritual outlook quite different from our own, that are to be contended for, but the essential truth which those words attempted to convey, and probably did convey to another generation. "Spectator" feels that the men charged with the duty of revising the Anglican liturgy have an extremely grave burden laid upon them. It is not merely an effort to effect as few changes as possible, but to express in liturgical form a true, a deep and yet withal a simple vision of God and the spiritual needs of man.

"Spectator."

## A TONIC FOR THE TIMES.

I would not to Thy bosom fly  
To slink off till the storms go by.  
If you are like the man you were  
You'd turn with scorn from such a prayer,  
Unless from some poor workhouse crone,  
Too toilworn to do aught but moan.  
Flog me and spur me, set me straight  
At some vile job I fear and hate,  
Some sickening round of long endeavour,  
No light, no rest, no outlook ever;  
All at a pace that must not slack  
Though heart would break and sinews crack;  
Fog in one's eyes, the brain aswim,  
A weight like lead in every limb,  
And a raw pit that hurts like —  
Where once the light breath rose and fell;  
Do you but keep me, hope or none,  
Cheery and staunch till all is done,  
And, at the last gasp, quick to lend  
One effort more to serve a friend.  
And when, for so I sometimes dream,  
I've swum the dark, the silent stream,  
So cold, it takes the breath away,  
That parts the dead world from the day,  
And see upon the further strand  
The lazy, listless angels stand,  
And, with their frank and fearless eyes  
The comrades whom I most did prize;  
Then, clean, unburdened, careless, cool,  
I'll saunter up from that grim pool,  
And join my friends; then You'll come by,  
The Captain of our Company,  
Call me out, look me up and down  
And pass me through without a frown,  
With half a smile, but never a word—  
And so I shall have met my Lord.

WILLIAM BRINTON.

Note by H.S.H. in the "Commonwealth":—  
William Brinton was an Oxford man and a barrister who died rather early. The poem is a strong and wholesome tonic, which comes from the heart of just such a man as Christ would have loved, as he loved the chivalrous ambitions of Simon Peter and the fiery passions of the two Sons of Thunder.

## Charge to Synod

Extracts from the Charge of the Right  
Rev. J. Fielding Sweeny, D.D.,  
Toronto, June 5th, 1917.

**A**FTER a few words of greeting to the delegates his Lordship referred in fitting terms to the death of the late Bishop of Ontario and to members of the Synod who had passed away since the last meeting of Synod. He also referred to the Revolution in Russia, the entrance of the United States into the war, the coming of the Duke of Devonshire to Canada as Governor-General, the departure of the Duke and Duchess of Connaught and the death of the latter.

## Revised Book of Common Prayer.

Continuing the Bishop spoke as follows of the Revised Book of Common Prayer: "It is well the Church should be kept in mind of certain facts in relation to this her enterprise, viz.:

- "1. That the Book is not yet finally adopted.
- "2. That it is on trial by permissive use on the part of the various Bishops of the Church.
- "3. That the trial is hardly a fair one at present, owing to the facts that the cost of production and dearth of printers have resulted in but one edition being issued from the press, and the cost of the cheapest copy of the book, therefore, is such as to prohibit its general use.
- "4. That suggestions in regard to the contents of the book may yet be sent in to the Revision Committee, as appears by consulting the General Synod Journal, page 131.
- "5. That the probability is that any and every proposal for any alteration will be considered in the next Session of the General Synod, and the whole book be authorized for use throughout the Canadian Church, by the following Synod of 1922 or 1923."

## Provincial Synod.

Three matters arising out of the Minutes of the Council of the Provincial Synod, viz., the use of the Holy Scriptures in Public and High Schools, the securing of candidates for Holy Orders from among soldiers at the front, and the provision of ministrations of the Church in the Sanatorium at Gravenhurst were mentioned and support of efforts along these lines was promised.

## Mission Board.

The Bishop, in referring to the questions of general grouping of stations and of self-support, said: "I venture to state to the Synod my own definite views in regard to the line of policy that should be pursued in the grouping of Missions with this desirable end in view.

- "1. An opportunity should always be given for self-support to the main proposed centre of the group.
- "2. Two, or at the outside three, should be the limit that should constitute such a group.
- "3. Two services per Sunday in the strongest centre of the group should be held where numbers and finances warrant it.
- "4. In groupings of Mission Stations the following matters, in my judgment, should be borne in mind:—
  - "1. Contiguity in relation to travelling conditions.
  - "2. Their Church population.
    - "(a) Where the centre is concerned.
    - "(b) Where the whole Mission is concerned.
  - "3. Contribution ability.
    - "(a) Of the centre.
    - "(b) Of the out-stations."

## Race-Track Gambling.

A communication had been received by the Bishop from the Toronto Ruri-Decanal Chapter, and in referring to it he said: "One cannot emphasize too strongly the menace which a continuous series of racing meets, in various centres in Canada, constitutes to the morals of the young men of the country, a menace not now tolerated in the United States of America, and existing only in Canada and Mexico. A menace not only to the individual, but by reason of the contagion of the evil, spreading the social danger of the gambling habit in the community. It is a matter for much gratification that this subject, so we are informed, is being dealt with in a strong handed fashion by the Government authorities at Ottawa, and that for the period during the war, at any rate, the evil and therefore its menace will be

abated and removed. I trust the whole influence of the Church and general Christian public will be brought to bear against a return, after the war, to these evils so glaringly patent and so justly complained of."

## Prayer Books for Overseas Forces.

"I have to make a grateful acknowledgment of much generosity in response to my appeal on behalf of Prayer Books for the Anglicans of the Overseas Forces. Since I mentioned this matter at the last Synod, the fund has reached a list of total subscriptions with interest \$2,880.81, which means that 16,363 Prayer Books have been presented to the Overseas troops, including copies sent to Naval Recruits, at the request of Mr. Emilius Jarvis."

## Clergy in Diocese.

"The total number of clergy on the list is 257. Of these 14 are engaged in tuition, chaplaincies, etc.; 23 are retired, unattached or on leave; 7 are superannuated; 14 are acting as Chaplains overseas, and the remainder are occupied in parochial work.

"While dealing thus in detail with the classification of the Clerical Staff, there are two points upon which I wish to touch.

"1. The first concerns the clergy on active duty.

"2. The second concerns those whose day for work is over.

"First, it is not my purpose to set forth in a carefully prepared table the oft-repeated and perfectly well-known fact of the inadequacy of the clerical stipends. Your journal, with moderate scrutiny, will reveal to you the painful truth. Nor do I deprecate—far, far otherwise—the kindness of a committee, and the splendid generosity of the givers which enabled us to supplement the meagre stipends of some clergy this spring, but this, while gratefully acceptable, was "the unexpected that happened," and cannot be counted on to be repeated as a regularly-to-be-looked-for increase. I am, therefore, constrained to plead again for stipends, in city, town and country, that shall bear a better relation to the increasing high cost of living, and to the diminishing purchasing power of the dollar. On all sides, in city and country alike, we see the abounding evidence of prosperity, and the lavish expenditure of both citizen and countryman, on the comforts, conveniences and luxuries of life; and it is not too much to ask, nor to expect, that they who have and enjoy such abundance of this world's goods should honour their Lord with their substance, and place beyond the reach of want, and the fear of want, His servants who show unto them the way of salvation."

"The second point concerns the superannuated and retired—those who have 'borne the burden and heat of the day,' who, by reason of the inadequacy of stipend when in active work, have been unable to put by enough to bring in even an insignificant interest sum per annum, to supplement the all-too-small grant of the Superannuation Fund. Consider the case of these men. Suppose them to be on the Commutation Fund for \$400, and the Superannuation Fund for another \$250; suppose there is no other source of income! What then is their lamentable position? Lay this small total alongside of house rent, and the price of provisions, even the barest necessities of life, and do you not feel that the time ought not to be far distant when the Canadian Church should follow the lead and example of her American sister, and create a 'Church Pension Fund' on the lines of that successfully launched and consummated by the able Bishop of Massachusetts, Rt. Rev. Dr. Lawrence? '\$7,000,000 plus!' Such was the magnificent announcement of the 'Living Church' of April 28th, the grand total of the Church Pension Fund, the 'plus' indicating that there was more to be sent in.

"The American Church represents an episcopate of 120 Bishops and 6,000 other clergy.

"The Canadian Church has an episcopate of 25 Bishops and a clergy roll of 1,400.

"The ratio will be, therefore, about five to one. And since the American Church started out with an objective of \$5,000,000, then the Canadian objective should be \$1,000,000.

"Let the whole Church take this up in General Synod when the time is opportune to do so. Let it secure some great outstanding financier to launch and follow up the scheme. Let it call to its aid financial experts, after the manner of the American Church, and the result will be, I am convinced, as proportionately satisfactory.

"Diocesan reciprocity is a good thing, and this Synod's Convening Circular, in its Executive's Report announces its pleasure with regard to reciprocity between our diocese and that of Montreal;

but this would be a better thing. Let us break away from Diocesanism and Provincialism, where Church Beneficiary Funds are concerned, and let us consolidate them, seeking, where necessary, the requisite legislation to this end, and let us, over and above all, raise this Million Dollar Fund to place those for whom it would be contributed beyond the fear of want and debt.

"Let similar details of this Pension Fund characterize the scheme with us as with them, limiting, however, the benefits of the fund solely to the retired clergy, viz. :-

"1. The Pension Fund shall be for the clergy of the Church of England in Canada.

"2. The pension shall be paid as an annuity upon retirement from active service at a specified age (which in the American Church has been set at 68 years).

"3. The pension is to be regarded as a debt owed by the Church to its aged servants, in good standing in the several dioceses, not as a charity, nor yet as a gift, but as something yet due to the toiler who gave of his best to the Church, and did not receive in return an income proportionate to the services which he rendered during the years of his active ministry.

"Note.—If the fund extends to their families, as in the American scheme, then at death a portion of it reverts to the widow and any minor children, if such there be.

#### Effect of the War.

"The question relating to the effect of the war spiritually has been very difficult to answer, but I wished to have an expression of opinion; and, so far as it has been given, it coincides very closely with my own observations. Some speak of 'greater seriousness,' 'better attendance,' 'more earnestness,' 'more prayer,' 'some improvement,' and the letter of one Incumbent is worth quoting. He writes: 'I have observed a very decided change amongst my people here since the outbreak of the war. In spite of the fact that such a large number of our men have gone from here to the front, and others have moved away, yet the services have been better attended, proportionately; the Lenten services more largely attended than ever, and parish organizations are in a more healthy condition. The Sunday School is growing. The number of communicants is larger. On Easter Day all previous records were broken.' Would that there were more reports like this! But most have to confess that there is little or no improvement observable. Some state that the serious-minded have become more serious, and the careless and indifferent more so. It seems clear that whatever change for the better is taking place, it is not, as a rule, finding expression in the ordinary channels. Is it, or is it not fatefully true that we 'know not the time of our visitation'? And if it is, what then? I leave this momentous question unanswered, since no words that I can command can compass the answer to it.

