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# Canadian Churchman

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and Church Record (Incor.)

Vol. 42.

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No. 38.

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*And cannot we, the Bishops, Clergy and Laity, see that, in our Dioceses and our Parishes, from end to end of the Dominion, The Canadian Churchman is circulated as widely as it should be, in all the homes of our people? If you are not already taking the paper, subscribe before you leave Toronto, and on returning home arrange with some one to act for us in securing new subscribers. We will pay 33 1/3% commission. Remember! this is the only Church paper appealing to the whole Canadian Church, not a party organ, but the Church "news" paper of Canada and of the Church of England at large.*

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# The Outlook

## The Primate's Charge

Our readers will have been glad to have had at the earliest possible date so full an account of the Primate's Charge to the General Synod, and also to observe his clear insight into and firm grasp of the features of the situation to-day. On the subject of Prayer Book Revision Archbishop Matheson expressed the sentiments of the great majority of Canadian Churchmen when he uttered the wish that this important work might be carried through at the present meeting of the Synod. There are good reasons why most matters should be deferred until the close of the war, but there is no need whatever for this in connection with Prayer Book Revision. Still less have we need to wait for the action of the Mother Church where the circumstances and also the character of the revision are so entirely different. As the Archbishop so well said, we ought to have a Prayer Book suited to Canadian needs and Canadian sentiments. On the subjects of political corruption, the observance of the Lord's Day, and the war, the Primate's words were equally practical and definite, and will find an echo in the minds of all Church-people. As he rightly said, the Church must lead in this and other matters in order to show its right to the claim to be our Lord's authoritative agency for good in the world. Everyone will join the Primate in his prayer that the meeting of the Synod may help to do something towards that spiritual revival for which the people of God are continually praying.

## Home Influence

The Primate very forcefully pointed out that it is only when the Church and the Home act together that we can expect real blessing. The influence of the Church is, after all, only occasional, while the influence of the Home is perpetual. The following incident is a fine illustration of this truth:—

When Henry W. Grady, the brilliant orator and journalist and the ideal son

of the South, first saw the White House he exclaimed to a friend: "That, sir, is the home of my nation." But later, when spending the night with a Southern planter, he saw the family at the altar of prayer, reading the Bible and praying to God, he said: "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation. The home of my nation is where the Bible is read, where Jesus Christ is respected, where God is honoured, and the children taught to pray."

It is much to be hoped that the Primate's words will lead to a further extension of the movement for Family Prayer, which, more than anything else, helps forward the power and blessing of home life.

## Incarnation and Democracy

The theme of Bishop Lloyd's Synod sermon was that the Incarnation is a revelation of democracy, and that all failure in the Church is due to the inability to realize and embody this great truth. The Early Church carried out this ideal, but the Church of the Middle Ages lost the vision because she had forgotten the Divine purpose. The world was thinking and speaking of liberty while the Church was standing for the very opposite. The result was inevitable, and, as the Bishop said, "perhaps the day most potent for good in the development of civilization was that in which the Church of England refused to be represented at Trent." This is due to the fact that in repudiating Trent "England finally committed itself to democracy." But even so, the Anglican Church had not properly learned the lesson of liberty, and the result was a tragic separation from her of those who knew that New Testament Christianity spelt freedom. The loss was immense and lasting, until at length, to-day, our Church is seen to be largely impotent by reason of divisions. So far the Bishop's diagnosis may be regarded as correct, but when he went on to say that "everywhere Protestantism as such has lost its virility," we could not help wondering what he meant, especially as he comes from a Church whose title is "Protestant Episcopal." The fact is that at this point, all unconsciously, the Bishop seemed to use the word "Church" as though it were an institution limited to the Anglican Communion. With the plea for liberty and the emphasis on unity we are in the heartiest sympathy, and if the Bishop's words can unite the various branches of the Anglican Communion on the basis of New Testament truth we shall all rejoice. But, as he went on to point out, unity in the fullest sense will only be realized when all the scattered hosts of Christ's people are one, and we are glad to see that he took account of this simple but all-embracing fact. Meanwhile we must do whatever lies in our power to emphasize New Testament democracy, for only as we do so we shall approximate nearer that unity for which our Lord prayed. The Bishop's appeal for freedom will carry far, for "where the Spirit of the Lord is, there is liberty."

## M. S. C. C.

The Annual Report of the General Secretary of our Missionary Society to the Management is of particular interest this year, because it deals entirely with the one topic of our missionary duty to the aboriginal races, the Indians and Eskimos of Canada. In a most valuable sketch of the work Canon Gould calls special attention to the operations of the Church Missionary Society, which by its constitution is limited to work among heathen

peoples. This means that all the benefit which our Church in Canada has received through the C.M.S. is to be ascribed to the fact of the great principle that the Christian Church must recognize the claim of the aboriginal races of the Dominion upon its sympathy and assistance. A careful study of this admirable report will do much to foster missionary effort and the consciousness of our duty even to-day to the "heathen at home." There are political and social problems into which it is quite unnecessary to enter, and about which there is a good deal of difference of opinion, but there is absolute unanimity as to the duty of the Christian Church to evangelize those races which the white man found on his arrival in Canada. Everything that our M.S.C.C. can do along this line will be the direct fulfilment of our most immediate and pressing obligations. While referring to the M.S.C.C., it is impossible to avoid noticing that although nine months of the year have elapsed, only about one-third of the Apportionment has been received at headquarters for the work. It is, therefore, much to be hoped that during the next three months there may be such an increase in the funds that the Apportionment may be raised in every diocese and congregation. Whatever else happens, we must keep first and foremost the supreme duty of world-wide evangelization.

## Political Corruption

The words of the Primate on the question of politics in Canada have naturally been given great attention by our newspapers, and the subject is strikingly illustrated in a recent article in a Roman Catholic paper, "Le Pays." In view of the number of dishonourable transactions recently discovered in and around Montreal, "Le Pays" asks the question how it is that the French Roman Catholic Canadians are so religious, and yet can make themselves guilty of such shameful dishonesty. Another Roman Catholic paper, "L'Action Catholique," the organ of the priesthood in Quebec, replies that it is because so many do not openly profess Roman Catholicism, but are satisfied to keep their religion for themselves instead of manifesting it openly. Whereupon "Le Pays" scathingly asks if the reverse is not true, if the emphasis put on outward forms and ceremonies does not tend to make people forget the need of simple honesty. It is decidedly welcome to read in a French Roman Catholic paper such a denunciation of formalism. The writer goes to the heart of the matter when he says that no outward observances can make up for the spiritual religion of the heart. It is more than time that both Roman Catholicism and Protestantism should drive this home to the consciences of the people. "Pure religion and undefiled" will always see to it that morality is an essential part of religious profession. The religion that is not ethical is no religion at all.

## Belgian Soldiers

We have received an appeal on behalf of the Belgian soldiers, whose health while on duty at the Front is of such great importance. The call for sterilizers is particularly urgent. We who live in Canada find it difficult to visualize the intense misery which must prevail in a devastated country where lice, mosquitoes, and other disease-carrying vermin breed in myriads upon the fragments of decaying bodies which it becomes impossible to remove in a country where blood-soaked, germ-laden streams and rivers form the only natural water-supply, and where all forms of drainage and sanitation have been blown up and destroyed by shot and shell. Think what

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thirst must be in such a country amid the dust, heat and fatigue of battle. The Belgian army is the only army at the Front with no country to organize voluntary assistance, and no country for its Government to fall back on for war supplies in any dilemma, and in consequence is entirely dependent on England and her friends for everything. Surely we cannot refuse a glass of pure water to insure the men keeping fit and healthy this hot weather. If victory is to be won, the world cannot afford to lose one man by sickness that threatens owing to the impure state of the water. Gifts of money, small and large, should be sent to the Secretary, Belgian Soldiers' Fund, 19 James Street, Oxford Street, London W., England. The conditions are so terrible that everything done now will both help to relieve suffering and also to shorten the War.

## Dr. Illingworth

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

By the recent death of Canon Illingworth the English Church has lost a great scholar and one of her most valued and welcome writers. He died at the age of 67, after having been Rector of a country parish in Berkshire for over thirty years. His first volume, one of College Sermons, according to "The Guardian," attracted but little attention, but he became better known as one of the writers in that well-known volume of essays, *Lux Mundi*, although his contribution did not cause any serious discussion, much less to the controversy which was aroused by Dr. (now Bishop) Gore's article on "Inspiration." Many will recall the storm with which the book was received and the profound impression made by it on Canon Liddon. It is generally understood that the book was largely instrumental in hastening his death. But Dr. Illingworth soon found his own sphere, quite apart from other writers. In 1894 he was elected Bampton Lecturer, and his lectures on "Personality, Human and Divine," have taken their place as among the most outstanding contributions to that series. It is difficult to gauge the great influence of this work on modern ecclesiastical thought. As "The Challenge" well said of its author, he was a philosopher who set himself to be read by the ordinary educated man, and he succeeded. Such success is only won by the art which results from infinite pains, and Illingworth was wont to re-write a page seven or eight times in order to make it plain and clear. His main work was directed against materialism, and his philosophy following, or at least influenced by, that of T. H. Green, has been described as "an idealism with a strongly personal tinge."

