

# Canadian Churchman

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CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 43.

THURSDAY, MAY 18th, 1916.

No 20.

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## This Week

**The School House:**  
A Community Centre —  
Mr. John Bradford, Montreal

**In The Land of The Hindus**  
Rev. D. M. Rose

**"Sub Judice"**  
Mrs. Plumpton

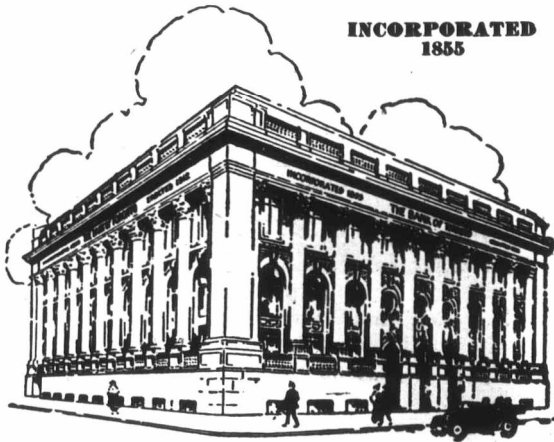
## Next Week

**Sermon: First Things First** —  
Very Rev. Dean Abbott

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## Correspondence

### CHURCH WOMEN AND VESTRIES.

Sir,—In the issue of your paper of April 27th, there is an editorial on Women and Vestry Meetings.

You speak of Toronto Diocese having now granted the right to vote for the election of wardens and vestrymen to women, though not yet for delegates to Synod. I am glad that the men of the Toronto Diocese have at last awakened! Calgary Diocese has had the privilege (I prefer to call it women's just right) to vote for wardens, vestrymen and delegates to Synod for three years now, and have asked at one Diocesan Synod for the right to vote there, but it was withdrawn, as it was felt that the time was not yet ripe for such a movement.

In your editorial you say that those who do the bulk of the work and know best what is needed, are denied any say in the most important meeting of the year, in a large number of the parishes. This is only too true, and surely it is just as necessary that those who do the bulk of the work in a parish and consequently know most of its needs, should have a voice in the Diocesan Synod of which the particular parish in which they work forms a part.

They must be in a far better position to know what is needed in administration both of men and finances than men who not only do not attend church meetings, but are more noticeable by their absence rather than by their presence at Divine service.

How often does the man sacrifice his personal comfort to help his church? I venture to say not very often.

Ask any church treasurer of the duplex envelope, who gives largest to the Mission Fund, the man or the woman? I do not hesitate to say that women, given the means, are twice as free in their gifts to God as men. These are facts well known to the clergy, yet what are they doing to-day? Dictating to the women of their parish as to what they shall do with the money so hardly earned, demanding that it shall be given to this or that object, never asking the women what they think or would like done; telling the women of their parish that they are not to ask God from the heart at their missionary meetings for what they want, but must read from books! Where are the God-fearing men of old? Oh, that they could come back for awhile and help us again. On all hands we hear the cry, to what is our church coming? I say it's the fault of the clergy that such a cry has gone up; we have lost the spirit of life, we are dead spiritually. We must learn more to pray from the heart. Book prayers are oftentimes very beautiful, but fail utterly to express our innermost needs to God, and if we women are good enough to work for our church, then I stoutly maintain we are good enough in God's sight to offer Him, if we feel so led by Him to do so, an extempore prayer right from the heart at our women's meetings. To many of us it is a scandal that any man calling himself a priest of God should dare to say that women must not pray extempore at their missionary meetings. We have to use our prayers in church from our Prayer Books, and rightly so, and we

all love our Prayer Books, but we love to go to our Heavenly Father with our own petitions as well, and how frequently many of us have to offer up a silent prayer in *God's House* that we may be patient and fortified to sit through the service, mumbled and rushed through as so very frequently is done. Fortunate indeed are those who have the privilege of attending Divine worship where it is conducted reverently and spiritually, but alas, to many there is only one Anglican Church available.

A WESTERNER.

Sir,—For the past twenty-five years, and maybe more, women in Ontario Diocese have had the privilege of voting at the Easter Vestries. And since the formation of Ottawa out of Ontario Diocese, the same privilege has been enjoyed by them in the new diocese. I cannot say that the ladies greatly appreciate their position; their attendance at vestries is not large.

GEORGE BOUSFIELD.