"In connection with the burning question of the hour, 'Selective Conscription,' conscription of wealth and food control, and the like, I am sure I voice the opinion of the Synod when I say that we are one and all prepared in the strongest terms to reaffirm the patriotic resolution of last year, in which we assured the Dominion Government of our readiness as members of the Church of England in this diocese, to stand behind it in any action 'as may seem most advantageous for the more complete and effectual mobilization of the entire resources of Canada in men and materials which ought to be unreservedly placed at the disposal of our country and empire.'

"It has been suggested further, that the Government should be re-

quested to set apart Sunday, July the 1st next, Dominion Day, as a day of special prayer in relation to the war. May I again say that I am sure I voice the feelings of all, when I state that we would hail with satisfaction such a proclamation, and would endeavour to observe it in a spirit of penitential supplication and sound upon it the clear note of a patriotism, which is fully conscious that 'Righteousness alone exalteth a nation.' But what, it may well be asked, is going to be the spiritual result of setting apart that Sunday, or any other, if the duty of the observance of the Lord's Day is one that is so easily brushed aside, as it appears to be, by the actions of those who misappropriate its hallowed hours, to seed sowing, general gardening, and the like, thus depriving their souls of the benefits and blessings of Divine worship? My brethren, there is a deep fundamental misapprehension in this whole matter. Do we believe that 'the earth is the Lord's and the fulness thereof'; do we believe that His are the seasons, Who hath the power to order them, to shorten or lengthen them, and to cause the seed to grow, and to multiply the increase of the field, and 'all in response to the devout prayers of His Church? Do we believe these things? I repeat. Then if so, why do we not act in accordance with our belief, rather than in contravention of His revealed Word, 'them that honour Me I will honour.'

"The times through which we are passing continue to be easily the gravest in human history. Titanic destructive forces have been at work during the 1,066 days that our Empire has been at war. How can the appalling results ever be fully calculated, the frightful tale ever be told? It is the unanimous assurance of those who have been in it, and of it, and have returned from it, that no tongue or pen can accomplish so great a task. Events of far-reaching importance follow so closely one upon another, that it is impossible to stay their course and take time to grasp their full meaning. The inventive genius of man has been put to the severest strain and test to meet and defeat the Hell-born devices of savagery and cruelty of a materialistic, superscientific, dechristianized nation, and slowly but surely the arch-enemy of our Empire is learning that he can never realize his dream to be a second 'William the Conqueror' by a German conquest of England, much less an overlord of 'earth's wide bounds,' since

"There is an oath on high  
That ne'er on brow of mortal birth  
Shall blend again the crowns of earth  
Nor in according cry  
Her many voices mingling own  
One tyrant lord, one idol throne."

"The question is, how long is it to be before this lesson is learnt? And when shall the fatuous folly be abandoned, which has drenched the continent of Europe with rivers of blood? God only knows—in His mercy may the time be short—and yet we know it must be long enough, and strenuous enough to vindicate the deliberate action of the Empire and her Allies, which went to war in defence of right and justice in the cause of the weak, and for the maintenance of her own untarnished honour."

Yet, with hands by evil stained,  
And an ear by discord pained,  
I am groping for the keys  
Of the heavenly harmonies:  
Still within my heart I bear  
Love for all things good and fair.  
Hands of want or souls in pain  
Have not sought my door in vain;  
I have kept my fealty good  
To the human brotherhood.  
—J. G. Whittier.

## NIAGARA SYNOD.

(Continued from page 378.)

### Referendum Abominable.

Canon Broughall made reference to the suggestion that there be a referendum, and said this was abominable. The men at the front could not vote, nor could those who had fallen in battle have any say as to what the shirkers should do, and to allow those who refused to let their sons go to the front to vote, and to act upon their opinion, was preposterous.

They had forgotten that this war was with the Lord, and that until the Church was found on her knees and turned to God in humble penitence, they could not get His blessing, even though by force of arms they might get a so-called victory.

### Canon Daw's Resolution.

"Be it resolved that in order that Canada may do its utmost in winning the war, it is essential that the country be organized for all branches of national service so as to ensure,

"(a) The provision of necessary reinforcement for the army by selective conscription;

"(b) The utmost productions of food, munitions and other necessities;

"(c) Further, the Synod requests the Government of the Dominion to call upon the people of Canada to observe July 1st as a day of prayer to God for the success of the Allies."

### Clerical Stipends.

G. C. Copley proposed that the minimum salary of clergymen be \$1,000 with rectory, and this was favourably received and referred to a standing committee.

### Contributions Decrease.

Rev. Canon Spencer, in submitting the report of the state of the Church, stated that owing to the war the totals in every parish of the diocese were lessened and that the contribution per family throughout the diocese had decreased \$1.78.

### Social Service.

The report on the work done during the year by the council of social service was presented by Rev. Dr. Renison, and the discussion was led by Rev. Dr. J. O. Miller of St. Catharines. He suggested the appointment of a secretary to carry on this part of the work.

Rev. Dr. Tucker moved a resolution of thanks to Rev. Dr. Renison, who, with the old committee, was re-elected to carry on the work. Other reports presented were on Trinity University by Archdeacon Davidson, Jewish work by Rev. Canon P. L. Spencer, and Church extension by George C. Copley.

Before adjourning for the year Bishop Clark made the suggestion that hereafter three days be devoted to the work of the Synod instead of two as in the past. This will be acted upon.

### Rum Rations.

During the afternoon session the rum ration was discussed by the Rev. A. C. Mackintosh, who spent ten months in the trenches.

"Those men or women," he said, "who belittle the moral character of the Canadian troops, have no right to breathe the free air of Canada. Some of these same people are anti-conscriptionists."

The Synod went on record as being in favour of the rum ration, which Rev. A. C. Mackintosh said consisted of a small drink issued in the early morning after the men had stood for hours knee-deep in water.

### Delegates and Committees.

Standing Committee:—Very Rev. Dean Owen, Archdeacons Forneret, Davidson, Perry, Irving, Canons Daw,

Howitt, Sutherland, Spencer, Broughall, Smith, Revs. Dr. Renison, F. W. Hovey, J. W. Ten Eyck, H. L. A. Almon, C. A. Sparling, A. C. Mackintosh, Messrs. Hon. R. Harcourt, G. C. Copley, C. S. Scott, T. E. Leather, Adam Brown, F. T. Smye, J. H. Ingersoll, E. Kenrick, J. A. Henderson, A. B. Lambe, E. T. Lightbourne, W. M. Brandon, F. H. Keefer, George E. Bristol, A. Frazer, A. M. Watts, J. Beaumont and L. G. Alan.

Sunday School Commission—Dean Owen, Rural Dean Hovey, Rev. Canon Broughall, Rev. R. F. Nie, Rev. C. E. Riley, G. C. Copley, J. A. Henderson, W. Nicholson, W. W. White, K. C. Burney, C. Lambe.

M.S.C.C.—Ven. Archdeacons Davidson and Forneret, Hon. R. Harcourt, George C. Copley and E. Lightbourne.

Delegates to the General Synod—Dean Owen, Archdeacon Davidson, Archdeacon Forneret, Canon Broughall, Canon Daw, Rev. Dr. Renison. Substitutes, Archdeacon Perry, Canon Sutherland, Canon Howitt, Archdeacon Irving, Canon Spencer, Dr. Miller, George C. Copley, Hon. R. Harcourt, Adam Brown, T. E. Leather, C. S. Scott and J. H. Ingersoll. Substitutes, E. T. Lightbourne, F. T. Smye, and H. H. Francis.

Delegates to the Provincial Synod—Dean Owen, Archdeacon Forneret, Archdeacon Davidson, Rev. Dr. Renison, Archdeacon Perry, Canon Broughall, Canon Bevan, Canon Davis, Canon Garrett, Rev. F. W. Hovey, Archdeacon Irving, Rev. C. E. Riley, Canon D. R. Smith, J. G. Alan, K. C. Burney, George C. Copley, J. A. Henderson, Hon. R. Harcourt, J. A. Ingersoll, T. E. Leather, W. Nicholson, C. S. Scott, F. T. Smye, W. W. White and G. F. Webb.

## Scripture Gift Mission

The recent visit of the Secretary of the Scripture Gift Mission to the United States and Canada lends an added interest to the wonderful story told by the Superintendent of a Church Camp Mission, of the conversion of a drunken miner in one of the lonely camps in the far North-West:—

"One of our missionaries followed up in the course of his work a poor miner who had gotten into the hands of the saloon keepers and had been drunk for nearly three months. Under the circumstances, his wife and children left him and the home was broken up. The missionary, who had left his ordinary camp patrol and followed this man into the small frontier town, where the camp follower is entrenched to rob the men of their manhood and money, stayed with this poor unfortunate wretch for over a week, but could not find him sober enough to talk intelligently. He then had to leave the man for his camp duties, but not without prayerfully putting one of the Scripture Gift Gospels into the drunkard's pocket, with two tracts. They did not meet each other again for a month, and to the pleasant surprise of the missionary, he found that through reading the Gospel—which I think was the Gospel of St. John—and the tracts, when he had become sober, the sweet Gospel message had sunk into his heart, and not only transformed his own heart, but had brought his home together making it a little heaven instead of a big hell. This was a direct blessing from the Scripture Gift Gospels.

Stories such as these are their own appeal for continued help and definite, earnest prayer. Any gifts for the work may be sent to the Editor or to the Chairman, Rev. Preb. H. W. Webb-Peplow, M.A., or to the Secretary, Francis C. Brading, at 15, The Strand, London, W.C.



# Canadian Churchman

(Established 1871.)

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### Second Sunday after Trinity.

Holy Communion: 233, 237, 240, 242.  
Processional: 193, 381, 386, 448.  
Offertory: 324, 325, 326, 328.  
Children: 716, 722, 723, 726.  
General: 449, 454, 470, 494.

### Third Sunday after Trinity.

Holy Communion: 239, 244, 245, 489.  
Processional: 4, 397, 465, 530.  
Offertory: 322, 329, 492, 583.  
Children: 607, 700, 703, 704.  
General: 32, 406, 453, 493.

### Preferments, Appointments and Inductions.

McTear, Rev. A. L., Rector of Bath, to be Rector of Catarqui.

Webster, Rev. A. L., of the Diocese of Fon du Lac, Wisconsin, to be Incumbent of the Mission of Parham, (Diocese of Ontario.)