Scarcely less important was his second work, "Divine Immanence," which made a special appeal to those who were impressed by the scientific thought of that day. In 1902, Dr. Illingworth published "Reason and Revelation," and this is thought by many to be his most useful work. Certainly its wide influence is seen by the fact that it has long been in a cheap edition, as, indeed, have some of his other works, including his Bampton Lectures.

At this point, perhaps, a personal word may be added. When I was in parish work in London, England, I read "Reason and Revelation" with great satisfaction, and I wrote to Dr. Illingworth to express my warm appreciation. In my letter I made reference to the fact that I belonged to a very different school of Churchmanship to his own, and that, perhaps, he would, therefore, all the more appreciate my admiration for the book. He replied in a delightful letter, which I treasure to this day, thanking me for what I had said,

and remarking that he made it his business to limit his books to those points on which we were all agreed. As a matter of fact, this does not seem to have been quite correct, for in two or three of his works his sacramental views are couched in decidedly High Church terms. But it is certainly true in general, for his system of thought was far wider than any particular ecclesiastical standpoint.

His next work was "Christian Character," and as it seemed so truly valuable, I arranged, while Editor of the "Churchman," a monthly magazine published in London, to have it fully reviewed by an able clergyman, Dr. Chadwick, now Rector of St. Peter's Church, St. Albans, who wrote an admirable article reviewing the book and calling attention to its strong points, even though he was not able to endorse all its positions.

Dr. Illingworth's two later books were "The Doctrine of the Trinity" and "Divine Transcendence," and it must be admitted, even, I think, by his best friends, that these works were somewhat disappointing, because they were not up to the high standard of thought and expression to which their author had so long accustomed us. But his last book, published only a few months ago, "The Gospel Miracles," revealed him as once more the able advocate of vital Christianity, and in it he took careful account of recent works by Mr. J. M. Thompson and Dr. Sanday. It may be permitted to say that a review of this book by the present writer appeared in an English paper the same week as the announcement of Dr. Illingworth's death, and, as the work is one of great importance and should be studied by all who are concerned for fundamental realities, the substance of the review is given in the next paragraph:—

Dr. Illingworth's books are invariably welcome to all who desire to have suggestive, lucid, and timely discussions of some of the main positions of the Christian religion. In this book the burning question of the miracles is discussed in the course of nine chapters, which practically cover the ground. It is pointed out at the beginning that "necessity is the basis of freedom," and that Spinoza's position is impossible because law is always subordinate to liberty. Then follows a careful discussion of the Resurrection of Christ, which is shown to be congruous with the life and purpose of our Lord as a new thing in the world. The treatment of the prevalent vision-theory is particularly acute and convincing. From the Resurrection to the miracles of Christ's ministry is a natural step, and Dr. Illingworth had no difficulty in arguing from the greater to the less, especially keeping in mind the Person of Christ and the fitness of miracles to such an One. They are seen to be the spontaneous outcome of His personality, and also the occasional vindications of His mission. In the course of this discussion it is proved that no valid distinction can be drawn between the healing of "cosmic" miracles, and that any such attempt is only a phase of humanitarian theology (p. 55). The Virgin Birth naturally comes in for notice, and is treated with all Dr. Illingworth's delicacy of touch and cogency of argument. It is discussed, as it always should be, in the light of the Incarnation and its redemptive purpose. Then follows a delightful chapter on "The Miracle of Prayer," which has a spiritual as well as an apologetic bearing. With true insight it is shown that all discussion of prayer labours under the double difficulty that those who know most about it are the least willing to discuss it, while those who are readiest to discuss it have the least experience of it (p. 80). An equally valuable chapter is on "The Childlike Mind" as the true attitude of man, whether to nature or to revelation. Two able

chapters follow on "The Value of Freedom" and "The Freedom of God," and then comes a thoughtful and forcible discussion on "Miracles and Modern Thought," in which recent controversies are skilfully handled. It is very refreshing to be reminded of certain aspects of current thinking which, because of their familiarity, are incorrectly assumed to be "final deliverances of modern thought rather than of a particular element in that thought which is already ceasing to be modern" (p. 168). This is capable of many applications besides the one here given; it recalls in particular some recent pronouncements connected with the Old Testament. Special attention was given by Dr. Illingworth to "a recent pamphlet by a distinguished critic," and its fallacy is ably pointed out. Some closing words deal suggestively with the trustworthiness of the Fourth Gospel and the early chapters of Acts. Two appendices are added, consisting of papers dealing with certain aspects of the subject. The book deserves the closest attention of all who have been called upon to meet the arguments of recent modernism. Again, Dr. Illingworth proved himself one of our ablest and most valuable "apologists." Not all his arguments will be regarded as equally conclusive, and his interesting paradox that man's abuse of his free will is a miracle will not commend itself to every reader. But the book as a whole is acute, clear, forcible, and convincing, and together with Dr. Headlam's work on the subject will provide all that can be needed to meet some of the specious arguments recently adduced against the New Testament miracles. It is another illustration of the Person of Christ being at once the greatest miracle and involving all the rest.

Dr. Illingworth resigned his Oxford Tutorship when appointed to his Berkshire living in 1883. He was Select Preacher on two occasions, both at Oxford and at Cambridge. He is said to have been a very lovable man and most retiring in disposition, preferring the seclusion of the country to the glare of public life. Perhaps this was due in great measure to the fact that he never had good health, and it has been known for some time that he could not recover from his illness. But it may fairly be said that the English Church might and should have recognized and honoured such a man by promotion to a Deanery rather than to allow him to remain in a country living with only the position of Honorary Canon of Christ Church. Even his honorary D.D. came from Edinburgh University. Like men of his school, he emphasized the Incarnation and made his theology centre therein, and many of us have wished that he had given a little more attention to what is undoubtedly the New Testament centre and perspective, the Atonement. But apart from and notwithstanding this, his work will abide as permanently valuable, and his books will constantly be used by all who wish to possess a firm grasp of essential Christianity.

## SACRIFICE

Is sacrifice so hard a thing?  
We give a useless seed  
To God's kind care, and, lo, we reap  
A harvest for our need.

We give a scanty draught to one  
Who faints beside the way;  
There flows a fountain for our thirst  
Some weary, woesome day.

We give a little flower of love  
To light a darkened room,  
And, lo! our gardens overflow  
With beauty and with bloom.

Ah! sacrifice is but a door  
To dwellings of delight,  
And selfishness the subtle key  
That locks our joy from sight.

## GREETINGS FROM THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES

Presented to the General Synod in Joint Session by the Rev. W. A. R. Goodwin, D.D., St. Paul's Church, Rochester, N.Y.

**A**PPOINTEED by the House of Clerical and Lay Delegates of our General Convention, I come, deeply conscious of the honour which has been conferred upon me, and which is by your General Synod accorded, to join with the distinguished representative of our House of Bishops in extending to the General Synod of the Church of England in Canada the most cordial greetings of the Church in the United States of America.

Our ideas, our hopes as well as our heritage are one. You have given us much for which we are profoundly grateful; your contribution of men to our ministry; your ministry to thousands of our tourists during vacation time; your contribution of communicants to our membership; and the contribution of your scholars to the inspiration and enrichment of our thought, are recognized by us, and deeply appreciated.

### ONENESS.

In this connection we venture to express the wish that the Church in Canada and the Church in the United States could more largely and successfully impress upon the children of the Church the oneness of our Communion. Living, as I do, upon the borderland, one is constantly impressed with the fact that many members of the Church of England in Canada who move to the States do not bring with them a developed consciousness of their responsibility to maintain their Communion with the Church when they move to the States. They seem to feel that they have left something behind which they do not find in front of them as they face their new life under new conditions; and as a result are often lost to the Church. You, doubtless, find the same attitude of mind in many who come to you from the Church beyond your border. In some way we should unite in the endeavour to preserve the continuity of Christian consciousness and of Church allegiance and loyalty in the midst of the restless migratory life of our modern civilization.

The call to go to a new fatherland should not lead the children of the Church to fail to hear the call to remain loyal to their old mother, the Church.

### THE PRESENT CRISIS.

We fully realize that we come to you at a time when the Church in the Dominion shares with your great Empire the weight of burden and the feeling of anxiety which sorely tries your faith and your spirit of endurance. We come with larger sympathy than words can express. We feel that we are standing in the presence of men who have been drawn by constant intercession far into the inner spring, where Communion with the Father has been very close and very vital. It often requires the presence of tragedy to call the soul of man into the depths of the solitary place. It was through the dark shadow of the Cross that the Master passed into the glory of the Transfiguration and the blood of agony mingled with His prayers in Gethsemane. We hope and pray that the Church of England all through her worldwide dominion may be led through the shadows to the clear vision of her transfiguration, and through her agony into the rich fullness of His Resurrection, life and power.