656 Rideau St., Ottawa.

## DRUMMING UP THE PULPIT.

Sir,—A travelling salesman is well qualified to judge of the "talking points" of the selling argument of those who want people to "buy the truth." He is trained in the business of convincing men, "closing" with men. Mr. J. J. Rooney's letter in the current number of the "Canadian Churchman" has weight.

No one who knows Mr. Rooney will accuse him of impeaching the Church. We know that he criticizes the pulpit only because he is a lover of the Church.

We may not all agree that the prairie provinces have "bad preachers." We may not all agree that poor preaching is the great obstacle to the better growth of the Church, but we do agree that better preaching is desirable.

Rather than encourage the congregations to be over conscious of the "bad preaching," let the travelling salesman lay his complaint before the Professors in the Theological Colleges, the Examining Chaplains, and the Bishops.

May I suggest to my friend, Mr. Rooney, that he drum up the pews. The pews have it in their power to make or unmake both preacher and sermon. Any earnest man can become a power in the pulpit, if the Doctors of Divinity give him a fair start—inspiration—vision, convictions, purpose. If he conserves spirituality and knows what his business is as a preacher, his ministry in the pulpit will be a growing power.

As one who vividly recalls his own pioneering as a prairie pastor in N.W. Canada, and the trials of the three-fold ministry in a scattered group of missions. I fain would ask Mr. Rooney to drum up the pews. The congregations in the prairie provinces might be a little more demonstrative in expressing appreciation of sermons that help. The congregations can come into closer sympathy with the varied interests of the hard working pastor, and instead of challenging him against large odds to "make good" in the pulpit, give him appreciative encouragement, being convinced that he earnestly desires to bring a message to their souls.

The pew can make or unmake the pulpit. The sermon is not entirely the product of the preacher, it is in a large measure the product of the congregation.

A. L. MURRAY.

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IN ANSWERING ADVERTISEMENTS, PLEASE

# Canadian Churchman

Toronto, May 18th, 1916.

## The Christian Year

The Fifth Sunday After Easter.

The ultimate test of the value of any particular religion lies in that religion's influence upon conduct. The Christianity of the New Testament can fearlessly face this criterion. No other religious movement can claim an even approximate worth, for none has possessed such an incomparable moral dynamic. It is instructive to notice the preponderatingly large portion of His teaching which Our Lord devoted to ethical instruction and appeal of the most exalted and yet of the most practical type. His profoundest indignation and His most scathing invective were not directed against the common sins of the fleshly crowd, but against the spiritual wickedness and the immoral religiosity of professed worshippers of God. Nor, when working for what now-a-days would be called "revival" among the masses, did He urge more frequent attendance at the services of temple or synagogue, longer prayers, a more scrupulous ceremonial, or even a more unremitting reading of Scripture, but rather a God-ward movement of the soul, resulting in a man-ward outpouring of the life in deeds of homely and unaffected loving kindness. Christ valued a man, not for shibboleths, but for service. "Not every one that saith . . . but he that doeth."

It is interesting to mark how St. James, the Lord's Brother, continues the Master's urgent pleading for ethical thoroughness. In our Sunday's Epistle he writes a warning peculiarly appropriate to the Churchman of to-day. The black sheep is no longer, in St. James' experience, the calculating hypocrite of Gospel days, but the unwitting self-deceiver—the man who, all unknown to himself, is on the wrong track, because he has mistaken, if not the counterfeit for the true religion, at least the secondary for the essential. He thinks himself to be religious, or, as the Greek word used by St. James implies, a diligent observer of religious forms. And he is perfectly self-satisfied, in spite of his ethical inconsistency, because to him this is the sum total of religion. But to the inspired vision of the first Bishop of Jerusalem, and in the ultimate analysis, all such "worship" is vain as the service of idols. For such a man blocks, rather than advances, the cause of God. With unbridled tongue he scourges those who possess the deeper insight. For some punctilio of dogma or of ceremony he will hold aloof, while the forces of Christ are at death-grips with organized sin. He is, in short, one of those "good men," who, by their colossal inertia, form the most effective barrier to forward movements for which the world is waiting, heart-sick with hope deferred.

How vastly different is the ideal of the Apostle! He sees a man moving in large spaces, with the winds that blow from God's heaven upon his forehead. His outlook is not cabined and confined by the exigencies of some traditional system. His conduct is free from the meticulous precision of the ceremonialist. He lives in an ample and a boundless country sunned by the smile of God. And there his life is ordered and directed, made harmonious and efficient by the perfect Law of Liberty—that royal law, freer than freedom, because it is the spontaneous outworking of the limitless energy of the Spirit of God.