## The Churchwoman

### Ottawa Diocesan W.A.

The total revenue from all sources for missionary work during the year in the Ottawa Diocesan Woman's Auxiliary amounted to \$9,550.57, as reported at the twenty-first annual meeting, held at the capital lately. Mrs. F. C. Anderson, the treasurer, submitted a detailed statement of receipts and expenditure. Of the total receipts, the W.A. pledges amounted to \$1,360.75; the G.A. pledges, \$620; and the J.A. pledges, \$137.61. The Diocesan thankoffering amounted to \$587.16, and the United thankoffering was \$405.10. The sum of \$1,161.62 was given to Canadian missions and \$252.48 to foreign missions. There is a balance in the treasury of \$3,727.19. There was an immense amount of practical mission work accomplished by the women of the diocese through their Dorcas secretary, Miss Amy Macnab, who presented the statistics of donations of supplies sent out to home and foreign fields. One parcel went to Honan, China, and one to India. The parcels and bales contained 3,482 new articles, including clothing, quilts, groceries, rag carpets, Christmas gifts and unmade material. The total expenditure in the Dorcas work was \$2,927. The total membership in the junior auxiliaries is 615, as reported by the J.A. secretary-treasurer, Miss Bessie Parmalee. This membership represents twenty-five affiliated branches. The sum of \$627.89 was raised by the juniors. In the Babies' Branches the membership totals 877, as against 741 of last year. The total revenue in this department was \$386.44. Miss

Winnifred Black presented her report as treasurer of the Extra-Cent-a-Day Fund, and reported that the sum of \$531.39 had been raised for missions. As editor of the "Leaflet," Miss Phoebe Read reported that the circulation is now 1,319, and the total receipts from this paper were \$352.26. Mrs. A. B. Lambe presented the report of the secretary of literature, Miss Bessie Parmalee, who has been the diocesan secretary of the Junior Auxiliary work for seventeen years, and who has resigned from that office, was presented with a beautiful gold wristlet watch in recognition of her faithful services among the young people of the various parishes of the diocese. The gift was from the W.A. members, and the presentation was made by Mrs. J. C. Roper, wife of the Bishop of Ottawa, while Miss Annie Low read the address of appreciation. Miss Parmalee's reply was greeted with prolonged applause. Mrs. John Tilton, the founder of the W.A. in Canada, paid a brief visit to the meeting. Miss Annie Low has again been unanimously elected president, while others who were reappointed to office unanimously are: Miss L. C. Wicksteed, first vice-president; Mrs. C. George, recording secretary; Mrs. Byron Baker, corresponding secretary; Miss Amy Maonab, Dorcas secretary; Miss Phoebe Read, editor of "Leaflet." The Diocesan W.A. thankoffering for 1918 was voted as follows: Two-thirds to the work among the Indians in Canada and the remainder to the Bishop's Emergency Fund. Deanery reports were presented by Miss Ferguson, for Lanark; Miss Hunter, for Pembroke; Mrs. C. Strader, for Stormont; Mrs. Franklin Clark, for Arnprior; Mrs. W. H. Green, for Carleton; and Mrs. James Lawler, for Ottawa. An interesting paper, entitled "Should Patriotic Work be Allowed to Interfere with W.A. (i.e.) Missionary Work?" was read by Mrs. V. L. White, of Cornwall.

### Toronto W.A.

The June board meeting of the Woman's Auxiliary to the Missionary Society of the Church of England was held on Thursday at St. Aidan's parish house. The president was in the chair, and there were present about two hundred members of the board. The treasurer gave receipts, \$1,620.46; disbursements, \$2,899.15. The Dorcas department reported a good month's work. Seventy-four and one-half bales have been sent out during that time and several sets of altar linen. Receipts, \$307.81; expenditure, \$284.24. The Juniors have one new branch at Oshawa. Receipts, \$139.55; expenditure, \$29.95. Their Dorcas department reports 9 3/4 bales sent out, four infants' outfits and two girls' outfits. The collection at the annual meeting of the Juniors was \$71.10. This was used for a portable organ for a Mission and to purchase a tent for a field matron in the North-West. There are 66 new members in the Babies' Branch, with receipts of \$6.65. The parochial Mission collections for the month were \$62.25. The E.C.D.F. receipts for the month were \$182.36. This was subsequently voted (\$150) towards supplies for the Blackfoot Hospital and the balance towards repairs on the church at Holland Landing. At noon the meeting adjourned to the church, where a short devotional address was given by Rev. Dr. Cotton. The afternoon session began at two o'clock with an address by Rev. Mr. Goodchild, a C.M.S. missionary on furlough from Honan, China. He gave an interesting account of the development of the work in that far-away portion of the Master's vineyard. After a few words of suggestion for work which might be carried on through the summer months from the president, the meeting closed with prayer.

### Niagara W.A.

The monthly meeting of the Niagara Board of the Woman's Auxiliary was held on Wednesday, June 6th, in St. Philip's Parish Hall. The Rector, Rev. C. B. Kenrick, officiated at the Holy Communion, and spoke of the great loss the Church in this diocese has sustained in the death of Mr. T. E. Leather. The meeting was opened by Mrs. TenEyck, who read special prayers and intercessions. The order of business was suspended and a resolution of sympathy to Mrs. Leather, the beloved Diocesan president, and her family was moved by Mrs. Clark and seconded by Mrs. Spencer. The members also stood while an appreciation of the work of Mr. Leather in the various activities of the Church and of his warm interest in the work of the W.A. was read by Mrs. Spencer. Mrs. Sparling then moved the adjournment of the meeting to show our sympathy and respect, and with a hymn and the Benediction the meeting came to a close.

## Church News

### Dedicatory Service.

A very impressive service was held in St. Clement's Church, Riverdale, Toronto, on the morning of Whitsunday, when new seats, choir stalls and memorial gifts of chancel furniture were dedicated by the Right Rev. J. F. Sweeny, Bishop of the diocese, assisted by the Rector, the Rev. John Bushell. The Holy Table was given by the Sunday School; reredos by the W.A. of St. Clement's in memory of Catherine Charlotte Bushell; a silver flagon in memory of Catherine Charlotte Bushell by her parents; a silver Communion bread-box, a thankoffering for recovery from illness, by Mr. and Mrs. George Makings; a choir stall in loving memory of Henry Kirleyson; Bishop's chair, by the Sunday School class of Mr. S. Heakes; sedilia, by the Young Men's Bible Class, taught by Mr. Rogers; brass vases, by Miss Bertha Bulley's Sunday School class; credence table, by Miss Lottie Edkin's Sunday School class; clergy prayer desk, by Miss Auzier's Sunday School class; hymn boards, by Mr. and Mrs. James Elliott. The collections taken up on Whitsunday and the previous Sunday and the generous gifts of the Willing Workers and a member of the congregation were sufficient to cover the cost of all the furniture other than those gifts mentioned. The Bishop addressed the congregation in an encouraging spirit, and spoke of the gifts as being symbolical of the Holy Spirit. He also congratulated the congregation on having a well-appointed church. Special music and anthems were rendered by the choir under the leadership of Mr. James Barrett.

### St. Matthew's Church, Florence, Ont.

A service of more than local interest was held in St. Matthew's Anglican Church, Florence, Ont. (Diocese of Huron), on Thursday evening, May 31st, when four handsome memorial windows, erected through the energy and devotion of Rev. Henry Smith, Rector, were solemnly dedicated by Ven. J. B. Richardson, Archdeacon of London. Although the weather was very inclement, heavy roads and abundance of rain, there was a goodly congregation and an inspiring service. The coloured glass windows, represented respectively "Christ Blessing Little Children," in memory of Mr. John Turtle and his wife, Eliza, for many years faithful attendants and supporters of St. Matthew's Church; also one representing "The Risen Lord," in memory of Mr. John Stinson and his wife, Euphemia, late

## Progress of the War

June 5th. — Tuesday — German destroyer sunk in North Sea and four airplanes destroyed in raid on England.

June 7th. — Thursday — British make decisive gain south of Ypres and take over 6,000 prisoners. The famous Messines-Wytschaete Ridge was captured.

June 8th. — Friday — Major-General Pershing and staff of United States Expeditionary Force reach England. German counter attacks on new British line fail.

members of the church; also one representing "The Ascending Christ," in memory of Mr. and Mrs. Robert Gunne, brother of the first Rector, and for many years connected with this church. The fourth window, representing the "Evangelist, St. Matthew, the Patron Saint," is a memorial to Rev. Wm. Brethour, M.A. (T.C.D.), for more than ten years, 1870-1880, the faithful Rector of the parish. In an address to the congregation the Archdeacon referred to several Bible instances of memorials, including the sacred feast of the Gospel, and their fitness in our churches. He also paid a marked tribute to the earnestness and perseverance of the Rector, Mr. Smith, through whom richly ornamented windows now fill the nave of the church. These were much to be preferred to expensive stone monuments, and would serve as chaste and striking object lessons for the worshippers attending the church. The service made a strong impression on all present.

### Rev. Canon Broughall has Passed Away.

Rev. Abraham James Broughall, who in 1911, resigned from the rectorship of St. Stephen's Church, Toronto, after holding that position for just over 50 years, passed away Sunday night, the 10th inst., at his residence, 100 Howard Street. Rev. Mr. Broughall was taken ill about a year ago, and the illness became acute a few weeks ago. Of the deceased's sons, three are in the Anglican ministry, and 11 grandsons, who had reached military age, wore the King's uniform in the present war. Three of them have made the supreme sacrifice on the field of battle. Rev. Mr. Broughall was the son of the late Lewis and Margaret Broughall and was born in Cobourg on May 2, 1832. He was educated at Victoria University, Cobourg, and Trinity University, Toronto. He secured his degree of B.A. with first-class honours in classics and honours in mathematics in 1855. He took his M.A. three years later, and received the honorary degree of Doctor of Divinity in 1904. In 1861 he married Georgina Harriet, daughter of the late Major Hurd, of Toronto. He was ordained deacon in 1857, priest in 1858, and from 1855 to 1860 was lecturer in classics at Trinity University. Subsequently, he again occupied that position. He was appointed Curate of St. John's Church, Toronto, in 1857, and Rector of St. Stephen's in 1861. He was for some time domestic Chaplain and subsequently examining Chaplain to the late Archbishop of Toronto; and was later honorary clerical secretary to the Diocesan Synod. He was elected an honorary Canon of St. Alban's Cathedral in 1907. He was a vice-chairman of the House of Industry, Toronto, and the author of an elementary Church Catechism. Rev. Mr. Broughall is survived by a widow, three daughters and five sons. The daughters are: Mrs. (Dr.) H. T. Machell, Mrs. T. S. G. Pepler and

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Mrs. (Rev.) E. C. Carley. His sons are: Rev. G. H. Broughall, Rector of St. Michael's Church, Winnipeg, and now overseas with the Medical Corps; Rev. J. S. Broughall, of Grace Church, Toronto; Rev. Canon L. W. B. Broughall, Rector of St. George's Church, St. Catharines; F. W. Broughall, of London, Eng., and A. C. Broughall, of Toronto.