### KING EDWARD'S GIFT.

By way of bringing to your attention a hope and prayer voiced by your late Sovereign Lord and King, his Majesty King Edward the Seventh, I may be, I trust, permitted to refer to an incident of historical and international significance in which I had the honour of taking a humble part. It was my privilege in 1907 to be serving as Rector of old Bruton Parish Church in Virginia. This old Court Church of Colonial Virginia still stands—

"A link among the days, to knit The generations—each to each."

In the bounds of this parish is located the ancient town church of Jamestown, where in 1607 the English Church and English civilization were first permanently established in the United States. As we approached the three hundredth anniversary of this event, it occurred to us that the King of England might be pleased to send some token in recognition of the event which we were preparing to celebrate. His Majesty was approached through his Grace, the Archbishop of Canterbury, who finally wrote that the King was much pleased with the suggestion, and had determined to have his gift take the form of a Bible which he would have specially printed and bound and decorated with appropriate symbolism. Some months later a letter was received from his Grace saying that the King had directed him to write asking us to send

### HIS MAJESTY THE LATE KING EDWARD VII.



**T**HIS issue contains a most interesting allusion to the action of the late King, in reference to the Jamestown celebration, which was made by the Rev. Dr. Goodwin of Rochester, U.S.A., when bearing the greetings of the American Church to the General Synod.

him a copy of the seal of Virginia to be used in decorating the reverse cover of the binding. If you know the seal of Virginia, you can quite well imagine my embarrassment and perplexity. We wrote to his Grace that we could not send and submit to his Majesty the seal for which he asked as it represented a very arrogant and belligerent Virginian standing with his foot on the neck of an ancient King with the motto, "*Sic Semper tyrannis*,"—but that I would submit for the approval of his Majesty the colonial seal of Virginia which had been conferred upon her by King Charles the Second, when, in view of Virginia's loyalty to the Crown during the period of the Commonwealth, she having refused to recognize Cromwell, and having proclaimed the banished Charles the Second as her King, was given permission at the restoration of the King to use a seal in which Virginia was recognized as a fifth part of the British Empire under the motto, "*Behold Virginia gives to Great Britain her fifth crown*." When England and Scotland were united the motto was changed to "*En dat Virginia quartam*." This symbol was used in the decoration of the Book.

Finally, on October 7th, 1907, the Bible arrived, brought by the Lord Bishop of London, who had been commissioned by the King to present his gift in person. It is significant that this was the first visit in three hundred years paid in person by the Bishop of London to his ancient colonial diocese. The gift from his Majesty was formally received in Bruton Parish Church in October, 1907, by our presiding Bishop, the General Convention of our Church having come down from Richmond, Virginia, where it was then in triennial session, to be present and to take part in the reception of his Majesty's gracious gift.

Standing by the lectern, which had been presented by the President of the United States to hold the Book, the Lord Bishop of London made the presentation and read the following inscription:—

"This Bible is presented by his Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith in Our Lord and Redeemer Jesus Christ revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and goodwill among men."

### A LARGER BROTHERHOOD.

To-day this hope and prayer of your late Sovereign Lord and King may seem to have been a far cry into the night. But prayer is very often a cry for an answer that is far, but which comes through the long night, and in coming brings the dawn of a yet more glorious day. Through the far-reaching smoke of battle we see a vision, and through the din of discord we hear a voice that is calling us. It is the vision of a larger Brotherhood of man built upon the eternal foundations of the revelation given in the Great Gospel of redemption; it is the voice of the Son of Man, who, with the sons of men, goes forth to war to establish righteousness and truth upon the earth, and to build a kingdom of love through the agony of sacrifice where peace shall be enduring because the Lord God omnipotent reigneth.

May He Who loved the truth and served and loved men even unto death, give to His Church the full measure of His spirit—that being made obedient through suffering she may be made meet for her Master's use in making known the revelation which the Father gives to the world in His Incarnate Son.

## CANADA

By the Rev. J. J. Robinson,

**T**HE writer of this article, who was formerly Dean of Belfast, and is now Warden of St. John's College, Winnipeg, has been invited by the editor of the "Church of Ireland Gazette," to say something about Canada, both in relation to the war and also as regards the position and prospects of the Church in that country.

First, then, with regard to Canada's attitude towards the great struggle. To put the point of difference in a sentence: In England there is more anxiety than in Canada, in Canada there is more enthusiasm than in England. Consider for a moment what Canada has done. Previous to the war she had a considerable body of men who wore uniforms, but they were in no sense soldiers. Two or three regiments of regulars and the R.N.W. Mounted Police were her sole protective force. Now she has a real army of 130,000, and can and will raise three or four times that amount if called upon to do so. Up to the present not an appeal has been made, not a poster exposed. The men were tumbling over one another in their eagerness to enlist, and any amount of the best raw material in the world, the cowboys, the lumber-jacks, the packers of the Rockies are still to be had for the asking. As for the great foreign population of Canada it has given

## FALSE SCIENTIFIC BASIS OF GERMAN MILITARISM

By Rev. Prof. George Henslow, M.A., F.L.S., F.G.S.

This article by one of our leading Scientists is reproduced from "The Modern Churchman."

no appreciable trouble. The mixed nationalities of South-Eastern Europe—Galicians, Poles, Bohemians, Russians, and so on—they are as a rule pathetically anxious to forget their own country and their father's house, and to be mistaken for indigenous Canadians, while even the Germans, though some of them have been interned, have for the most part no desire to go back and fight, but only to be let alone. Canada owes a great debt to England, and she is resolved to pay it in full. The first contingent was hastily collected, but its citizen soldiers, and, what is more surprising, its citizen officers, showed at the second battle of Ypres what stuff they were made of. The second contingent is a much finer body of men, and the third contingent, now on its way, will perhaps be better still.

But as to the Church. Before the war the Church of England in Canada was going ahead by leaps and bounds. Its rate of increase in the last decade has been far greater than that of any other body. These are the figures:—Methodists, 16 per cent.; Presbyterians, 29; Roman Catholics, 31. Church of England, 53. But a serious problem has been created by the war. Our theological colleges were quick to answer the call to arms. It is natural that this should be so. The man of ideals, the man who does not express life in terms of dollars, the man who wishes to fight for the kingdom of God, wishes also to fight for his country. The writer of this article goes back to a depleted college. He had hoped to find young men in England and Ireland who had met with God in the trenches, who by reason of some wound or sickness, were no longer able to fight with carnal weapons, but might prove mighty in the pulling down of the strongholds of sin. So far such men have not been found. The writer goes back at the end of this month without the men. A gap will be left, a dangerous gap in the Church's forward march along the selvedge line of civilization. A great rush of emigrants from the war-haunted, tare-burdened lands of the old world will take place at the end of the war, and there is a danger that we shall repeat the fatal mistake of the United States, and fail to follow our settlers with the ministrations of religion. Compare the New England States with the middle-West of America. The former is, broadly speaking, Christian, both in profession and practice, but it kept its religion to itself, and so the latter is not. In the New England States the Sunday is observed, marriage is regarded as sacred, the law is justly administered, crimes of violence are rare; but none of these things can be truly affirmed of the West. Canada is still Christian. There is everywhere a recognition of the claims of religion, a respect for law, as well as a delightful spirit of helpfulness and good fellowship; but we must not relax our efforts. The writer is prepared, so great is the need, to finance a considerable number of young men—looking to God to send the money that will be required—if only the right young men—men of courage, convictions, and common-sense—can be found. Perhaps the readers of the "Gazette" may be able to help him. Letters should be addressed to Dr. Robinson, care of the Dean of St. Patrick's, Dublin. Such men, paying in part their own way by the mission work they do, will receive three years' training at St. John's College, and be ordained on fulfilling the Archbishop's requirements.

The writer would love to tell, if space permitted, of the splendid work that is being done by some young Irish clergymen in Manitoba now. One, the son of a small farmer, was helped and encouraged to study by a clergyman in the North of Ireland. He now guides a principality. There were two churches when he came; he has rapidly built three more. His farmers have most of them automobiles, and he has a good team of his own, and so he is swiftly whirled from church to church, and holds a surprising number of services. Another, who belongs to a well-known Irish family, is away North in a region where moose and elk and bear abound, a country that was till lately supposed to be beyond the limit of profitable crop-growing; but this is far from being the case, and as the homesteads are taken up, he meets the settlers with a welcome. In such a life there are trifling hardships, small deprivations, but the climate is as invigorating as the spirit of optimism that prevails everywhere. There are no sad memories, no ancient grudges, no religious factions. Men's thoughts are not of the past, but of the future. The twentieth century belongs to Canada, as the nineteenth did to the States, and Churchmen in the West know well that on their exertions now depend the fate of the great Church in Canada that is to be.—(From the "Church of Ireland Gazette.")