In that mighty land there is one type of worship of supreme value, one indispensable ceremonial—the offering and oblation of human love to hearts in deepest need.

## Editorial Notes

### Bilingualism.

It is most unfortunate that at the present time there should have arisen anything to interfere with the united action of all races and creeds in Canada in defence of the Empire. In Europe the old feud between French and English has passed away absolutely and they are standing shoulder to shoulder in a common struggle against a common foe. The situation in Canada seems all the more lamentable, as it is a matter that could very well have been left over until after the war had ended. Any fair-minded Canadian would have been willing to let the matter stand without prejudice to either side. There is no true Britisher who would wish to take from the French-speaking portion of our population privileges that are theirs by right, just as there is no true Britisher who would be willing to have his own rights trampled upon with impunity. The French in Canada have certain undeniable rights in the Province of Quebec regarding their language, but the position of that language, and for that matter of any language other than English, in the other provinces is entirely different.

\* \* \* \*

### A Review of the Case.

The present difficulty did not originate within the past few years, but began as far back as the year 1885, when complaints were made, not regarding the teaching of French, but regarding the inadequate character of the instruction being given in English. A commission was accordingly appointed in 1889 to investigate, and certain steps were taken in an effort to remedy the situation. From the very beginning the stand was taken by the Ontario Legislature that English should be the language of all State-controlled and State-aided schools and French was to be used only in so far as it was necessary in the case of French children in assisting them to get a working knowledge of English. Matters seemed at times to improve, but on the whole became more complicated. A second commission was appointed in 1893, and still another in 1910, the latter being followed by the now famous Regulation 17, which is the immediate bone of contention. The commission of 1910 found (1) a large number of teachers in the schools without certificates, (2) an irregularity in attendance, (3) a defective knowledge of English, and (4) inadequate inspection. It was the attempt to provide proper inspection that met with most violent opposition, as even an English-speaking Roman Catholic inspector, who could converse in French and who was employed when a French-speaking inspector was not available, was practically refused admittance to an English-French school.

\* \* \* \*

### The Storm Centre.

The storm centre of the difficulty is the city of Ottawa, where as early as the year 1886 the Separate School Board organized itself into two committees, one English and the other French speaking. The latter in the course of time became much the stronger, and when Regulation 17 was passed it refused to obey it. It attempted to raise money for school purposes, and an injunction was brought against it by some of the English-

speaking ratepayers. The case was tried before Mr. Justice Lennox in June, 1914, and the majority committee lost. The case was then taken to the Court of Appeal in July, 1915, and again they lost. A Commission was then appointed by the Ontario Legislature to take charge of the schools, and on February 3rd, 1916, the teachers of seventeen English-French schools went on strike and the schools were closed.

Such are the main facts of the case as set forth by the Hon. Howard Ferguson in a letter to the Toronto papers in March last.

\* \* \* \*

### Some Wider Aspects of the Case.

One of the significant features of the situation is the stand taken by several leading members of the Dominion Parliament from Western Canada. To our mind their stand indicates a realization on their part of a wider aspect of the whole difficulty. There have come into Canada during the few years of the present century some three million people, speaking some seventy or eighty different languages. If we grant to one nationality the right not only to speak its language, but to have it taught in schools receiving State aid, what reply is going to be given to any other of these seventy or eighty nationalities that claim the same right? It is not so much a question of Provincial rights as it is a question of national unity, and there is one thing certain that with diversity of tongues there can be no such unity. The French were in Canada first, it is true, but they were in return for this fact granted certain privileges in the Province of Quebec. Surely their interest in the Dominion as a whole, and in the future as well as in the present, should lead them to look at the matter in a broader light. Let the French language be taught in all our schools if you will, for its inherent beauty and its simplicity, but let us have one national tongue and one Canada, diverse in its parts but united in its aspirations and efforts, ever working as one for the best interests of the whole country.

\* \* \* \*

### The War and India.

A most significant statement was made recently by Dr. Mott regarding the effect of the war on India. Old partitions have been broken down and the atmosphere has been cleared, and in the work of Christian Missions in that land "the war will put us ten years ahead." There is, he says, a new attitude on the part of the native princes and a great change is coming over the whole land.