#### Memorial Service at Glencoe.

A most interesting and impressive service was held in St. John's Church in Glencoe on Sunday morning, June 3rd, when the stained-glass window, erected in the chancel to the memory of Mrs. Anna Moss, was unveiled. The window, which is rich in colouring and handsome in appearance, was designed by the Hobbs Company, of London. It represents the ascension of the Lord in the presence of the disciples, who are depicted in various attitudes of devotion. The two presiding clergymen, Rev. Edwin Lee, of Caledonia, and the Rector of St. John's, Rev. C. H. P. Owen, conducted the service, Mr. Lee reading the dedicatory words, while the window was unveiled by Mr. Owen. The sermon which followed, by the Rev. Mr. Lee, was most sympathetic and impressive. Taking his text from Rev. 14: 13, "Blessed are the dead who die in the Lord" Mr. Lee referred to that land from which no traveller returns as a place of rest from present toil, the reward of the labourer whose task here is finished. In touching words, as one who knew her well, he spoke of the late Mrs. Anna Moss, and of her earnest and devoted work in the church which she loved so well. The vested choir furnished good music. The church was filled, and all present were most favourably impressed by the service.

#### Memorial Service Held at Essington.

An interesting and impressive memorial service was held in St. John's Church, Port Essington, on Sunday last, under the auspices of the Skeena River Japanese Association, to do honour to the memory of Chotaro Hamoguchi and K. Tada, compatriots, who made the supreme sacrifice on Vimy Ridge, dying as Canadian citizens, and for the ideals of the British Empire. Rev. Mr. Rushbrook, in the course of his remarks, said that in the recent casualty lists for British Columbia there were 46 Japanese, 16 of whom had been killed. Eleven from the Skeena were serving the colours as Canadians. Forty-one Britishers, residents or closely identified with Port Essington, have enlisted. Six have been killed, and one Pte. R. E. Hudson, has won the D.S.M. The sympathetic rendering of "My Task," by Mrs. McMillan, touched every heart. The Japanese patriotic hymns were inspiring and unique. Miss F. Noble gave the organ numbers with splendid ability. The whole service thrilled with religious and patriotic fervour. At the close of the service Mr. S. Shinobu, on behalf of the Japanese, thanked, in a few choice sentences, all who had in any way aided in making the service what it was. As every member of the congregation left the church he was presented by the Japanese with gifts of fruit.

#### Rev. Mr. Diamond Gets Rectorship of St. Alban's Pro-Cathedral, Kenora.

Rev. Edward Diamond, of Keewatin, has been offered the Rectorship of St. Alban's Pro-Cathedral, and has accepted. Rev. Mr. Diamond is well known to a large number of the parishioners of St. Alban's, as he has

resided in the sister town of Keewatin for a number of years. Mr. Diamond will enter on his new duties about the middle of July, when Canon Gibson leaves for Boissevain, Man.

#### First Service at Ocean Falls.

A large pulp and paper mill is nearing completion at Ocean Falls, B.C., at the head of a narrow inlet branching off from Dean Channel. Dean Channel is the southern boundary of the Diocese of Caledonia at the coast line. A magnificent waterfall tumbling into the sea between high hills has given the name to the place. Here a company town has sprung up, with houses supplied with water, electric light, telephone, etc. Over 1,000 men are employed, including 250 Japanese and 30 Hindus. Some Indians are engaged in logging for the company, and many Austrians may be found among the white labourers. This is one of the few places in the diocese where our Church has not been first in the field, but when this place began to grow the nearest Mission by many miles was a Methodist Mission, so, learning that the Methodist Church had established a regular Sunday evening service here, Bishop DuVernet refrained from sending a clergyman while the place was in the pioneer stage. The Bishop, however, realizing that the place during the last few months has grown rapidly, spent two or three days here lately visiting our Church people, and on Whitsunday morning held the first church service and administered the Holy Communion. There were 25 at the service and 18 communicants, several of these being members of the Episcopal Church of the United States, as the company is largely American. The Bishop is arranging to give a monthly service,

with Holy Communion. At present the "Northern Cross" does not come further south than Swanson Bay, where there is also a pulp mill. To go on to Ocean Falls would mean a ten hours' run and extend the itinerary so as to necessitate a cutting off at the other end.

#### Summer Schools for Rural Leadership.

The Ontario Agricultural College announces that it has now completed the programme for its third annual Summer School for Rural Leadership. This year the dates are Monday, July 23rd, to Saturday, August 4th inclusive. The programme is stronger than ever. Its leading feature is a course of ten lectures on the "Rural School as a Community Building Institution." These lectures will be given by Mr. H. W. Foght, specialist in Rural School Practice, United States Bureau of Education, Washington, D.C. There is probably no one who knows more about the subject than Mr. Foght, who has written on "The Danish Elementary Schools," "Danish Folk High Schools," "The American Rural School," besides many others. Then there are courses on Community Leadership, Rural Church Problems, Field Husbandry, Poultry, Dairying, Economics, Co-operation, Vegetable Gardening, Home Beautification, a special series of lectures for women, etc. This year there will be a larger attendance of clergymen than ever before. An effort will be made to link them together to promote the formation of a Country Church Movement in Ontario. No other organization at the present time has such an opportunity to lead in the upbuilding of the rural community and the community spirit as the rural church. Will the Church make use of its opportunity? If it does not do

so now, in ten years it will be too late. Other organizations are coming into the field which will make it increasingly difficult to stamp the ideals of the Church on community life. Now is the time—here at Guelph is afforded the opportunity. At the same time it is a splendid holiday. If you are interested in securing further information, write to Dr. G. C. Creelman, president, Ontario Agricultural College, Guelph.

#### Fine Memorial Window.

A stained-glass window, consisting of two lights, was recently installed by the Dominion Stained Glass Co., of Toronto, in Christ Church, Port Maitland. It is donated by Mr. S. H. W. Hornibrook, an old resident of Dunn Township, in memory of his late wife, who for over twenty-five years was the organist of the church. The subjects, depicted by the artist are "The Madonna and Child" over one light, and "St. John the Divine" on the other, and the whole window is a very creditable piece of workmanship. The ceremony of unveiling and dedication was performed by Very Rev. D. T. Owen, Dean of Niagara, assisted by Rev. J. H. Petter, of St. Paul's Church, Dunnville, and the Rev. Wm. A. Kyle, Rector of the parish, on Tuesday evening, May 22nd. Dean Owen delivered a very interesting address, taking for his subject a stained window as emblematical of the Christian life, in that it must be turned toward Jesus Christ, the Sun of Righteousness, and be the reflection of His Light. The disagreeable weather that evening prevented many from attending who otherwise would have done so, but quite a few braved the elements to be present at the ceremony.

#### Quebec Diocesan Notes.

The following nominations have recently been made by the Bishop of Quebec: Rev. Philip Callis, of East Sherbrooke, to the rectory of St. Peter's Church, Quebec; Rev. A. H. Plummer to the Mission of Shigawak; Rev. A. G. Vibert to the Mission of Sawerville; Rev. A. W. Gustin, of the Diocese of Ohio, has been appointed for the summer months to the Mission of Georgeville.

The Diocesan Board has recently raised the minimum stipend for clergymen in Priest's orders to \$1,000 and a house, and for those in Deacon's orders to \$800. An augmentation fund has been started with a view to increasing the stipends of Priests to \$1,200 and a house. It is also proposed to inaugurate the duplex envelope system in all Missions under the Board's supervision.

The Rev. H. C. Hepburn, formerly assistant minister at St. Matthew's, Quebec, has been awarded the Military Cross. Mr. Hepburn is in the Chaplains' service, and is a son of Rev. Canon Hepburn, of Stanstead, Que.

#### Memorial Window to Lieut. Harling.

A very beautiful stained-glass window was unveiled in the Church of the Epiphany, Parkdale, on Sunday morning last in memory of Lieut. Leslie Harling, who died near Zillebeke, in Belgium, a little over a year ago in the famous battle in which so many of our brave Canadian soldiers laid down their lives, and where so many others sustained serious wounds. The window, which is the work of Messrs. R. McCausland, of Toronto, represents the Baptism of the Saviour by John the Baptist in the River Jordan, and is in keeping with a general plan recently adopted by the Church under which the windows to be placed in the building

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from time to time will deal with the "Epiphany," or manifestation of Christ in the various relations of his earthly ministry. The window unveiled on Sunday bears the following inscription: "In loving memory of T. Leslie Harling, Lieutenant 5th C.M.R., son of R. Dawson and Eleanor Harling, of this Parish, who fell in defence of the Empire at Maple Copse, Zillibeke, Belgium, June 2nd, 1916, in his 21st year." Lieut. Harling was an active and esteemed worker in the Sunday School and other activities of the Church, and was deeply mourned by a very large circle of friends and acquaintances. He was a brave and efficient officer, greatly beloved by his brother officers and honoured by the men of his command, and he died as he had lived, for the honour of the Empire and the cause of justice and humanity. His father, Mr. R. Dawson Harling, has been Vicar's warden at the Epiphany for many years, and is deservedly esteemed by all who are associated with him in the work of the Church. Mrs. Harling has been the president of the W.A. for five or six years, and holds a very warm place in the hearts of her fellow-parishioners. They were surrounded on Sunday by a very large congregation of friends, who were met together to do honour to their brave son and to show their sympathy and regard for the parents, who loved him so well.

**Mission at Cagetown, N.B.**

A very successful week's Mission was recently brought to a close in this parish. Preparation had been made for some months previous by the Rector in his preaching and by the congregation in practising the special hymns from the Hymn Book. The services were well attended from the beginning, and were hearty in character. The Missioner was the Bishop of the diocese, who preached each evening.

**Moosonee Notes.**

The Bishop expects to leave about June 10th for the Missions of the Hudson Bay district. The lateness of spring has delayed the visitation considerably. The party, which includes Rev. H. Cartledge, will go via the Bell or Nottaway Rivers and Lake Mattagamj to the following Missions: Waswanipi (the destination of Mr. Cartledge), Mistassini, Namiska, Rupert's House, East Main, Fort George, Whale River, Moose Factory, Albany and English River. The tour will take about three months to complete.

Rev. J. Douglas Paterson has resigned the rectoryship of Timmins.

Mr. J. M. McCormick, superintendent of the Church Camp Mission, is making an extended tour of the diocese in the interest of the Camps.

**New Church Corner-Stone Laid.**

The corner-stone of the new Church of St. Luke, Yarmouth Heights, St. Thomas, Ont., was laid with impressive ceremonial by the Bishop of Huron on June 6th. Unfortunately, owing to a severe storm, there were comparatively few people present at the service. Immediately after the corner-stone was laid those present adjourned to a large house directly adjoining the site of the new church, and there the service was continued. The local clergy and the combined choirs of the two Anglican churches were present and took part in the service, as also did the Rev. Mark Turnbull, the Rector of Port Stanley. The Bishop gave a most practical and helpful address on foundation building. The church, which will cost about \$5,500, will be very beautiful in

design, with excellent basement, and upper walls of red pressed brick. The work in this Mission began about four years ago when Rev. W. F. Brownlee, Rector of St. John's, held cottage services in the community. The work has grown with the above results and promises for a brighter future.