WHEN the "Origin of Species" was published in 1859, it was seized with avidity by German philosophers, while Hæckel, the chief zoologist, wrote as follows:—

"The conception of the theory of selection first revealed to us the true causes of the gradual formation of species. Darwin was the first to point out that the 'Struggle for Life' is the unconscious regulator which controls the reciprocal actions of heredity and adaptation in the gradual transformation of species. . . . it creates new forms, just as man creates new types by an 'artificial choice' with a definite design. . . . Darwin has proved by his theory of selection, that the struggle for life is the powerful natural force, which has exerted supreme control over the entire course of organic evolution for millions of years."\*

Each of the words I have italicized involves a false idea.

M. Leon A. Dumont, writing in 1873, on "Hæckel et la Théorie de l' Evolution en Allemagne," after alluding to its acceptance in Italy, Switzerland and France, says:—

"Mais nulle part la théorie ne reçut meilleur accueil qu'en Allemagne elle se prête en effet mieux qu' aucune autre aux aspirations panthéistes de ce pays, non-seulement on l'adopta pour les sciences naturelles mais on essaya de l'étendre aux faits les plus divers, à la science du langage, à la formation des facultés intellectuelles, à la politique, à la morale, à l'histoire, à la théorie du progrès."†

Forty years' growth of Darwinism in Germany is now bearing its evil fruit; yet Darwinism is now passing away, and Darwin's alternative explanation of evolution is being accepted as the only true one. No variety or species has ever been proved to have arisen, as he supposed, "by means of natural selection."

To realize the fallacy underlying his theory, it must be understood that new variations of structure appear between germination and the adult or seed-bearing stage in plants, and the corresponding periods in animals. When growth is completed no further changes arise.

Two facts must first be recognized, the "variability" of all living creatures, and that this "power of varying" is in abeyance until new changes in the conditions of life take place by migration or some other transference to a markedly different environment. These, then, cause, what Darwin calls "definite" or "indefinite" results. In the first, all the seedlings vary alike, and are adapted to the new surroundings. Therefore, they all could live, if each plant were isolated to avoid crowding and the possible starvation of some.

When a wild plant is cultivated in a prepared, well-nourished, garden soil, it generally happens that, of many seedlings, each finds something different, which affects it, and a great variety may result. Thus the cabbage, when wild on the chalk cliffs, never varies; but scores of sorts are now in gardens. This, Darwin calls "indefinite" results, out of which the cultivator selects such as are profitable, destroying the rest, though all would grow equally well.

Darwin has given us many examples of "definite" variations, but not a single one as having arisen by natural selection, because the inference he drew was erroneous.

Turning to his "Origin," etc., we read:—"Can we doubt, remembering that many more individuals are born than can possibly survive, that individuals having any advantage, however slight, over others, would have the best chance of surviving?"

As the words stand, no contradiction is necessary, though they do not exactly represent what takes place, as all the offspring vary in adaptation. He continues:—

"On the other hand, we may feel sure that any variation in the least degree injurious [by which he means 'inadapted'] would be rigidly destroyed. This preservation of favourable individual differences and variations, and the destruction of those which are injurious, I have called Natural Selection."‡

The fallacy here lies in the word "injurious." No seedlings ever put on "injurious" characters. If the conditions are too unfavourable, as when one tries to make seeds of tropical plants grow in cold regions, they all die; but if any can live

\*"Riddle of the Universe," pp. 269, 276.

†Op. cit., p. 36.

‡"Origin," etc., 6th ed., p. 63.

and thrive, then they all do so. Moreover, supposing his description were true, all it could imply would be, that while a few "accidentally" survive, all the rest would perish, so to say, suicidally, because they developed structures not suitable for the conditions of life.

Darwin collected his data from cultivation and domestication, but the "indefinite" variations which appear in the garden do not do so in nature. Many species of wild plants have varieties, but they are always associated with strongly marked different soils, etc. Consequently they are frequently described as "local." Such is the case with the 500 or more species of heath at the Cape. For example, three species agree in having oval leaves instead of the narrow pointed leaf, and each of these grows by a waterfall. This one instance can be paralleled by thousands, which show structures in response to the immediate surroundings. Experiments to prove that such are the cause of the adaptations, in all cases where possible, confirm the indication that changes in the conditions of life are the primary causes to which the variability responds, the result being a variety in direct adaptation to new conditions.

This is Darwin's alternative explanation, which is now accepted by many botanists, at least, all over the world.

Now let us turn to Germany's misapplication of Darwinism. The words of Hæckel underlined at once show his false interpretations. The theory has not revealed the true cause, which is the "direct action of changed conditions of life." Natural selection has no controlling powers, much less creates new forms. One lives because it has created its own adaptations, the other dies because it is supposed to have created inadaptable structures which never exist.

A theory can prove nothing; it is only a supposition and must be itself proved to be true first. No force can exercise control. All natural forces are inanimate and can only act as directed themselves, just as all matter—excepting protoplasm—is lifeless and can do nothing.

What is the "directive agency?" Let us take an example: A young hawk and a kitten can be raised on the same food, consisting of inanimate "dead" substances containing physical forces; yet one grows into a hawk, the other a cat. Whence this difference? It is life which is the "Director of forces," as Sir O. Lodge says. It possesses "directivity," as Sir A. H. Church observes, and so life induces the nucleus of the protoplasm to build up cells of different shapes in groups, to make new forms of organs in direct adaptation to new conditions. Such is the "Origin of Species."

Wherein comes the struggle for existence? Beginning with a batch of seeds, thickly sown, some get the start and begin to "crowd out" others, robbing them of moisture and food, etc., so that out of 100 seedlings, perhaps five survive; but every one could have lived had it had the chance. Darwin recognized this fact among living beings, and called it "Fortuitous Destruction."

It is this which goes on everywhere in nature, easily observable by road-sides, in ditches, in woods, etc. One plant may be abundant in one year, a few years afterwards it is gone and one or more have taken its place. But all this has nothing to do with the origination of new species. Moreover, the "Survival of the Fittest" may be true under some conditions, but the fittest may become the "unfittest" under others. Thus in a well-mown tennis lawn, the daisies multiply and oust the grass; but if the grass be allowed to grow into hay, the daisies will perish.

The reader will now see the utter fallacy of applying Darwinism to war. General F. von Bernhardi writes:—

"The struggle for existence is, in the life of nature, the basis of all healthy development [?]. So in the life of man, the stronger is not merely the destructive but the life-giving principle [?]. The law of the stronger holds good everywhere. In the human race it is consciously carried out. The man of strong will and strong intellect tries by every means to assert himself. . . . the motive which influenced each member of the State is prominent in the whole body. It is a persistent struggle for possession of power and sovereignty, which primarily governs the relations of one nation to another, and right is respected so far only as it is compatible with advantage. The superficial struggle which guides the ex-

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# SIDELIGHTS ON THE GENERAL SYNOD

By NOR'-WESTER.

THE spirit manifested at the Synod service was magnificent. The Cathedral is ideal for such an occasion. Morning Prayer was delightfully taken by Canon Plumpre and Mr. Pilcher, the music was of that dignified, artistic and simple character which one always associates with Dr. Ham, and everything combined to give the service an impressiveness that must have been observed by all. What a relief it was to many to find a service on such a great occasion so simple that everybody could take part. The only criticism that has been generally heard is that three hours is much too long a time to keep people on a very hot day.

Throughout the meetings there has been an earnestness that is not always observed in such gatherings. Perhaps it is due to the seriousness of the times, or it may be partly owing to the searching words of the Primate in his opening address, or to the strong words spoken by the several Bishops whenever they have been heard, but whatever has produced it, it is there, and we may well thank God for it.

ers have spoken with peculiar force along these lines.

But that reminds us—What does the word "peculiar" mean? That is the important question over which the Synod spent much precious time. Chancellor Worrell remarked that the sixty-two memorials against Prayer Book revision were of a "peculiar" character. The word was challenged, and so much hurt was one delegate by its use that he threatened to have the entire lot of memorials, which were all exactly alike, read. Far too much time is wasted over such meaningless trifles. There are big tasks before us. Why trifle?

Another method of wasting time is that which one delegate described as "killing the dog—dead." Long after both sides of a subject have been ably put, speaker after speaker will insist on going over the ground again. Not because he is contributing something new to the debate, nor that he is able to say it better than it has already been said, but merely—well—nobody knows why.

the heroism of the early missionaries to the Indians, his inimitable descriptions of the expansion of Western Canada, and the splendid efforts of the great missionary societies to follow it up, should be repeated on hundreds of platforms, that Church people might learn what the Church has done and can do for the Empire. Bishop Robins' pathetic descriptions of the calls of his diocese and Bishop Roper's eager questioning about the fate of the Indian Schools showed that the Episcopate is thoroughly aroused on this problem. The English grants are being withdrawn and will vanish in five years, and then the Church must raise \$30,000 or more in some other way. Archbishop Thorneloe called this "a hard fact," which required serious thinking as well as eloquent pleading. Dr. Gould's report was devoted to this one topic, and is a valuable historic retrospect for every student of Indian missions.

The Oriental Problem.—Archdeacon Heathcote, Principal Seager and Bishop Doull pointed out that thousands of Orientals—Japanese, Chinese, Hindoos, etc.—have settled in Canada. The splendid loyalty of India, the valued co-operation of Japan in the present war will lead to greater consideration of the people of these lands in the public schools and the public life of Canada.