We have accepted the assistance of the people of India in this present struggle in Europe, and we have by so doing recognized them as brothers in a common struggle. Our attitude towards them in the future must be different from what it has been in the past, and, whether we want to or not, we must face the question of their admission into Canada. In the best interests of the Empire of which they as well as we form a part, and in the defence of which their sons and brothers as well as our own are laying down their lives freely, we must approach this question from a different angle from what we have done in the past. We must, so far as possible, safeguard our own true interests, but this must be done on the highest possible plane and with the future as well as the present in view.

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## The School House as a Community Centre

By JOHN BRADFORD, Community Secretary,  
Montreal Y.M.C.A.

THE first National Conference to consider the use of school buildings as neighbourhood or community centres was held in New York City, April 19th to 22nd.

Educators, social workers, Government officials, playground experts, members of Boards of Education, volunteer and paid workers, representing many lines of service, gathered from centres as wide apart as Montreal, Que.; Chicago, Ill.; Louisville, Ky., and Boston, Mass.

It was found that the Movement for the use of school buildings by the people after school hours had been growing for the past seven years, and that in dozens of cities and towns hundreds of buildings are open from one to seven nights a week.

What, then, is a Community Centre? The definition given in a report of the New York Social Centre Committee is as follows: "A Community club house and acropolis in one." "A Community organized about some centre for its own political and social welfare and expression; to peer into its own mind and life; to discover its own social needs, and then to meet them, whether they concern the political field, the field of health, of recreation, of education or industry. Such a Community organization is necessary if democratic society is to endure. There must be an unifying social bond of feeling, tradition, experience, belief and knowledge, a common meeting ground, spiritually and concretely speaking."

But there must also be a Community expression through activity, self-government and self-support.

Such a centre for any progressive neighbourhood can the school building become.

The first extended use of school buildings was begun in Rochester, N.Y., in 1909, and since that time the growth of the Movement has been rapid and far-reaching.

The first use of a building for such purposes in Canada was the opening of the West Highlands School in Amherst, N.S., in the winter of 1911. Since then Montreal, Toronto, St. John, N.B., Brockville, Winnipeg, and other places have opened school buildings for public use.

Activities cover a wide range. Neighbours who are fond of music organize an orchestra. Winnipeg has six, the members of which are all foreign-speaking residents of that progressive city, boys and young men form a band, others a dramatic club or minstrel troupe; the mothers, a Mothers' Club; the older men, a study group or civic club; a group of older boys, a gymnasium class and boxing and wrestling clubs; the girls, a class in folk dancing, millinery or a Camp-fire Group. Any activity which comes in response to a neighbourhood group need, and these combined groups organized under the general supervision of the Board of Education and its representatives and finding a home in a school building constitute a Community Centre. The beginnings may be small, but the growth is often best from small beginnings, as the opportunity for experiment can be given a freer outlet, and any mistakes made are, as a rule, easily rectified.

And surely this has been a great discovery! "Which do you think is better for your neighbourhood at night—a dark, deserted school building, or a schoolhouse lighted and cheerful, with sounds of industry and merriment—

(Continued on Page 321.)

## Spectator

Comments on Matters of Interest from  
Week to Week.

A very important debate has just been concluded in the Canadian House of Commons on what is known as the bi-lingual school question in Ontario. The subject is one that is bound to give the statesmen of our country a great deal of trouble unless it is handled with wisdom and justice. The people who are pressing this question are not the people to be put off with specious arguments or inconclusive decisions. Lincoln's wise epigram still holds: "Nothing is settled until it is settled right." Make-believe settlements are the source of irritation. Unjust settlements only cover the fires of discontent for a time, and sooner or later they will break out afresh with greater fury than ever. The settlement of a question such as the status of the language of an important element of our citizenship can be concluded by no rule-of-thumb method. The bluff refusal of a majority of the people to give it a hearing will not do. It will never do to proclaim that "might is right" in the midst of a struggle to overturn that rule and establish the might of right. The French-Canadians are a people deeply imbued with a sense of mission in the world. They in many respects resemble the Hebrews of Old Testament times. They have a very well-defined conviction, not formally expressed perhaps, but inwardly felt, that they are the chosen of God in this country, at least to interpret the will of God in Church and State. The Church in this Dominion is not merely the "Catholic" Church but the "Catholic Church" as set forth by French-Canadians. In this, of course, they run at cross purposes with their Irish Roman Catholic brethren. Protestant Canada may smile at these dreams of influence, but while it is engrossed in making money and dwelling upon material things, the supremacy may pass into the hands of those who have been dwelling upon spiritual things. No people with a vision of service and the consciousness of a divine mission can lightly be set aside. The destiny of the French-Canadian is one of the interesting and exciting problems of the coming years in this country.