Captain the Rev. C. E. Jeakins, of Brantford, gave a very practical and interesting lecture on experiences in the war in Trinity Parish Hall, Thursday evening, June 7th. The proceeds were for patriotic purposes.

The congregation of St. John's on Sunday evening bade farewell to more of their young manhood, some going into the army and others into the navy. The honour roll now contains about 280 names, 26 of whom have fallen and 55 have been wounded.

**Travelling in the North Country**

A Winter Journey of The Ven. Arch-deacon A. S. White of the Diocese of Athabasca

THOUGH this has been an extremely hard winter with severe cold, much wind and storms, I have, by the mercy of God, been able to make two extensive trips with dog-sleigh and snow-shoes.

In January I went north to Trout Lake where I spent serviceable days among the Indians there. Most of them were at home as it was very severe weather at the time, the thermometer registering more than once 50° below zero. I visited from house to house, held three services and baptized one child. One man had me write out some short prayers, which he said he wished to teach his children.

From there I went to Loon Lake, where I was welcomed by a small community occupying about half a dozen shacks. Here I remained two days, holding prayers in the different houses, and service on Sunday. The wife of one of the Indian hunters was very sick. She knew many of our hymns, and enjoyed singing them with me. She said she did not expect to recover from her sickness, and testified to her trust in the finished work of Christ. A few weeks after I left, her husband sent their little girl to our Mission school here. Over a hundred miles this little girl travelled on a dog sleigh, before she reached the school.

From Loon Lake I went south. At Ermine Lake we spent a few hours with a family living there. The mother was one of the late Bishop Holmes' first scholars at the Lesser Slave Lake School. Her husband very kindly hitched up his team and drove me twelve miles on my journey to our next camping place, Prairie Lake. I received a very warm welcome at the house in which we spent the night. In this clean, spacious, comfortable house the best of hospitality was extended to me. Before leaving in the morning we had a short service; then my host drove me to the settlement a mile away, with his team of horses, where I visited among the people there. They urged me to stay a day or so with them, but my duties at Wabasca made it impossible for me to stay so long, so at noon I left for Whitefish Lake. We hoped to reach the Mission there that night, but a "Chinook wind" came up, making travelling very heavy by softening the road. At 11 o'clock that night, still ten miles short of our destination, we were forced to camp, both dogs and men being entirely played out. We reached Whitefish Lake at noon next day, where I spent two days with my brother, Mr. C. D. White, who is in

charge of that Mission. The first night from here I camped with the Chief, whom I had known many years before when he first became a Christian. We had service in his house before continuing our journey the next day. That night we reached other houses where we camped at their invitation, though the accommodation was extremely limited. The next day, after a short service, we pushed on again. At noon we reached another lonely hut, where we met some Wabasca people. That night we camped short of any dwelling; this was one of the few nights on that long trip that we slept in the open. At noon the next day we rested at Big Lake for a few hours, in the last habited house before reaching Wabasca.

As I look back upon this journey, it is with profound thankfulness to God that I was enabled to make it. Everywhere I received a welcome and was shown great kindness and hospitality. All were thankful to see me, glad of the opportunity to hear again the Word of God read and explained, and to join in prayer and singing of hymns.

I was away just three weeks and covered a distance of about 300 miles. I visited 34 houses scattered along the line of travel, coming in contact with about 180 Indians, not including the settlement at Whitefish Lake.

**An Every-Member Canvass in War Time**

LET no one think that because it is war time that an every-member Missionary Canvass is out of place or even inadvisable. No matter what happens, obedience to our Lord's command is always in order, and even if more than half of the world's population is at war, or no matter what happens, can we do better than obey and trust our Great Leader?

Some may think the present time inopportune because of so many and urgent appeals being made, but these are heroic times and people are being taught to give and abandon selfishness.

There has been nothing heroic about the recent every-member canvass of the Missionary Committee of the Church of the Ascension in Hamilton, Ont., but its success is encouraging and again proves the truth of the oft-repeated assurance to those parishes that feared a missionary effort might detract from the offertory for current expenses of their churches, that they need have no such fears.

The results of the canvass held the first five days in May have been so good that it is hoped they may encourage others to a like effort, hence this report:—

In February last the wardens and Rector held a consultation with the ex-wardens (a sort of advisory committee automatically created by the practice adopted about a dozen years ago by a tacit understanding that the wardens would be changed every two years, a practice which has been found to work well as it gradually produces a body of men in the Church who have sympathy with the wardens in their work and difficulties, and whose fitness to advise is the result of practical experience. At this meeting of the Rector, wardens and ex-wardens, it was decided to hold an every-member canvass of the congregation after Easter. A strong and active missionary committee was secured, and it met at luncheon on April 16th for organization, when a chairman was elected, teams of two or three each were formed, the objective of \$20 a Sunday increase in envelope offertory each for current expenses and Missions agreed to, the object also of visiting both rich and poor, those will-

ing and able to contribute and those unable to contribute at all, and to promote friendliness and a family feeling among us was also agreed upon, the date fixed for May 1st to 5th, and a committee to provide automobiles for canvassers was formed. All this was accomplished in but little over an hour.

Lists were prepared containing about 500 names and cut into 18 sections, corresponding with the number of the teams, and a missionary supper held on April 26th to select the names and make final arrangements for the canvass. The dinner was called for 6 o'clock, begun at 6.15 and all over and the business concluded before 8 o'clock. The reason for the celerity of the work in distributing nearly 500 names in 40 minutes, was that teams had each a short list of about 27 names to look over and to select five names in five minutes and pass it on, and this operation repeated a few times and a smaller number at shorter intervals toward the last. The distribution was thus quickly completed, the teams putting the number of their teams opposite the names they wanted. A list of the names selected, with cards, was subsequently supplied to each of the teams, and with some literature obtained from the M.S.C.C., also the following:—

**The Reasons for the Canvass.**

1st. Obedience to our Lord's command to Preach the Gospel to every creature. There are many miserable millions who have never heard the word. Are we doing our utmost?  
2nd. Through this obedience to bring a blessing on our Home Church.

**Our Aim.**

To increase envelope contributions to both "Missions" and "Church Offertory" by twenty dollars a Sunday for each purpose and to increase the number of envelope contributors by at least two hundred.

**Modus Operandi.**

Each one on the list should be seen. Those who are now contributing should be thanked for their support, and if they cannot increase, leave them just a little bit happier for the call any way.

The contributions of those who cannot give more than five cents weekly, should be to "Missions" as this will give the donor more joy; the joy of feeling that they are sending the good news to those worse off than themselves.

The canvass was started and nearly completed in the first week in May. The teams worked enthusiastically and the results are most gratifying. The number of envelope contributors on May 1st was 184, the number has grown to 330; the increase in envelope offertory amounts to \$29.00 per week for current expenses and the increase of missionary contributions amounts to \$24.75 weekly, exceeding the objectives in both cases. We feel very gratified and can thank God and take courage, but while rejoicing in the good work accomplished we are painfully conscious of its smallness compared with what should be done and what there is to do.

There were five teams composed of ladies and 13 gentlemen and they had with them the idea of making those they visited the happier for their visit, whether they could contribute or no, and were everywhere cordially received.

They went out for the most part in pairs, like the 70 of old, and like them found happiness in carrying out a purely unselfish work: do you think they had a little foretaste of the joy of their Lord? How do you, dear reader, interpret the sentence: "Enter thou into the joy of thy Lord"?

## The Canadian Prayer Book, and The Act of Uniformity

THE action taken by the Provincial Synod of British Columbia at its recent session, when it practically accepted the new Prayer Book, with certain reservations, will attract the attention of the whole Church. The recommendations made will doubtless receive consideration in the proper quarters.

In the meantime, we wish to enter a most earnest protest against the attempt on any plea, to alter the solemn agreement which was entered upon, and made a condition of all the work in connection with Prayer Book Revision. The whole work of revision stands or falls upon the following resolution of the General Synod of 1911, which formed the chief instruction to the committee: "Resolved, that in any adaptation, enrichment or revision of the Book of Common Prayer, no change in either text or rubric shall be introduced which will involve or imply a change of doctrine, or of principles, it being always understood that the Ornaments Rubric be left untouched."

There were many Churchmen at the time who felt that a mistake was made in making the special reservation of the Ornaments Rubric, and that all the questions involved in it should have been faced by the Canadian Church, and if it was thought wise, independent action taken. This course, however, was not pursued, the Revision Committee kept loyally to their instructions, and the General Synod accepted their work.

At this stage there comes from the Provincial Synod of British Columbia request that: "The Act of Uniformity," pages 5 to 11, be removed from the book, as if the Ornaments Rubric held an independent position in the Prayer Book, instead of being but a note of reference to the Act, and a free quotation of one of its clauses. This resolution is ultra vires. It not only contravenes the safeguard which the General Synod erected to prevent any change of doctrine or principle, but it is also contrary to the solemn declaration upon which the General Synod itself is founded. Apart altogether from the instructions to the Revision Committee, the Act carries sanctions which are of the utmost importance to the well-being of the Church. We can quite understand the impatience of the modern mind to the archaic terms of this ancient law, and the feelings which arise in regard to some of its enactments, but wise men look beneath the shell for the kernel, and he would be foolish indeed, who would undervalue the provisions of Magna Charta, because of its historic, or even its personal setting. It is important at this juncture that the minds of Churchpeople should be fully seized of the issues at stake. Synod delegates should not be content with a superficial knowledge of the facts of the case. For that reason we make no apology for furnishing an historical statement, which it will be well to preserve for future reference.

The Act of Uniformity, "An Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments. Primo Elizabethae" (pages 5-11, Canadian Prayer Book) is a constituent part of the Book of Common Prayer of the Church of England. It is as much a part of the book, as is the Athanasian Creed, the Litany, or even the Communion Office. The Act of Elizabeth was openly debated in Convocation in 1661, and was subscribed by every member of both the Convocations. The historical data is open to any serious student of the subject. (See Judgment Ridsdale v. Clifton.)

The Book of Common Prayer, which contained as part of the text: "An Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments. Primo Elizabethae," and pagged 3, 4, 5, 6, 7, 8, 9, 10, 11, in the actual MS. Book, of set purpose to make it an integral portion of the text was subscribed by hand with pen and ink, in the MS. copy by every member of the "Sacred Synods" of York and Canterbury, on the 20th day of December, 1661. The debates show that the words "Primo Elizabethae," were deliberately introduced and that the Act itself was expressly adopted, as part of the text, and as the permanent standard of ritual in the Church. The Convocations of Canterbury and York then of their own act and motion exhibited and presented the complete book to the King. King Charles II., on the 25th of February, 1662, sent the book to the House of Lords. The book was passed by Act of the King of Parliament, 19th May, 1662, and came into use 24th August of the same year. This statute of Elizabeth then holds a unique position in the annals of Church and State. It is said to be the only Act of Parliament which has been formally and completely adopted by the Church as the expression of its mind and will. As the two Archbishops said in their resolutions on Incense and Processional Lights (see p. 8), it was thus "formally adopted by the authority of the Church." It quite naturally, then, forms the basis of all recent legal decisions.