## THE GENERAL SYNOD OF CANADA



Procession of Archbishops, Bishops and their Chaplains in the grounds of St. James' Cathedral, Toronto, when attending the Synod Service, Wednesday, September 15th, 1915.

Nothing that has since occurred at the Synod has been of greater force than the address delivered to both houses by the Primate. The Archbishop was at his best, and his well-taken points, expressed in the most beautiful language, throbbed with life and power. The section of the address relating to political corruption was a particularly courageous pronouncement, and there is a frequently expressed hope that the recommendations contained should not be buried in the report of a standing committee. It was remarked by one delegate that the Primate ought, by virtue of the location of his See, to be in a position to give first-hand impressions on this subject.

The decision regarding the second verse of the National Anthem was an extraordinary one. Many delegates were so certain that the resolution to print the verse would carry that they left the house before the division was taken. A day or two later, when the Upper House sent down the message affirming their conviction that the verse might be quite properly sung, almost everybody in the Lower House stood and sang the verse with fervour. Many delegates are wondering whether public opinion, expressed in the daily press, had anything to do with the change of opinion.

Flag-waving has been very popular in the debates. No matter what the speaker is advocating, it generally happens that he finds an opportunity of declaring his patriotism. Many of the speak-

### Some Impressions of the M.S.C.C. Board Meetings

BY ONE PRESENT

THE General Secretary, Rev. Dr. Gould, is always at his best in handling a big docket of business. The issues presented at any meeting are often complicated and of far-reaching importance, but he seems ever ready to answer all kinds of questions and keeps the business well in hand till a conclusion is reached. The Church in Canada owes him great gratitude for his wise and resolute statesmanship in the great affairs of the Church.

Joint Session.—The benefits of Bishops, clergy and laity meeting together are quickly seen at a board meeting. No one who has seriously thought of the matter questions the wisdom of the Bishops maintaining their right to sit apart whenever the occasion requires this. Yet when the Bishops sit without robes at the M.S.C.C. board and join in the general debate with the clergy and laity, there is a very real interchange of opinion, and the discussion benefits all parties in the way it could not otherwise do. When this method is compared with the tangled method of messages from house to house it is clear that the plan of a joint session is for many purposes better than the persistent cleavage between the two houses.

The Indian Problem.—This question evoked a lively, albeit harmonious, debate, and some of the addresses will live in the memory of those present, notably the addresses of Canon Tucker and Bishop Robins. Canon Tucker's address on

The Western delegation asked for some grant to assist them to reach the Orientals in the best way. The calls seem most worthy and something will be done.

National Churches.—An interesting point was raised by Bishop Hamilton, of Mid-Japan, under this head. The Church of Japan being an independent national Church, and the national spirit being strong, it was a timely thought to fix carefully the relations of the Canadian Church to missionary Bishops in such a case. The two missionary Bishops, Dr. Gould and Chancellor Worrell, were able to agree on a form of words acceptable to all concerned.

### FALSE SCIENTIFIC BASIS OF GERMAN MILITARISM.

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ternal development of nations is war. In what does the creative power of this struggle consist? In growth and decay, in the victory of the one factor and in the defeat of the other. The struggle is a creator since it eliminates." [?]

Let us turn to a scientist of this country. Huxley wrote:—

"Social progress means a checking of the cosmic process at every step, and the substitution for it of another, which may be called the ethical process. It depends, not on imitating the cosmic process, still less in running away from it, but in combating it."||

§"The War with Germany," 1914.

||"The Romanes Lecture," 1893.



## A BISHOP'S MODERN MISSIONARY JOURNEY

A Story of Intense Interest from Saskatchewan.

PRINCE ALBERT.—(Extracts from Bishop Newnham's journal giving an account of his trip north amongst the Indians.) Rising at 4.30 Wednesday morning, July 14th, we started from The Pas for our canoe journey down the river. There were two good men and myself in a roomy canoe. The river was high and the current very strong which helped us, but the East wind was a hindrance. It was very cold and at times the waves ran high, but we managed to get a fair amount of shelter. The water was very muddy. The low country all round was flooded, many gardens were ruined and hay fields spoiled so that hay will be scarce and dear. After an uneventful day we arrived at Cedar Lake Post at 7 o'clock, having done about eighty (80) miles in eleven hours' travelling. Mr. Morris, who is stationed here, met me and after supper and an evening's chat together, I camped there for the night. The work is going on well here; and the Indians are doing well by their church. They have paid all the debt on the building and desire its consecration on my return. Thursday 15th, up at 5 o'clock, the wind no better than yesterday, but we determined to try and get off down the river at 6.15 to the island at the head of the lake. Finding the waves and wind were quite too high to go any further, we landed and pitched our tents. We breakfasted on beautiful white fish which my men had found in somebody's net! We had our family prayers (which we never omit on our journeys), and then the crew turned in for a sleep while I (after being stung by a wasp), busied myself with reading and writing. By this time it was raining steadily and I hoped it might bring a calm or change, so the day passed till about 5 p.m. when I thought it time for another meal; so I filled my kettle and started a fire, no easy job when everything is soaking wet. The men heard me and came out and built a proper fire and we had our meal about 6 o'clock. As there was no hope of getting on, we turned in early. Happily there were very few mosquitoes at first, but later they filled the tent in spite of my netting. I killed many during the night. Friday 16th. As the wind continued very high we did not breakfast till 8 o'clock. Later we decided to make a start, creeping along in the lee of the islands, having a rough bit of water now and then in between them. After a little we hoisted a sail and ran along until we reached a stretch where the waves were high and angry, obliging us to camp again. At 4 o'clock we pushed on, again for a little, the same old game, creeping up to windward and paddling where we could get a little shelter. At 6.30 we reached another point beyond which we could not go, so we camped for supper. Later we pushed on a little till nine o'clock, when we camped for the night. After getting my tent up, I set to work with needle and thread to make it mosquito proof, and I succeeded. Next morning as the wind had fallen a little, the men decided to start at five, after dressing (not washing) and swallowing a cup of hot coffee and bit of sea biscuit, we got off. We decided to cross the big lake though the clouds looked ugly; so we hoisted sail and stood out across the lake. We shipped an occasional wave, but we made good time in reaching Mossy Portage on the other side, over which we had to carry our stuff. Here we had a fine view of a big moose deer which came wandering through the reeds. We embarked on the other side where we got a fine tossing. My steersman was very clever and we took very little water. We stopped at an old warehouse where we "cached" our goods, only taking enough "grub" to last us until our return. We went ashore at 7 o'clock, put on our Sunday clothes, made bundles of what we wanted for Sunday and walked three and a half miles to Grand Rapids where I was kindly entertained by Mr. Henry McKay. My Sunday began with a paddle across to the Indian side, where I was received by Nathan Settee. He had eleven ready for Confirmation. We had a baptism, celebration of Holy Communion, and sermon in Indian. Back to dinner, another baptism, Confirmation, and Holy Communion, this time in English. Quite a few Indians came across, as they like to hear the English service. I had tea and spent the evening with the Morrisons, a Scotch-Canadian family. Monday 19. We commenced our return journey, packing up our supplies (and old clothes) at the portage where we had left them. The water was very high, so tracking (i.e. towing by a line) was impossible and we had to paddle which was difficult against such a current. I helped at the stiffer bits but it was difficult from the passenger's low seat in the middle. The wind which had been against us all the way down, had veered and was