The introduction of a resolution in the House of Commons asking the Parliament of Canada to use its good offices with the Province of Ontario to bring about a settlement of the question of language, was not based upon any legal right to do so, but an appeal to the hearts and consciences of the people of Canada to express themselves as favorable to the French-Canadian contention. They knew that the matter of education was in the hands of the provinces. They knew that a former government had been cast out of power by the people most urgent in having it introduce remedial legislation for the minority in a certain province. They knew that a parliament that would venture to advise a self-respecting province on how it should manage its own affairs would in all probability have little thanks for its pains. What, then, was the object of introducing such a resolution in such an uncongenial environment? It seems to the writer to indicate a singularly confident conviction in the essential rectitude of the position taken by our French-Canadian friends, and what they really wanted or hoped for was not the approval of parliament but the presentation of their case to a listening and attentive country. They wanted to argue their case before a jury constituted of the Canadian people,

and parliament was the place to catch the ear of that tribunal. This was the essence of the position taken. It was held that it would do the cause and the people of Canada good, to have it frankly and fully discussed in the hearing of all. The effect of such an appeal is usually helpful to a good cause. It at once conveys the impression that they who call for public discussion have no fear of the fullest light.

\* \* \* \*

The fundamental difficulty does not seem to us to be impossible of solution. The French-Canadian desires first of all that his children shall be taught in their mother tongues but has no objection to their being taught English. The legislature of Ontario desires above all that all children of Ontario should be taught the English language and has no objection to their children being taught French. Any one of judgment must know the value, the broadening influence of a knowledge of languages other than his own. There are scores of Ontario citizens who are sending their daughters to France or importing French governesses and tutors that their children may have the French language. There is really no objection to the existence of two languages in that province and therefore the problem is, after all, merely a regulation that will ensure the knowledge and use of the English tongue, after which children may have as many languages as they please. If Ontario would only see that real English is taught in her English schools it would be a more attractive tongue to our French-Canadian citizens. The point, however, that Spectator desires to make is this. The statesmen of Ontario will make the mistake that has too often led to failure if they do not seek to settle this question on the basis of fundamental rectitude. The plea that there is no mention of it in the constitution or that the cost involved is too great can only last for a time if the thing that is asked for is essentially sound. If it be not sound, then the people of Ontario and of Canada ought to be instructed in the elements of its unsoundness.

\* \* \*

### THE TRUE NEED.

Thomas Curtis Clark.

I do not wish to see my sins more plain,  
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,  
But this would know: how pure and true  
Thou art.

I would forget my paltry life, so small,  
And know Thy greatness, Thou, my All in All.

Oh, teach me not how deep my spirit's night,  
But flood me with Thy beams, Thou Perfect  
Light!

\* \* \*

The great secret of the tender heart lies in the fellowship of Jesus Christ. It is the continual wonder about Jesus, that He was so strong and yet so tender-hearted. No authority could make Him quail; no array of power could ever daunt Him; and yet a bruised reed He would never break, and smoking flax He would not quench. He was not tender because He knew so little. He was tender because He knew so much. All that was hidden from duller eyes He saw—all that men had to bear and battle through. Their helplessness, their crying in the night, their inarticulate appeal to heaven—all this was ever audible to Jesus, and kept His heart as tender as a child's.—G. H. Morrison.