This aspect of the case has been so well put, in a new work on Liturgics that we give the statements made with references for purposes of verification:—

The Tutorial Prayer Book is most explicit in its declaration that the Act is part and parcel of the Prayer Book. For instance, on page 6, it states: "Many students will be surprised to find that Queen Elizabeth's Act of Uniformity forms part of our Prayer Book, stands in the forefront of it, and is numbered 'I.' in the Table of Contents. This surprise is increased by the fact that many persons have never seen a Prayer Book containing this Act, inasmuch as the authorized printers for many years illegally omitted the Act and altered the numbers of the Statutory Table of Contents, making the preface 'No. 2.' Again, on page 8, the statement is made: "The Third Act of Uniformity, the Statute I., Eliz., c. 2, forms part of our present Prayer Book." Still further, it defines its terms in the note on page 9, in these words: "Form part of" has always been taken to mean 'form part of the text of.'"

But more important still, are the statements of Mr. J. T. Tomlinson, the greatest living authority on the Ornaments Rubric. We quote in briefest terms from the pages of this acknowledged expert on the subject in question:—

(1) In the Statutory Prayer Book (Editor's preface, p. 5), he says:

"The two Convocations . . . expressly adopted this Elizabethan statute as the permanent standard of ritual to which the so-called 'Ornaments Rubric' was merely auxiliary." (2) "It has been decided in the Supreme Court that this Act overrides what is called the 'Ornaments Rubric.'" "The Privy Council held that the Act of Elizabeth still remains the true legal standard of ritual." (Article The Elizabethan Settlement.) (3) "The old Act of Elizabeth which forms in law part of the present Prayer Book." (The Prayer Book Articles and Homilies, p. 97). (4) "Hence the Elizabethan Statute has an ecclesiastical authority equal to the rest of the Prayer Book, and is now (with the Canons of 1604) the sole legal standard for the 'Ornaments of the Minister.'" (Additional Evidence Respecting the Ornaments Rubric of 1662, p. 15.) (5) "The Act itself, I. Eliz., c. 2, was in 1661, for the first time incorporated into and made to form part of the text of the Prayer Book itself, and thus the 'Ornaments Rubric' sank into a merely secondary position; Elizabeth's Act becoming the primary law of the Liturgy itself as to ornaments." (The True Story of the Ornaments Rubric, p. 16.)

The essential place which the Act of Uniformity holds, arises from the fact that it has been declared by the highest legal tribunal to be the standard by which lawful ritual may be tested.

The Supreme Court has given its decision which must remain final until reversed, which, while not impossible, is at least unlikely. The decision stated with the utmost candour and clearness is, that the Act of Uniformity (Elizabeth's) completely overrides the "Ornaments Rubric," and that the Act still remains the true legal standard of ritual to which the Ornaments Rubric is merely a memorandum of reference.

In the judgment of the Lords of the Privy Council in Ridsdale v. Clifton, the appellant contended: "The Ornaments Rubric . . . in the revised Prayer Book of 1662 is now the only law as to the vesture of the clergy." The judgment declares: "Their Lordships however are unable to accept that proposition. They are of opinion that it is a misapprehension to suppose that the Rubric note of 1662 as to ornaments was intended to have, or did have, the effect of repealing the law as it previously stood, and of substituting for that previous law, another and a different law formulated in the words of the Rubric note and of thus making the year 1662 a new departure in the legislation on this subject." The whole judgment then proceeds on the theory that the supreme test lies in Elizabeth's Act of Uniformity, concerning which Canon Harford, the leading editor of the Prayer Book Dictionary, writes (Ornaments Rubric, 12, p. 521): "This proviso it was ruled in the Ridsdale Judgment still constituted the law authori-

tatively governing the matter," and the new Rubric was, like the old, "a memorandum or note of reference to that law." Apart from the high legal authority of the great judges concerned in this conclusion, the cogency of it is apparent even to non-legal minds. . . . Moreover, this ruling is on a point of law, not of doctrine or ritual, and no new light, can alter the legal question." This interpretation, Canon Harford remarks, is borne out by the Preface, which refers to the laws of the land, "and those laws never yet repealed."

The Royal Commission, which issued its report in 1906, heard witnesses from all schools of thought in the Church, especially from experts, with the result that not a ray of "new light" was thrown upon the subject. The Royal Commission unanimously reported of this and other like decisions, that they are "the latest judicial interpretation of the rubrics" (p. 19). There is probably no abler lawyer living than Sir Edward Clarke, who was a leading member of the Royal Commission, and he has recently stated: "Until the judgment in Ridsdale v. Clifton has been reversed by a decision of the Judicial Committee or overruled by a new Act of Parliament, that judgment stands as a binding authority." (Letter to "The Times.")

The wisdom of the course, which preserved the Act of Uniformity, cannot find better illustration than from the claim made in some quarters that the Bishops of our Church in Canada possess a *Jus Liturgicum*, a prerogative which they enjoy unimpaired by legislation from any quarter. The Lambeth Conference, in its resolution on the *Jus Liturgicum*, noted that it is "subject to the limitations imposed by the Provincial or other lawful authority." That lawful authority, happens to be Elizabeth's Act of Uniformity, which, as Canon Harford remarks, has lawful authority behind it in the action of the "Sacred Synod" in adopting it. (Prayer Book Dictionary, p. 680, Note 1.)

There is, however, a sufficient answer to all such views in the Report of the Royal Commission to Ecclesiastical Discipline (1906), which discusses in Chapter III, p. 10, clause 43, the whole subject *Jus Liturgicum*, and disposes of it in an unanimous judgment signed, amongst others, by the Archbishop of Canterbury, the Bishop of Oxford (Paget), the Bishop of Gloucester, Lord Alverstone, Sir Edward Clarke, Sir Lewis Dibdin, and Principal Drury. The report states (clause 44): "There cannot, in our opinion, be any doubt that the Acts of Uniformity bind Bishops as well as other clergymen; and that the law does not recognize any right in a Bishop to override the provisions as to services, rites and ceremonies contained in those acts. . . . It seems reasonable, also to hold that, on the principles of ecclesiastical order, the collective action of the Bishops assembled in the Convocations of both Provinces, when in 1662 they appointed the use of the Prayer Book, has precluded the claim of any individual Bishop to set aside or alter what is therein prescribed. The test of legality or illegality in the conduct of Divine Service must be applied without reference to any such claim."

It must be evident to all fair-minded Churchpeople that the action taken by the General Synod in safe-guarding the doctrine and principles of the Church, in any revision of the Prayer Book is of binding force. The terms of the resolution must be loyally observed in every particular, not only for the peace, but for the well-being of the whole Church.

W. J. Armitage.

Archdeacon of Halifax, and Official Custodian of Revised Prayer Book.



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### Correspondence

#### BAPTISM.

Sir,—It is with very keen regret that a considerable number of Sunday School workers read on page 9, June number of "The Church Sunday School Lesson Helps," teaching that favours baptism by immersion.

Baptist.

#### MISLEADING TITLES.

Sir,—I think few will disagree with "Ontario Churchman" in your issue of 31st ult. "Ecclesiastical Province of Canada" is certainly a very inaccurate, and, to persons outside of the Dominion, a misleading name; but your correspondent's suggested duplex substitute for it would be inconvenient and cumbersome. The province should be called the "Ecclesiastical Province of Eastern Canada," which it really is. I purpose to move to have name so changed at the proper time and place.

A. W. Savary.

#### REQUEST FOR HISTORICAL DATA, LABRADOR MISSION.

Sir,—Last summer the General Secretary of the M.S.C.C. asked me to prepare an account of the work of St. Clement's Mission, Labrador, for publication in the "Mission World." I should like to begin such an article with a short, but accurate, historical sketch of the Mission, especially in its earliest beginnings. Unfortunately, however, my data for the construction of such a sketch are very few and very fragmentary. I have recently got possession of a book of "Annals of the Diocese of Quebec," compiled by the Rev. Ernest Hawkins, B.D., and published in the year 1849. While this book gives intensely interesting accounts of the beginnings of Anglican (principally S.P.G.) Missions in the Eastern Townships, on the Gaspé coast, and in the English and Irish settlements north of the St. Lawrence and the Ottawa, it is silent regarding the Labrador Mission, a circumstance that would lead one to infer that the beginnings of that Mission were not yet thought of in the year 1849.

On the other hand, I have it on the authority of the Rev. Edgar Jones, Rector of St. Thomas' Church, St. John's, Newfoundland, that in the year 1841 a certain Rev. Mr. Cusack was sent down to the Labrador coast by the "Bishop of Montreal," and travelled as far as East St. Mcdest. in the Newfoundland jurisdiction. This Bishop of Montreal would be none other than the revered Right Rev. George Jehoshaphat Mountain, who, although virtually Bishop of Quebec, assumed the title of "Bishop of Montreal." Nobody now living on this coast has any recollection of the work of this Mr. Cusack. It has occurred to me, however, that some of your readers might be in possession of knowledge of this pioneer missionary that would be useful to me.

The earliest records of the Mission now in my possession belong to the year 1874, during the second incumbency of the Rev. James Hepburn, now Canon Hepburn, Rector of Stanstead, Quebec. From that date onward the records are intact, but the earlier ones, those of the Rev. Messrs. Wainwright, Richmond, Cooksley, James Hepburn (first incumbency) and F. J. B. Allnatt (now Canon Allnatt, D.D.), the veteran and respected Dean of the Faculty of Divinity at Lennoxville, and of any other missionaries who may have preceded them are not to hand.

If this letter should chance to meet the eyes of any of these gentlemen who are now living, or, indeed, of

any others in possession of accurate information, especially regarding the dates of their several incumbencies, I should be delighted to hear from them, either through your correspondence column or by direct personal letter.

Hollis Hamilton Corey.  
Mission of St. Clement, Mutton Bay,  
Labrador, April 13th, 1917.

#### LESSON SCHEME. S.S. COMMISSION.

Sir,—In reply to Mr. Kidd's letter, as published in your last issue, may I point out that at the last meeting of the Sunday School Commission, in addition to postponing the final decision regarding the new Lesson Schemes the following resolution was passed:—

"That the new departmentally Graded Lessons, both Junior and Senior series, be printed as amended by the Lesson Committee, and a copy of each sent to every clergyman in Canada, with the request that they consider them together with their Sunday School workers, and send to the Lesson Committee, through the General Secretary of the Commission, an expression of their opinion as to the adoption of these courses of study for the Sunday Schools of the Church in Canada."

In accordance with this resolution the Commission is sending out to every parish not only copies of the proposed new scheme, but also a full explanation of the reasons for the suggested change and the advantages and disadvantages which may result.