still against us. In places the wind was so stiff and the current so strong, that I walked to lighten the canoe and help with the tracking line. We had a very stiff paddle of one and a half hours across Cross Lake. Here I worked for dear life as I was needed. We reached "The Narrows" that evening, where we found a surveyor's camp. I found three or four friends amongst them, they gave me letters to take out and after a chat, we pushed on. Our canoe was badly bruised and leaking. We took our time caulking it with lead before we filled the vacancy in our own bodies. We had a beautiful camp, lovely long grass to lie upon, and a most wonderful clump of rose bushes in full bloom at my tent door. No mosquitoes that night, and a good sleep. We arrived again at Cedar Lake on Tuesday evening, to find the whole settlement engaged in watching the men playing a football match, married against single men. Our Missionary was helping the men in the former class. I made myself at home in the Mission House and the family soon returned. Wednesday 21st. I was not feeling very fit, so spent quietly, interviewing a few Indians, reading, writing, etc. At 6.30 in the evening, we had service with a pretty good congregation. Thursday 22nd was a busy rushing day. At 10.30 I confirmed ten, preached by interpreter, and administered Holy Communion to sixty-three, then I went to administer to four others in the tents. At 3.30 we again met in church, this time for the consecration of the church, St. Alban's. The Indians have put up quite a creditable log church and friends from outside have donated very nice furnishings, hangings and linen, such as one does not expect to find in such a poor Mission, but they are greatly appreciated. After service we were photographed and spent a pleasant hour or so in chatting with various old Indians. In order to make the journey the next day we had to start that night, so after changing from official into travelling clothes and supper with Mr. and Mrs. Morris, we started at 7 o'clock, travelling up-stream through a marsh of rushes, tall reeds and long grass into a little lake, where after a glorious sunset we camped at 9 o'clock on an island. Friday 23rd broke a bright glorious cool morning. After the usual sailing and paddling we entered the Saskatchewan River. We made such a good day's journey, that by 4 o'clock we had reached our destination, Moose Lake, where I was very kindly received by the Lambs, who insisted upon taking me in instead of putting up my tent. Mr. J. G. Kennedy, our native school teacher here, soon came to call. We mapped out my programme, beginning with a service that evening. Mr. Kennedy is also our lay-reader here, and had hoped to present some Confirmation candidates but they were not ready, so they must wait till next year. The men and boys stopped their football game to join us when the church bell rang. We had a nice service, very hearty singing, one of the men playing the organ. I gave them a short address which Mr. Kennedy interpreted well. Afterwards I had a talk with various Indians, especially the churchwardens and honorary lay-readers. The church has been built since my last visit, a good large, plain, but sensible, building. The Indians are poor this year but have not done as they might, or should, towards the support of their church. Saturday 24th. Another lovely day. At 10.30 I had a Cree wedding, for which I received the large sum of \$1.00 the groom promising to send another \$1.00 after me. I took the \$1.00 and the promise for the church, as it is not well to encourage them in shirking these moderate dues. I spent the evening with Mr. Kennedy and his good wife, also going over his register of service and accounts, I made the latter balance and found that he had received less, not more, than his small stipend calls for. Sunday the 25th, we had a nice service in the morning, about 85 being present. One of my crew took the organ and played very well by ear. The hymns were sung heartily with a great volume of sound. My next service was at 3 o'clock, and oh! so hot, when I preached in Cree to a congregation of 90. At 7.30 I had service in English. It was altogether a pleasant and satisfactory Sunday. Monday 26th, we were up at 4.15 and off as Mr. Lamb took us in his motor launch towing our canoe which made our day easy. We arrived that night at The Pas, at 10 o'clock having done the 65 miles against current and some head wind. I left on the 29th, spending a day at the John McKay School, and starting from there for Cumberland, Pelican Narrows, Stanley and Lac la Rouge. I hope to be back at The Pas for Sunday, August 29th.

## The Sunday School Commission

NO better evidence of the wonderful awakening which the Church of England in Canada has experienced in this work, could be found than the last semi-annual meeting of the Commission, which was held in Toronto, Sept. 10th. The presence of 20 Bishops, including the Primate, the Archbishops of Nova Scotia and Algoma, the Metropolitan of British Columbia, and the Bishop of Honan, besides representative clergy and laity from 18 of our 24 dioceses, made the gathering seem almost like a Synod. The keen interest manifested, showed most conclusively that the leaders of our Church are fully alive to the importance of the work.

The report of the General Secretary showed that the Commission had been very active. In the work of Teacher Training, Summer Schools, Boys' Missionary Clubs, the issuing of literature, etc., much had been accomplished. The General Secretary attended 103 meetings, visited 4 Synods, 5 deaneries and 36 parishes and schools. He also gave 60 addresses and travelled 6,670 miles.

The work which is about to be begun in Bishop Strachan School and Haverlag Ladies' College, in providing courses in Teacher Training was highly commended and a resolution passed authorizing the Executive Committee to confer with the authorities of the Church Schools in Canada with a view to enlarging the usefulness of the plan proposed.

One of the most important decisions reached by the Commission had to do with the future development of its work and the lines which this development should follow. The General Secretary, in his report, outlined a policy which provided for the appointment of an assistant secretary for each of the four ecclesiastical Provinces, the first appointment to be made for British Columbia as soon as funds permitted, and the second for the Province of Canada, then for Rupert's Land and then for Ontario. This policy was thoroughly discussed and the following resolution, moved by the Bishop of Ottawa and seconded by the Bishop of Fredericton was passed:—

"That the policy outlined in the report of the General Secretary as to the appointment of an assistant secretary in each of the ecclesiastical Provinces, is approved and recommended for definite action as soon as financial circumstances permit, and that this resolution be reported to the General Synod for approval." The report of the Executive Committee brought two important matters to the notice of the Commission, viz.:

(a) That arrangements had been made with the S.P.C.K. whereby the Commission becomes the Canadian agent for "Our Empire." This arrangement goes into effect with the issue for November 27th, 1915. This will mean that all renewals as well as all new subscriptions must be forwarded to the General Secretary as soon as possible in order to ensure that subscribers will secure the magazine without any break. It was pointed out that the present circulation of "Our Empire" is 28,115. (b) A proposition to form a Joint Committee on Missionary Education, representing the M.S.C.C., the W.A. and the Sunday School Commission, to do the work formerly done by the Missionary Prayer and Study Union Committee of the M.S.C.C., the Joint Summer School Committee, the Committee on Boys' Missionary Clubs, and the Joint Consultative Committee of the M.S.C.C. and S.S.C. Upon this committee it is proposed to have representatives of the three organizations above mentioned and also a representative from the L.M.M. and the A.Y.P.A.

The Lesson Committee's report is always an interesting one and amongst other things the report showed that 10,500 of our Sunday School teachers are following the Commission's schemes and are using the Lesson Helps of the Canadian Church. The Committee reported that steps have been taken to prepare a new cycle of lessons to take the place of the present cycle on its expiration in 1917.

An important department is the Lantern Slide Exchange. Under the Rev. Ralph Mason, the exchange is on a permanent basis; 300 sets, containing 5,200 slides and valued at \$2,000, are now available.

Among other matters of importance dealt with by the Commission, were the following:—(a) The providing for a Graded Sunday School Lecturer; and (b) the approving of several text books for Junior Bible Classes. "The Life of Christ," Vol. I., Blakiston; "The Life of Christ," Vol. II., Blakiston; "The Story of Christ's First Missioners," Penstone and Hughes; "The Builders of the Church and the Prayer Book," Rowton; "Church Study," Penstone; "Faith and Character," Misses Dent; "The Layman's History of the Church of England," by G. R. Balleine; "The Acts of the Apostles," Miss E. M. Knox.

# THE SEVENTH SESSION OF THE GENERAL SYNOD

TORONTO.—WEDNESDAY, SEPTEMBER 15th.—The opening service of the Synod was held in St. James' Cathedral this morning, when the delegates, both clerical and lay, to the number of 300, together with the Archbishops and Bishops, met in the Parish House and marched in procession to the Cathedral, the lay delegates heading the procession. Both the clergy, the Archbishops and the Bishops, were fully robed, and each one of the prelates present was attended by two Chaplains. The procession, as it wound its way across the grass-covered churchyard, flecked by gleams of sunlight, presented both a picturesque and an imposing appearance. The procession of delegates was met at the church door by the choir of the Cathedral, who proceeded up the main aisle, singing the well-known hymn, "The Church's One Foundation." The following members of the Upper House were present:—Ecclesiastical Province of Canada—Archbishop Worrell, of Nova Scotia, Metropolitan of Canada; Bishop Richardson, of Fredericton; Bishop Farthing, of Montreal; Bishop Williams, of Quebec. Ecclesiastical Province of Rupert's Land—Archbishop Matheson, of Rupert's Land, Primate of All Canada; Bishop Pinkham, of Calgary; Bishop Newnham, of Saskatchewan; Bishop Lofthouse, of Keewatin; Bishop Stringer, of Yukon; Bishop Harding, of Qu'Appelle; Bishop Anderson, of Mooseonee; Bishop Robins of Athabasca; Bishop Gray, of Edmonton. Ecclesiastical Province of Ontario—Archbishop Thorneloe, of Algoma, Metropolitan of Ontario; Bishop Lennox Mills, of Ontario; Bishop David Williams, of Huron; Bishop Sweeny, of Toronto; Bishop Clark, of Niagara; Bishop Reeve, Assistant of Toronto; Bishop Bidwell, of Kingston, Coadjutor of Ontario; Bishop Roper, of Ottawa. Ecclesiastical Province of British Columbia—Bishop DuVernet, of Caledonia, Metropolitan of British Columbia; Bishop de Pencier, of New Westminster; Bishop Scriven, of Columbia; Bishop Doull, of Kootenay. Missionary Bishops—Right Rev. Wm. C. White, D.D., Bishop in Honan; Right Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan. The service was sung by the Rev. C. Venn Pilcher, M.A., senior Curate of the Cathedral, and the sermon was preached by the Right Rev. Arthur L. Lloyd, D.D., President of the Board of Missions of the American Church, who took for his text the following words: "God raised Him from the dead and set Him at His own right hand, far above all principality and power and might and dominion; and He hath put all things under His feet and gave Him to be head over all," Ephesians 1: 20-22. In the course of his sermon he expressed the hope for a closer communion between the two branches of the Anglican Communion on the American continent. The Most Rev. Dr. Matheson, Primate of All Canada, was the celebrant, Archbishop Worrell, of Nova Scotia, was the Gospeller and Archbishop Thorneloe, of Algoma, the Epistoller. There was a very large congregation present, a number of whom communicated. Later on in the afternoon, the delegates assembled in the Convocation Hall of Trinity College, and a number of them were clergymen who are acting as Chaplains for the troops enlisted for Overseas. Several of these were in khaki, including Archdeacons Forneret and Armitage, of Hamilton and Halifax, respectively, and Dean Starr, of Kingston, who wore two service medals on his breast. The Rev. Canon Fitzgerald, also of Kingston, was in clerical garb. The Archbishops and Bishops, 27 in all, shortly afterwards entered the hall, and took their seats on the dais, the members of the Lower House standing. The Primate then opened the session with prayer, after which he delivered his Charge, which was fully reported in our last number. At its close Mayor T. L. Church was admitted to extend a civic welcome to the Synod. The Lower House proceeded to organize for business. It unanimously elected Rev. Canon Powell as its Prolocutor, and also chose the following officers: Rev. Canon L. N. Tucker, London, Deputy Prolocutor; assessors to the Prolocutor, Chancellor J. A. Worrell, K.C., D.C.L., and Chancellor L. H. Davidson, K.C., D.C.L., Montreal; honorary Clerical Secretary, Archdeacon Ingles; honorary Lay Secretary, Francis H. Gisborne, K.C., Ottawa; Judge McDonald, Brockville, Treasurer; Lansing Lewis, Montreal, and R. J. Carson, Kingston, auditors; Francis H. Gisborne, K.C.,