## In the Land of the Hindus

A letter from the Rev. D. M. ROSE, Kangra, Punjab, India

## The Purpose of the Waste

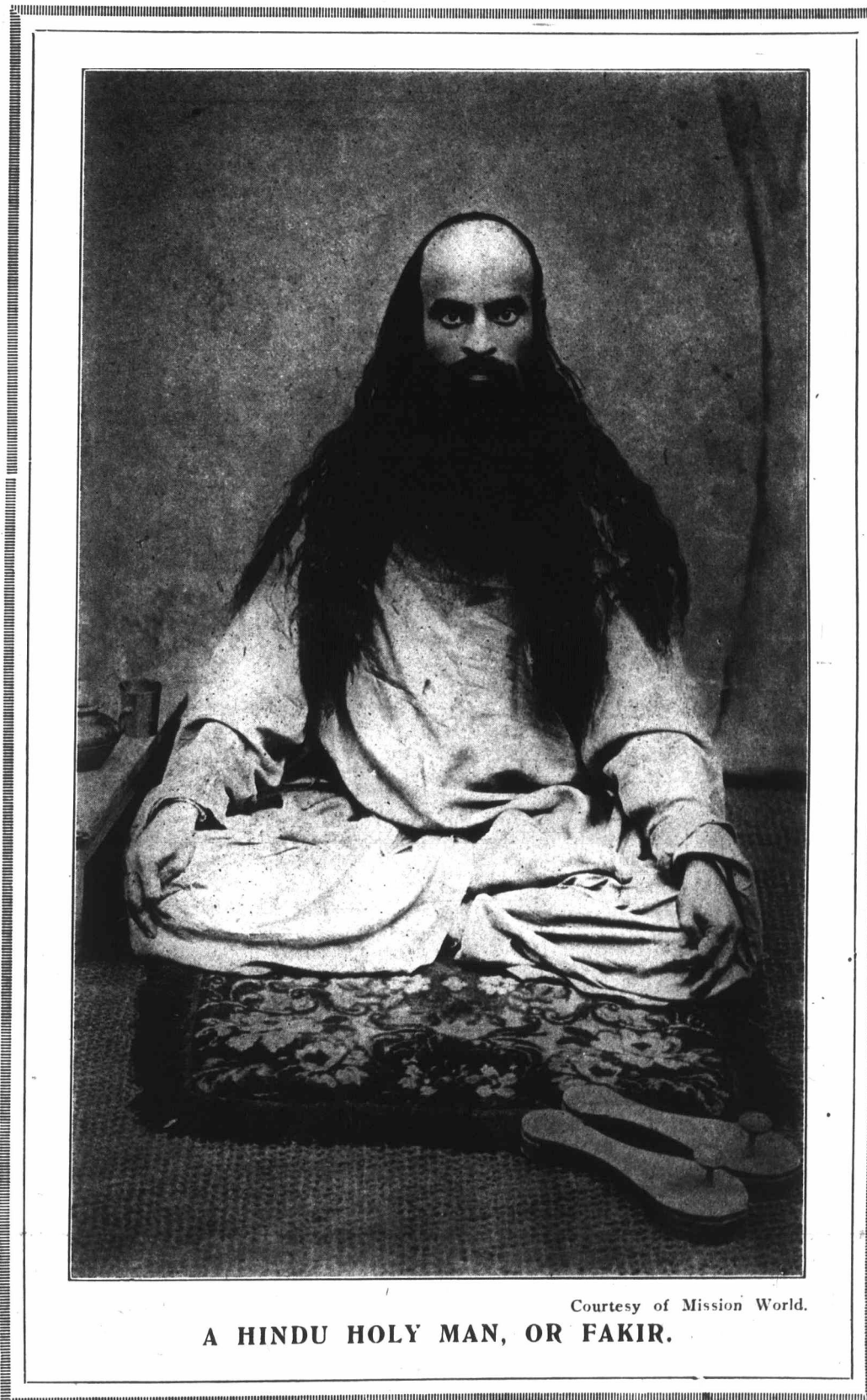
By Miss E. M. KNOX, Havergal College, Toronto  
(Continued from last week).

[First impressions are always most interesting. Details that afterwards appear insignificant stand out with a freshness and vividness and make the scene very real to the reader. India is particularly interesting to us in Canada at the present time not merely from the fact that it contains an important Mission field of the Canadian Church, or that it is a valuable portion of the British Empire, but that it has contributed so freely in both men and money towards the defence of that Empire. The first Indian of the Empire to receive the Victoria Cross lives in the Kangra district. Mr. Rose was for nearly four years and a half the Secretary of the Anglican branch of the Laymen's Missionary Movement and made for himself a host of friends in Canada. His letter is therefore doubly interesting and while it was not written for the purpose of publication, still we are certain that it will be heartily welcomed by our readers. Mr. and Mrs. Rose, with their little girl, sailed from Canada on January 11th last and reached Kangra, India, on March 17th. They went by way of the Pacific owing to unsettled conditions on the Atlantic and in the Mediterranean. During the few days that they had in Japan, they were able to meet the majority of our missionaries in the diocese of Mid-Japan.—EDITOR.]