As to the points raised in the latter part of Mr. Kidd's letter, it is unnecessary or me to say anything, since the matter will be fully dealt with in the literature which is being sent out. I would only point out that Mr. Kidd has given in his letter one of the strongest arguments in favour of the proposed Scheme, since it is a Scheme that will ensure the teaching of both Bible and Prayer Book, and not leave it to the whims and fancies of individual teachers to teach one to the exclusion of the other.

R. A. Hiltz,  
General Secretary.

#### EVENING COMMUNION.

Sir,—The question of anonymity is not to the point in the present connection. This is a matter for the decision of the editor, if he is satisfied of a correspondent's *bona fides*. The real question at issue between Mr. Bousfield and me is as to the truth of his contentions about Evening Communion.

It is, of course, a legitimate matter of opinion whether the transference of the Eucharist from the evening to the morning is "an absolutely reasonable development," but this is altogether different from insisting that the primitive practice of our Lord and His Apostles is wrong. As historical environment may have been the reason for transference from the evening to the daytime, so in the same way circumstances may legitimately and reasonably warrant the evening observance.

Yes, Mr. Bousfield might have been "a little more explicit" in his reference to Pliny. And I would suggest that he might have been a little more accurate, too, for I repeat, he ought to have known that "sacramentum," in the celebrated letter, does not refer to our Eucharist. The rest of his reference to Pliny is wide of the present discussion, although I would point out that, according to the great authority of Lightfoot, the "Agape" was not separated from the Holy Communion by the time of Ignatius (Lightfoot, "Ignatius," Vol. II., p.

## THE TORONTO GENERAL TRUSTS CORPORATION

### Dividend No. 84

Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending June 30th, 1917, being at the rate of ten per cent. (10%) per annum, and that the same will be payable on and after the 8th day of July, 1917.

The Transfer Books of this Corporation will be closed from Wednesday, the 20th of June, to Saturday, the 30th of June, both days inclusive.

By-Order of the Board.

A. D. LANGMUIR,  
General Manager.

Toronto, June 5th, 1917.

313). Your correspondent rightly says that "the appeal can only be to history," and to history we gladly go. Bishop Lightfoot, at a conference of his Rural Deans in 1880, said that Evening Communion continued for nearly 150 years, and remarked that "there can be no doubt that you have your warrant for Evening Communion." This is ample proof that Evening Communion was observed in the primitive Church, and whatever development or changes took place afterwards cannot affect this fact. Then, too, in the Liturgy of the Apostolic Constitutions there is a public prayer, "Accept favourably this, our evening Eucharist," and there is also a very ancient evening hymn of the Greek Church, known as the "Lamp-light Eucharist." It is given in Julian's Dictionary of Hymnology, p. 894. And so we readily appeal to history, and hold that Evening Communion is at once perfectly Scriptural, absolutely primitive and spiritually useful.

I hope, Mr. Editor, for the sake of information which may not be easily available in Canada, that you will be able to insert the following summary of the correspondence in the London "Times" on this subject in 1893, which came from the pen of that well-known and highly-honoured Churchman, the late Dean Vaughan. He wrote that in the correspondence the following points had been brought out decisively:—

1. Evening Communion is suggested by the hour of institution and by Apostolic practice. Even abuses did not lead to prohibition.
2. Evening Communion is not forbidden by the Prayer Book.
3. Early Communion is not recognized by the Prayer Book. There

is clear proof that the Prayer Book intended the Communion to follow, not to precede, Morning Prayer.

4. A century ago evening services of public worship were regarded as innovations, and were disliked and discountenanced by many of the Bishops, as Evening Communion is now.

5. The objection to Evening Communion rests either upon (1) a repugnance to all unauthorized adaptations of old custom to present need, or (2) upon the desire for Fasting Communion, or (3) upon the aristocratic cavil expressed in the term, "post-prandial"; whereas the lower and middle classes are as far from a full meal at 8 p.m. as at any hour of the twenty-four.

6. Introduction of Communion at unearthly hours of the morning (1) rests upon the idea, expressed or unexpressed, that there is something meritorious in inconvenience, and (2) is open to the risk of a scramble from bed, and perhaps back to bed, in place of a quiet and seemly preparation for Communion.

7. The encouragement of such Communion often leads to a desecration of the rest of the day.

8. To lay stress upon Fasting Communion is to call attention to a question of corporeal digestion which ought to be treated as at once irrelevant and irreverent, and which, if entertained at all, ought to involve as prolonged a fast after as before communicating.

9. Everyone ought to be allowed and encouraged to communicate at that time of day which he finds to be for himself the most favourable for composure and collection of mind.

Anglican.

## SCRIPTURE GIFT MISSION AND NAVAL & MILITARY BIBLE SOCIETY

A few extracts from letters showing the varied spheres of service:

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**ITALIAN PRISONERS IN AUSTRIA.**—"Received with great pleasure the Illustrated Gospels to be sent to the Italian prisoners of war who are quite hungry for them: they always want more of them. I will be very thankful for another parcel."

**PORTUGAL.**—"I had filled my pockets with Gospels sent me by the Scripture Gift Mission; the soldiers crowded around me and asked me to give them each a Gospel which they eagerly and thankfully received."

Thus the word is being spread, and we ask the earnest prayers of the Lord's people that Isaiah lv. 11 may be fulfilled.

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Despite the fact that the greatest war in history has been fiercely waged all throughout the past year, the voluntary offerings of the Church in England for all purposes during that time have amounted to the sum of £7,060,911. This result must certainly be regarded as a remarkable and, indeed, a most satisfactory record.

**Couldn't Keep  
Back Tears**

**When the Nervous System Broke  
Down—Queer Feelings in  
Back of Head Caused  
Much Alarm.**

Midland, Ont. (date of issue)—Collapse or breakdown of the nervous system leaves one in a most pitiable condition. Strong, healthy-looking women and men, too, will weep from helplessness and despair.

The case reported here was a most severe one, as is indicated by the hysterical condition, the pains in the back of the head and the futility of the many treatments used.

This is further evidence that the regular and persistent use of Dr. Chase's Nerve Food for a reasonable length of time will positively restore the most exhausted nervous system.

Mrs. S. Sharp, Midland, Ont., writes:—

"About eleven years ago I had a serious nervous breakdown, and was so bad at times that I could not keep back the tears. I also had a queer feeling in the back of my head. Sometimes I seemed to be going backwards. I could not do any sewing, and finally could do no work at all. I tried other remedies and doctors' medicines, but they only gave me temporary relief. Last fall I commenced using Dr. Chase's Nerve Food, and had not taken very many until I found I was getting better. I kept on taking them, and am at present greatly improved. I am now able to do my work, and they have strengthened me splendidly. I can highly recommend Dr. Chase's Nerve Food for nervous trouble of any kind.

Dr. Chase's Nerve Food, 50c. a box, a full treatment of 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

**Hints for Amateur  
Gardeners**

**WHAT VEGETABLES SHALL I  
GROW?**

**E. BROOKE DAYKIN.**

NO wonder the above question is asked by so many amateur gardeners. When one is confronted with one of those beautiful up-to-date seed catalogues, everything seems so easy to grow, but the puzzle at once begins, when the enthusiastic amateur is appalled by a tremendous array of varieties of vegetables of the same name. Each one is described in succession, and supposed to be a little better than the last variety described. You cannot grow them all to see which would turn out the best in your particular soil. So, to save some worry I will give a simple list of the best-known sorts that would be the most advisable to plant in the average garden soil. I will leave the frill part of the vegetable garden out—I mean the oddities, such as things we do not see exposed for sale in the market. Note: Smaller the seed shallower the sowing:—

Carrot, Half-Long Scarlet Nantes.  
Parsnip, Hollow Crown.  
Onion (pickling), White Barletta; (spring and summer eating), Dutch Sets (white and yellow); (for winter use); Globe Danvers.

Salsify (for soups), Sandwich Island.

Radish (summer), use your own fancy; (winter), Scarlet China. Sow in July.

Turnip (keeper), Purple Top Milan (pick before frost, pack in sand).

Beets, Crosby's Egyptian Turnip.

Beans (yellow butter), Golden Wax, dwarf; (green), Red Valentine, dwarf; Scarlet Runner is one of the most tasty cooking beans known.

Marrow, Bush, good for small garden.

Squash, Hubbard, for winter keeping.

Cabbage, Early and Late. Better buy the plants.

Cauliflower, Snowball or Early Erfort. Buy plants.

Corn, Early Bantam; Country Gentleman comes later.

Cucumber, Improved Long Green.

If you only have fence space try Japanese Climbing sort; Paris Pickling. Note: Do not grow squash, cucumbers or marrows too close together, as the bees are apt to mix up your fruit by pollenizing.

Lettuce, Iceberg, New York and Boston. All are good.

Tomatoes, Bonny Best, Chalk's Jewel or Earliana. Get plants.

Spinach. Try New Zealand; it will give you cuttings till Jack Frost cuts it for himself.

Chard (Swiss). Makes a good cutting green.

The above list will give the average amateur a goodly supply all summer and some pleasant tastes well into the winter.

I must here mention: cultivate your plants and not the weeds. Plant your seed rows not less than 9 inches apart, better 12 inches, and have plenty of room to cultivate. Use the common hoe, the Dutch, or a 5-tooth cultivator; these can be got at any hardware. Sow your seed thickly, better come up well than too thin, for the average vegetable will not transplant and flourish. Another thing to remember: make your rows of sowings a fair width, say 2 or 3 inches—you can produce more. Never thin out pickling onions, only keep them free from weeds, and they will push one another around and make their own room. Two years ago, I produced a wheelbarrow load in a space 8 ft. square, and grew 47 varieties of vegetables in a space 24 ft. by 50 ft., total value, \$50.

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Never leave a bare space in your garden, always fill it up with something new. Transplant all young lettuce, that is if you desire to have good heads.

Quick growing plants all require plenty of good manure; they are great feeders and need lots of nourishment, as the growing child.

Certain plants in their early stages are troubled by small insects that devour them, such as radishes, cucumbers and a few others. I use a very simple remedy. I save all the fine dust left in the bottom of my tobacco jar, and the emptyings of my pipe, as well as any cigar ashes that I can get my hands on. Put away in a tin can during the winter and dust this around the young plants; it not only destroys the insects on the surface, but also chases away any grubs likely to hurt the roots. Good soot and wood ashes are also good. But if you are a smoker, it will make you very tidy about your smoking, and your wife, or whoever looks after your rooms, will begin to respect you, as there will be no more messy sills, mantel tops or fireplaces.

[Next issue will deal with the tomato and its culture.]

A commercial traveller visiting a large factory made a bet with the manager that he would pick out all the married men among the employees. Accordingly he stationed himself at the door as they came back from dinner, and mentioned all those whom he believed to be married, and in almost every case he was right. "How do you do it?" asked the manager in amazement. "Oh, it's quite simple," said the knight of the road—"quite simple. The married men all wipe their feet on the mat. The single men don't."

**CHARGE TO SYNOD.**

(Continued from page 377.)

smash our worship of power and wealth and self-indulgence and the grosser sins of the flesh. To do this, we need the Church as it should always have been—striving only for the Master, living, united and absolutely Missionary.