Ottawa, Registrar of the Synod. Sixty-two memorials, signed by 2,082 members of the Church, residing in various parts of Canada, were presented by Chancellor L. H. Davidson, K.C., D.C.L., of Montreal. They all urged that the revision, enrichment and adaptation of the Book of Common Prayer for use by the Church in Canada be postponed until after the war. It was decided that the report of the committee which has been engaged in revising the Book of Common Prayer should be considered at a joint meeting of the Upper and Lower Houses on the following Monday. Consideration of the memorials presented by Dr. Davidson was, therefore, deferred until that day. Similarly, memorials from the Synod of the Dioceses of Ottawa and New Westminster, protesting against the adoption of a proposal to admit unconfirmed persons to the Holy Communion and to permit unordained persons to preach in the Church of England, was referred to the joint sitting.

THURSDAY.—Two propositions made to the Lower House to-day, occupied the greater part of



THE REV. CANON POWELL, D.D., Unanimously re-elected Prolocutor of the Lower House of the General Synod.

its time. The first was the request embodied in a memorial from the Synod of the Diocese of Huron that the General Synod "restore to the National Anthem, the stanza beginning, 'O, Lord, Our God, Arise.'" Upon the question the House was fairly evenly divided and the debate was hot. Opponents of the inclusion of the stanza in the Book of Common Praise, spoke of it as a "Hymn of Hate" and unchristian in sentiment. They were characterized as "professional pacifists" by other speakers, who declared that present circumstances justified patriotic members of the Church of England in singing;—

2. "O, Lord, our God, arise,  
Scatter his enemies,  
And make them fall;  
Confound their politics,  
Frustrate their knavish tricks,  
On Thee our hopes we fix;  
God save us all."

It was moved by Chancellor L. H. Davidson, K.C., of Montreal, that the verse be printed in all subsequent editions of the Hymn Book, and an amendment by Prof. Abbot Smith, of Montreal, that the House of Bishops be asked to concur in authorizing its use during the war. The amendment was voted down, and then the main motion suffered defeat by a vote of 89 to 72. The question of the change of name of the Church was

introduced by the Ven. Archdeacon Ingles and spoken to by the following: Archdeacon Armitage, Rev. R. B. Waterman, Chancellor Davidson and many others. Chancellor Worrell was in favour of a change, but did not think that was the time to press the matter. There was the question of the Book of Common Prayer to be settled first. After a very lengthy discussion, the debate was adjourned to the following morning.

THE PROTESTANT EPISCOPAL CHURCH OF THE U.S.—A deputation, representing the Sister Church in the United States, was received by the members of both Houses in joint session. The delegation consisted of Bishop Olmsted, of the Diocese of Central New York, Bishop Lloyd, the President of the General Board of Missions of the American Church, and the Rev. Dr. W. A. T. Goodwin, of Rochester, whose address to the Synod is given in full in another column. Both of the Bishops also spoke briefly. In reply to these greetings, the Archbishop of Algoma responded in eloquent terms on behalf of the Upper House, and Rev. Canon Powell, as Prolocutor, replied on behalf of the Lower House. In addition to these the Ven. Archdeacon Cody, of Toronto, and Mr. Justice Fitzgerald, of Charlottetown, P.E.I., replied on behalf of the clerical and lay delegates, respectively.

FRIDAY.—The members of both Houses, sitting together, spent some considerable time in the discussion of the missionary problems facing the Canadian Church. This came up on the presentation of the report of the M.S.C.C., by Canon Gould, the General Secretary. First, however, it heard a cable read, announcing the death of Mrs. G. B. Archer, wife of Dr. G. B. Archer, at Palampur, Kangra, India, on Tuesday of last week, and directed that a message of condolence be sent immediately to Dr. Archer. Mrs. Archer, who was Miss E. Dickson, of Toronto, was married to Dr. Archer, less than a year ago, and went to Kangra almost immediately after her marriage. She was "own missionary" of St. Matthew's, Winnipeg. The late Mrs. Archer was a native of Gananoque. The Rev. Canon Tucker, the Deputy Prolocutor, in referring to the death of Mrs. Archer, said the missionary work throughout the world had sustained a great loss.

Amongst other matters mentioned in the report, a hope was expressed that a Church House would shortly be provided, where all the different societies of the Church should be housed together under one roof. Definite and substantial advance has been made during the past three years. The W.A. has assumed responsibility for the work amongst women and children in the foreign missionary field. Mrs. Hall, of Montreal, President of the Woman's Auxiliary, Mrs. Bogart, of Ottawa, Mrs. Willoughby Cummings, and Mrs. Halson, of Toronto, were invited to seats on the floor of the House.

The past four years had been marked by a steady but by no means startling or rapid development of the financial means and stability of the Society. The total income of the Society for 1914 was \$185,266. The expenditures for the same year amounted to \$82,990 for Canadian Missions, and \$91,422 for foreign Missions. The reserve fund now stands at \$41,549.

A good deal of discussion took place on the matter of the cost of the Indian Missions and in this connection a memorial from the Diocese of Calgary was read, announcing that that diocese found the financial burden of missionary work among the Indians residing within its borders too heavy to bear and asserting that the cost of Indian Missions should be borne by the whole Church and not by dioceses in which the Indians lived. In this connection the Rev. R. J. Renison, of Hamilton, made an eloquent speech. Chancellor Conybeare, of Calgary, and the Ven. Archdeacon Tims, a veteran missionary amongst the Blackfoot Indians, and the Bishop of Mooseonee, also spoke.

In dealing with the section of the report in reference to the work amongst the Orientals in Canada, a memorial from the Diocese of New Westminster, asking that the M.S.C.C. assume control of the work amongst the Orientals, which is now carried on locally, was discussed, and Archdeacon Heathcote, of Vancouver, was heard

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in support thereof. The matter was referred to the Executive Committee. When the sections dealing with missionary effort in the foreign field were taken up, the Bishop in Honan and the Bishop in Mid-Japan both spoke of the success of the efforts of Canadian missionaries in their dioceses. The whole Report was then adopted and the Board of Missions received the Report of the Anglican Laymen's Missionary Movement, presented by Mr. L. A. Hamilton. The Report of the Woman's Auxiliary of the Missionary Society was adopted by a standing vote. It showed that the membership of the organization was 58,812 in 1,970 parishes, an increase of 12,165 and 217 parish branches in three years. Bishop Lloyd, President of the Board of Missions of the American Church, bade farewell to the members of the Synod. Both he and Bishop Garland, the Suffragan Bishop of Pennsylvania, who was also present, occupied seats on the dais.

In the evening over 800 attended the public missionary meeting, which was held in Holy Trinity Church, the speakers at which were the Right Revs. Dr. William C. White, H. J. Hamilton and M. T. Harding, Bishops in Honan, China, of Mid-Japan and of the Diocese of Qu'Appelle, respectively. The Bishop of Toronto occupied the chair.