We are actually here; it almost seems impossible that we have at last stopped! We arrived on Friday, and have since simply done some unpacking and tried to get a bit rested. We reached Colombo on Thursday, 9th March, and whom should we meet at the jetty but Mr. and Mrs. Haslam and Miss Macnaghten. This was more than fortunate; we got from them a lot of information about the trip up country, without which it would have been much less comfortable. Then again fortune waited on us. You know we were booked only to Colombo, but we were able to get passage per P. and O. SS. "Namur" for Bombay, the boat leaving that same afternoon. This gave us only two or three hours with the Haslams. Bombay was reached a week ago this (Sunday) afternoon. Monday we spent shopping and left by the night train for Lahore. The journey, 36 hours to Lahore was most horribly hot during the daytime, quite unusually so for this season of the year, I understand. Of course it has been hot since we left Singapore, but Bombay to Lahore across the desert was worse, much worse. Then we spent a day in Lahore, and arrived at Pathankote Thursday afternoon, left an hour afterwards by tonga and stayed overnight at the Dak Bungalow at Nurpur, 17 miles on the way to Kangra. The remainder of the journey we made on Friday, a fine cool day. We met Miss Abdullah in Nurpur, she was just on her way home for some holidays. And of course Miss de Blois is here, "mothering" us for the time being.

The drive from Pathankote to Kangra, 52 miles is an extremely beautiful one. The road is splendid and lined the whole distance almost with good-sized trees. It is quite a tortuous highway, winding around and around the hills, now about level with the river and now considerably above it. It is quite one of the finest roads I have ever travelled. It seems to be much used for we passed

any number of heavy bullock carts, tum-tum carts, tongas and people afoot. There are but few villages on the road and those there are, are quite small.



Courtesy of Mission World.

A HINDU HOLY MAN, OR FAKIR.

Kangra town clusters in two groups on either side of a high hill, on the top of which the Mission property is situated. It is certainly a fine location, one which should be quite healthy. But one doesn't want to run up and down many times in the day! To the front below the house, one looks across a wide valley, now green with small wheatfields, and thickly studded with trees, to the snow-clad mountains which rise quite steeply from the plain—or at least appear to do so. Back of the house is a wide river valley, around the steep sides of which winds a road. A little walk of two or three minutes and a turn to the right takes one around a shoulder of the hill and one gets another fine view of part of the plain which we can't see from the front. It certainly is a beautiful spot.

Within 50 feet of the church door is a small Hindu shrine. It was closed for some years I

(Continued on Page 316.)

Taking certain typical periods in the spiritual history of the world, such as the times of the Pharaohs, the Assyrians, the Inquisition, the Napoleonic Wars and to-day, we find:—

### THE MASSACRE OF EGYPT.

The idolatry, corruption and wealth of Egypt, appealing to the lower side of the Israelitish nature, settles down until, like the Pharaohs who knew not Joseph, the Israelites, engrossed with the flesh pots and leeks of Egypt, know not Jehovah, until at length the forgotten coffin of Joseph alone witnesses to a forgotten God.

But the foundations of the prison house are shaken by the tyrant's own imprisoning hand. Pharaoh massacres until the boys' voices are silent in the land of Goshen; but one escapes, at first sight worse than lost to Israel, but by God's mercy returns a saviour instead of a tyrant to his race, esteeming "the reproach of Christ greater riches than all the treasurers of Egypt," and defies Pharaoh.

God arises; His judgments fall; a withering blast destroys the wealth of Egypt, and the flower of the manhood of Egypt perishes in the Red Sea.

The God-given light is not extinguished. The Israelites dedicate themselves to God, receive the revelation upon Mount Sinai, a revelation it is true, beyond the dulled insight of the sin-hardened generation, but embraced by their children and their children's children, until in the light of the new God-given strength they enter upon their inheritance.

### THE MASSACRE OF THE ASSYRIANS.

The spiritual fires lighted upon Mount Sinai rise and fall, burn brightly under David and in the early years of Solomon, but die down, until in later days hardly a glowing shard remains "to take fire withal upon the hearth."

The King of the Chaldees descends upon Judah, having "no compassion on young man or maiden, old man or him that stooped for age." All that remain are carried captive into Babylon. But as before, so again, out of the withering blast of persecution, by God's mercy, a new and purified spiritual life arises. Jeremiah, in the midst of the overthrow of Jerusalem, discovers a new God-given government, a law of the heart and of the mind. Ezekiel, with eyes

lightened by the vision at the River Chebar, discovers a new Eden arising out of the desolate Jerusalem, a new loathing of iniquity, a breath of God descending upon the dry bones, until they stand upon their feet an exceeding great army. Jonah, against his will, sees a first vision of God's all-pardoning mercy to the heathen. These prophecies, far away at the time when they are given, realize themselves in the new generation, which (a) casts away its idols to the moles and the bats, and, (b) as we see in the Book of Enoch and writers of a later period, lift their eyes and catch the first rays of the coming resurrection light.