"I am persuaded that the next ten years will be a test time for both the Church and Nation. Often we hear it said that after the war nothing will be the same. The soldiers will return with new thoughts, and new religious and social instincts. The noble army of women will be out of employment. There will also be the problem of capital and labour to solve. God grant that the whole Church, rich and poor, old and young, active and indifferent, may be drawn together so that all class barriers that have been dividing us may be broken down, and that we may proclaim to the world the whole teaching of our Lord, as interpreted for us by the great saying of St. Paul: 'Be not overcome with evil, but overcome evil with good,' and by the great command of St. John, 'Little children love one another.' From Christian homes will then rise up a purer morality, and a deeper and purer religion, and Canada will take her right place among the nations that seek God and love righteousness.

"This war, we believe, can only be brought to a close by Divine intervention. Neither money, munitions nor anything else can bring us victory, without Divine assistance. I would urge you, therefore, to call upon your people to pray daily for God's guidance and help for ourselves and our Allies, that He may grant us victory and lasting peace."

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**Editor of Canadian Churchman,**

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# ROSE ISLAND

By Lilian Leveridge

CHAPTER II. (Continued.)

Robin's eyes fell, and with his bare toe he traced an invisible pattern upon the floor, but did not speak.

"Robin!" Hilda's tone had a ring of command. "Robin, tell me what this means—at once."

Then the boy threw his head back with a look of determination and defiance. "She licked me," he said, "and I ain't goin' to stand that from a girl."

"Well, I only wonder she hasn't done it long before this, and I don't doubt but you deserved all you got. If your Dad was here he'd maybe give you another. What was it for?"

"I was late at recess. You can write and tell Dad if you want to, Aunt Hilda, but I ain't goin' no more."

"I ain't never carried tales about you to your Dad, Robin," declared Hilda with a touch of scornful pride, "and I ain't likely to begin now. You can go to school or stay at home, which ever you've a mind to. And it seems to me, if you haven't got enough book learnin' by twelve years old you ought to. But look you here—if you stay at home you've got to mind them kids. I've had worry enough with you, and now I want a little peace; but it seems as if I ain't to have any after all. You can just think about it and take your choice."

A spider crept along the floor within range of Robin's down-cast eyes, and he ground it into the floor with his heel. "You—you ain't sure they're comin', are you?" he asked. "You said you didn't know what to do about it."

"Course they're comin'! What else could I do about it? I might worry about it a week, and that's the way it would end. He wants to know right away, so I may as well write the letter first as last, and you can take it out to Hillsdale to-morrow and post it."

With these decisive words Robin's last glimmer of hope faded away into blackness, and a bitter rebellion swelled hotly in his heart against the fate that was robbing him of his new-born freedom. To be fettered with a girl's apron string was too galling, too humiliating to be borne. He walked to the door and looked out across the water and the hills until a sudden rush of tears, of which he was instantly ashamed, melted the landscape into a misty blur. Why couldn't the eldest have been a boy? It wouldn't have been quite so bad then. But a girl, and a delicate one at that—it was too much.

"I suppose they'll be in black," commented Hilda, "and they'll be cryin' till their eyes are as red as lobsters all the time. It's a cheerful prospect, I must say! And I s'pose if there's any sickness goin' round she'll be gettin' it, and we'll have to turn the place into a hospital. I never was cut out for a sick nurse."

Robin felt as if he could stand no more of this. He ran down to the shore, and with his feet dangling over a rock into the cool water, he indulged his own bitter reflections until Aunt Hilda called him to tea.

The meal was a silent one. The two were habitually quiet, and there seemed little more to say on the topic that was filling the thoughts of each. After the dishes had been washed and put away, Hilda placed ink and paper upon the table and set to work at her laborious task, the letter to her brother.

Robin carried his school books upstairs and packed them away in the bottom of a trunk among the dust and cobwebs of a dark little lumber room, where a miscellaneous collection of things that had outgrown their usefulness were kept.

This done, he hurried downstairs and into the cool air. As he felt the soft wind lift and toss his tumbled hair, a little of his unhappiness passed away. It might not be so bad after all, and to-night, at least, he was free. Between the white birches he bounded down to the landing, loosened his canoe, and shot away into the long, wavering shadows of the hills. Not until the star-beams were dancing on the ripples did he return. There, amid the star-lit solitude, there was born in his heart one little thought of pity for the lonely little strangers who were to share his life.

## CHAPTER III.

### "Them Kids."

God bless them, the flowers and the children—  
They are part of the springtime fleet—  
As ever about our pathway  
They scatter their blessings sweet.

NO feeling of pity or tenderness stirred in the heart of Hilda.

Through the past years she had become wedded to her island solitude. The life was, for the most part, care-free, for neither she nor Robin had ever known a day's illness, and there was never any worry as to ways and means; the few and simple wants of the little household being regularly, though not lavishly, supplied by the absent lord and master. Robin had ceased to be a care to her, and came and went at his own sweet will.

The house, from attic to cellar, Hilda always kept in spotless neatness, and her work was done as regularly as clockwork. She was seldom idle, but never in a hurry. "Early to bed and early to rise" was her invariable rule of life, and as invariably did she doze for an hour at noon. She was free to go and come at her pleasure, and within her narrow bounds she reigned a queen.

Now all this was to come to an end, and the realization of that unwelcome fact was like the unsettling disturbance of an earthquake shock. As she stirred the porridge over the kitchen stove that bright May morning following the arrival of her brother's letter, her spirit revelled in its own bitterness, and her face set itself in hard, forbidding lines. Hilda knew these feelings were selfish and unworthy, and the semi-consciousness deep down in her heart that the sweetness and beauty of her better nature had run to seed did not tend to decrease her ill-humour.

Robin, as he entered the kitchen, took silent note of his aunt's ungenial aspect, and, without a word of greeting, proceeded to souse his face in a basin of cold water. The ceremony was brief.

"Robin," snapped Hilda, as his face emerged from the towel, "you get some warm water and wash yourself properly—with soap. I don't believe you've washed your neck or brushed your hair for a week. Remember, you've got to go to Hillsdale right after breakfast to post my letter; and remember, too, there'll be a fine, little city lady here next week. You'll have to spruce up, or she'll think you're nothin' but a gypsy."

"I don't care what she thinks," muttered the boy, as with an ill-grace he obeyed.

Hilda smiled grimly. It was little she cared herself. With the fateful letter in his pocket Robin set out. In spite of all that his errand meant, his spirit, true to the impulses of youth, speedily shook off the shackles of apprehension and rose to the buoyant joyousness of the morning. As soon as he had drawn up his canoe on the farther shore and had disappeared from sight of the island, he sat down by the roadside and took off his shoes and stockings. These were hidden behind a stout basswood tree, and his coat followed

suit. Then he rumbled up his hair with his hand and set off again, light of foot and light of heart. The surplus apparel had already fulfilled its office in satisfying the fastidiousness of Aunt Hilda, and was dismissed with an easy conscience. Robin meant to make the most of his one week of liberty.

The district was thinly settled, and only three unpretentious dwellings, each surrounded by its stony and more or less stump-disfigured clearing, interrupted the solitude of the wilderness for the whole six miles of the way. Robin had no time to loiter, but he felt no fatigue when he reached Hillsdale, a little, straggling village that began on the brow of a hill, sloped steeply to a wide, level terrace, then dipped deeply into a tiny valley. Through the valley flowed Rainbow River, which supplied water-power for a grist mill and two saw mills, while on the terrace, at the foot of the slope, stood the little railway station.

Having posted the letter, Robin had the rest of the day to dispose of as he pleased. He was ravenously hungry, so he hastened to the grassy slope above the saw mill, took a little packet of bread and cheese from his trousers pocket, and sat down to enjoy with equal relish his homely fare and the whirring, screaming, rushing business of the mill.

By-and-by, the noon whistle blew, and the noisy machinery subsided into quiet. Then a new interest that promised entertainment elsewhere drew Robin away from the spot. The train was due in fifteen minutes, and never, if he could help it, did he forego the fascination of seeing the train come in. He had never yet been for a ride upon it, but the sight of the panting iron horse always filled him with a sort of mysterious awe, as if it had been a visitant from another star.

When the engine puffed into sight around the curve of the hill, Robin was there on the very edge of the platform, the old, silent wonder looking out of his round, dark eyes. Except on the annual Fair Day, or some equally rare occasion, there were never many passengers to stop at Hillsdale. To-day there were only two children, a boy and girl, who seemed to be alone.

As the conductor helped them to the platform and waved a signal to the engineer, Robin looked at the strangers with a sort of remote interest. They stood hand in hand beside a small trunk, and looked this way and that as if expecting someone. Then for a moment a look of bewildered disappointment overspread the girl's face, but was instantly followed by a little, rippling laugh. "We must have come too quick, Brownie," she said. "There's nobody here yet. We'll just sit down and wait. I guess it won't be long before she comes." Then they sat down on the little trunk, the girl with her arm protectingly around the boy, and they looked all around them with eager interest.

(To be continued.)

## THE WAR FILMS.

O living pictures of the dead,  
O songs without a sound,  
O fellowship whose phantom tread  
Hallows a phantom ground—  
How in a gleam have these revealed  
The faith we had not found.

Brother of men, when now I see  
The lads go forth in line,  
Thou knowest my heart is hungry in me  
As for thy bread and wine;  
Thou knowest my heart is bowed in me  
To take their death for mine.  
—Henry Newbolt, in "The Times."

## Boys and Girls

Dear Cousins,—Have any of you ever been a guide-book? I have, and I've only just finished being one. I feel very proud of myself, too. You see, I've been showing a little bit of Canada off to some English friends of mine, who didn't know quite how wonderful it can be, and who never suspected that near to a big-city like Toronto you can get beautiful wild-flowers. So to-day, I made myself into a guide-book, and showed them a lovely place, quite near the city, where there are woods and streams and flowers—and snakes! We didn't find any snakes to-day, though, but I found one there about a year ago, and we had a great talk. I thought he was a stick till I kicked one end of him, and suddenly the other end sat up and began to use very rude language! Then I knew it was Cousin Snake, and, once I had introduced myself, we got on splendidly. I couldn't help tickling him, though, with a stick to see what he'd do, and I don't think he liked it very well, because he took himself off pretty quickly.

However, we didn't meet him to-day, but we saw wild cherry and wild plum blossom, purple marsh-mallows, hundreds of dandelions, of course, and beautiful yellow violets, which you never see in England, so my friends were extremely pleased to find them.

I can't write very much more just now, because I haven't my glasses, and it's rather awkward. Still, I must tell you we had a funny old mud-turtle in the garden this week, and he took himself off for a walk and lost himself for two days. We found him again, though, but he seems a bit difficult to get on with—rather shy just now, I expect. Perhaps he'll come out of his shell later on. Let's hope so.

Your Affectionate Cousin,  
Mike.

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