**SATURDAY.**—When the recommendation to restore the second verse of the National Anthem to good standing in the Anglican Hymnal was defeated by a close vote on Thursday, many delegates looked upon the incident as closed, but the Bishops willed otherwise. The Prolocutor received the following message:—"The President of the Upper House begs to inform the Prolocutor that the Upper House has unanimously adopted the following resolution:—"That in the judgment of the Upper House, in a time of war and tumult, the second verse of the National Anthem may be sung in our churches with perfect propriety." The reading of the communication elicited rounds of applause, and the delegates, with "almost" one accord, arose and sang the much-debated verse. A lengthy discussion took place on the Report of the Sunday School Commission, which was presented by the Rev. Canon Rexford. Towards the close of the session, a somewhat heated debate arose over the use of the word "temperance" in a clause of the report which recommended that the subjects of temperance and purity should be emphasized in every Sunday School. Objection to its being included was made by Mr. Charles Jenkins, of Petrolea. Eventually, on reference to the Primate, his Grace replied that he would himself stick to the word "temperance," and let every man interpret it for himself. The Synod also adopted a recommendation to provide students of theological colleges with more adequate training on Sunday School pedagogics, urging the establishment of professorships in this department. The Synod ratified a plan for closer co-operation between the Sunday School Commission and the Anglican Young People's Association. It also passed a resolution providing for the appointment of a special committee to consider the advisability of creating a General Board of Religious Education to have under its direction, not only the work of the Sunday School Commission, but also other educational agencies.

**THE NAME OF THE CHURCH.**—The name of the Church is not to be changed for at least three years. A motion, to appoint a committee to consider the matter without prejudice and report to the next meeting of the General Synod, was carried.

**THE BROTHERHOOD OF ST. ANDREW.**—A motion was unanimously passed expressing the Synod's appreciation of the excellent work which is being carried on by the Brotherhood of St. Andrew.

**MONDAY.**—The Synod took up "the adaptation, enrichment and revision of the Book of Common Prayer." They received the Report of the committee which has had this great work in hand for four years, in the form of a draft Prayer Book, supplemented by an admirably lucid statement by Right Rev. David Williams, Bishop of Huron, and before they adjourned they approved the proposed forms for Morning and Evening Prayer.

Bishop David Williams, in a masterly and an exceedingly able statement, presented the Report of the committee at a joint session of both Houses. When the Primate announced that the report would be considered there was keen interest manifested. "We are beginning the discussion of an important matter and we ought to approach it in a devout manner," said the Primate. He called upon the House to engage in a few minutes' silent prayer. Bishop Williams took up each section of the revised Book and made a brief

but close analysis of the changes and additions. His reasonableness seemed to soothe the minds of the most conservative delegates present. He said he never approached any task with a greater sense of unworthiness. The committee had tried to adapt the old Book to the people of the Church in Canada. The Churches in Ireland and Scotland and the United States had found it necessary to bring the Book up to date, and the Canadian Church was merely following the example of other autonomous members of the Anglican Church. The committee had tried to preserve the substance while changing the form. The rubric was new, but it did not introduce new things. It simply harmonized the Book with the customs already in use in Canada. The circumstances were different from those in the old land. The changes legalized many customs which were now carried on by episcopal permission. There had been no change made in structure or in principle. At the close of the Bishop's address the report was taken up in detail and the rest of the session was practically wholly taken up with the consideration of changes in punctuation and phraseology.

An outstanding feature of the day's proceedings, was the presentation of an address of congratulation from the members of the Lower House to the Primate, it being the 63rd anniversary of his Grace's birthday. His Grace has now been in Holy Orders for the space of 40 years. The wording of the Resolution is as follows:—

"The members of the Lower House of the General Synod of the Church of England in Canada desire to present to your Grace, the Archbishop of Rupert's Land, the Primate of All Canada, their heartfelt congratulations on the occasion of your birthday, and the fortieth anniversary of your ordination, and they pray that by the good hand of God upon you, you may be long spared in health and happiness to serve your Master in this Church, and be a leader and inspire the public life of the Dominion."

This Resolution was unanimously passed by the assembly of the Lower House and presented to Archbishop Matheson by Prolocutor Powell, as the Primate took the chair at the session of the General Synod.

(To be Continued.)

## Church News

### PREFERMENTS AND APPOINTMENTS.

**BROWN, Rev. U. E.,** Incumbent of St. Paul's, South Porcupine, to be Rector of Sheldon Junction, Vermont. (Diocese of Vermont.)

**ROBINSON, Rev. J. A.,** Rector of Clarksburg, to be Rector of Clinton. (Diocese of Huron.)

**WILKINSON, Rev. H. H.,** Rector of Acton, to be Rector of St. George's, Harriston. (Diocese of Huron.)

### NOVA SCOTIA.

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

**HALIFAX.**—**ST. PAUL'S.**—The members of the Royal British Veterans' Society attended this church in a body on the evening of the 12th, the occasion being the 60th anniversary of the fall of Sebastopol. There was an excellent turnout of members. The Rector, the Ven. Archdeacon Armitage, preached, taking for his text Psalm 40:7, "The Lord of Hosts is with us, the God of Jacob is our Refuge."

On Tuesday, the 14th inst., the teachers of St. Paul's Chinese Sunday School entertained at St. Paul's Hall, their Chinese pupils, and there were also present the teachers and scholars of the Park Street Chinese Department. The social was in the nature of a farewell to one of the men, Soo Sing, who is shortly leaving for Canton.

**EASTERN PASSAGE.**—**ST. PETER'S.**—**OBITUARY.**—Mr. Percy F. Broughton, Lay Reader-in-Charge of the Mission of County Harbour, is dead.

### MONTREAL.

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

**MONTREAL.**—**TRINITY.**—The parishioners of this church, at a meeting of the vestry held on the 13th, granted Lieut.-Col. the Rev. Canon Almond, the Rector, leave of absence until the end of the war, and raised the salary of the Rev. G. Q. Warner, the assistant Rector, who has charge of the church's work during Canon Almond's absence, to \$2,400. Canon Almond will leave for the front again next month.

### ONTARIO.

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

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

**BROCKVILLE.**—**ST. PAUL'S.**—The Bishop of the Yukon preached in this church on the evening of Sunday, the 12th inst., choosing for his text the words, "But if any provide not for his own, and specially his own household, he hath denied the Faith and is worse than an unbeliever," 1 Timothy 5:8 (R.V.). The large congregation went away with a new vision of what is being accomplished by the missionaries in the great Northland.

### TORONTO.

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

**William Day Reeve, D.D.,** Assistant.

**ST. JAMES' CATHEDRAL.**—The Most Rev. S. P. Matheson, Archbishop of Rupert's Land and Primate of All Canada, delivered a sermon on Sunday morning last in this Cathedral. The preacher dwelt upon the message of the Church, and declared that valuable as the sacraments were, the Word of God came first. The Gospel was not something that had lost its power, and it was suited to the times because it was everlasting. It was up to the time, because it belonged to all time. The redemption of men's souls from the religious indifference which had come as a blight was a pressing need, and the Church should be ready to take up the challenge. "In some quarters the world is looking for a superman," asserted the Primate. "Ah, the pity of it. The superman has come long ago. We have not to look forward to find him. We have to look back to Calvary."

**ST. PAUL'S.**—In this church on Sunday morning last, Archdeacon Cody defended the unpurged version of the National Anthem. St. Paul's has sung the original version right through since the war broke out, and did so again on Sunday. The General Synod's condemnation of verse 2, said Archdeacon Cody, had brought the matter into unhappy prominence, but the Bishops had stepped into the breach and saved the situation by sending a resolution to the Synod that the verse could be sung with propriety. Unless we were wrong in the sight of God in being in this war, he could not see why we should not pray for victory and for the defeat of the enemy. He was bound to say a great deal of misconception underlay the belief that the verse was unchristian. If it were so we ought not to sing it, but he submitted that when the real meaning of the words was understood it was not unchristian.

**ST. BARNABAS.**—At this church on Sunday last, the two preachers were the Rev. A. A. Trumpour and the Rev. W. A. Ferguson, of Winnipeg.

**ST. THOMAS.**—The Right Rev. Dr. Roper, Bishop of Ottawa, who was the first Vicar of this church, will be the preacher at the morning service on Sunday next.

**ST. MATTHIAS.**—The Bishop of Ottawa will preach in this church on Sunday evening next.

**TRINITY.**—The Rev. P. R. Soanes, B.A., of Chislehurst, in Moosonee, who is one of the Clerical delegates to the General Synod, gave an address Wednesday evening of last week.

The Ven. Archdeacon Dobbs, of Kingston, and Dean Davis were the preachers on Sunday last. The Rev. T. J. Marsh addressed the Sunday School scholars in the afternoon.

**ST. STEPHEN'S.**—The Bishop of Calgary and the Rev. Dr. Seager were the preachers on Sunday last, morning and evening respectively.

**ST. PHILIP'S.**—The Rev. Principal Lloyd and the Very Rev. Dean Evans were the preachers on Sunday last.

**ALL SAINTS.**—The preachers in this church on Sunday last were Archdeacon Armitage in the morning and the Rev. Principal Lloyd in the evening.

**HOLY TRINITY.**—His Grace the Most Rev. Dr. Thorneloe, Archbishop of Algoma, preached in this church on Sunday morning last.

**ST. ANNE'S.**—The Rev. Canon G. R. Beamish preached on Sunday morning last. In the evening the pulpit was occupied by the Rev. R. B. McElheran, of St. Matthew's, Winnipeg.

**CHURCH OF THE REDEEMER.**—The preachers at this church on Sunday last were Bishop