### THE MASSACRE UNDER HEROD.

The regeneration effected by the carrying away into Babylon is only partial; a heavier darkness settles from without and from within. From without, Rome demands an Emperor wor-

(Continued on Page 320.)

## NEW BOOKS

Just David.

By Eleanor H. Porter. Thomas Allen, Toronto.  
(325 pp. \$1.25, postpaid.)

Pollyanna and Miss Billy have now another creation of Miss Porter's mind to admit to their delectable company. Little David lived with his father, a famous violinist, alone in the mountains, where the two lived in the ideal companionship of each other and nature. The death of his father places David as the foundling of a hard-natured farmer. The farmer's idea of real work did not appeal to David. "Hoing potatoes" was a necessary nuisance. But David has a magic way of looking past the dark places. He finds many discordant notes in the world, but he tries to keep "one little instrument in the great orchestra of life always in harmony." He takes the sundial's words as his motto, "Horas non numero nisi serenas." His own brave brightness falls on all around him and every reader, grown-up or child, cannot but be helped by the ideals and practical messages in this prettily-written story. It is a beautiful pen picture from cover to cover. The closing of the book is like the passing of a real friend.

The Orangeman.

By John H. Finlay. Westminster Press, 509 South Wabash Ave., Chicago, Ill. (pp. 328; \$1.25, postpaid.)

Wittily written in dialect this book is an impartial statement of the facts and a realistic description of the stormy scenes between the Orangemen and Ribbonmen in Ireland in 1838, when the shillalah was the chief weapon. Enough romance to give spice is woven in. The opposition of the Ribbonmen was based on superstition and ignorance. Mr. Finlay represents this as being dispelled by the forbearance of the Protestants when they had the Ribbonmen in their power. "They may be hiritics but foiner, better gintlemen do not braithe the brith iv loife," is the final verdict of the Ribbonmen on their Protestant neighbours. To anyone who enjoys the brogue this book is interesting.

The Ten Commandments:

with a Christian application to present conditions. By Henry Sloane Coffin, D.D. New York City: George H. Doran; Upper Canada Tract Society; Toronto. (216 pp.; \$1.00 net.)

Always seasonal is a course of sermons on the Ten Commandments. Dr. Coffin does not follow the well-worn lines of presentation. His aim is not so much to develop the full thought of the text as to show its bearing on present-day life. His applications are pungent. Written since the outbreak of the War, its problems are always in sight. By the turn of a phrase he throws new emphasis on needed points. "Thou shalt have at least one God," is the command to an atheistic age. "Thou shalt take the name of the Lord, thy God," is the rebuke to tongue-tied faith. The sermons have decided literary value. Their illustrations illustrate and the quotations are not dragged in by the ears to show the wide reading of the preacher. Rather, unfortunately, he allows the possibility of youthful lusts being St. Paul's trouble in discovering the Tenth Commandment. That medieval slur seems to die hard. But that is a very minor point. The sermons are those of a scholar thoroughly in touch with the work-a-day world.

Mysticism and Modern Life.

By Buckham. New York: The Abingdon Press. (\$1.00 net.)

The writer is decidedly sympathetic with those who are prejudiced against the word "Mysticism," and he thinks that the phrase "religious experience" would be far preferable. But, while, as he says, everyone who has such an experience is to that extent a mystic, yet there are also mystics who have no such experience. And so it is the aim of the book to point out the place of mysticism in modern life and thought, and thus to help to distinguish between the normal and abnormal in mysticism. The book consists of three parts, entitled: "New Forms of Mysticism"; "Tests of Mysticism"; and "Values of Mysticism," and the conclusion is drawn that all study of Mysticism should lead to a fresh realization of the fullness and finality of Christianity. "Instead of Christianity being a form of Mysticism, normal Mysticism is an element of Christianity." Without committing ourselves to all the author's positions and indeed opposing some of them, we commend the volume for thoughtful study as an introduction to a most important topic.

## Annual Convocation, Diocesan College, Montreal

THE Convocation Hall of the Theological College was crowded to its full capacity on Friday evening, May 12th, on the occasion of the annual gathering for the conferring of degrees, granting of Testamurs, distribution of prizes, for the 43rd Session of the work of the College.

The Lord Bishop of the diocese presided, and he was supported on the platform by a large gathering of representative Churchmen.

The Convocation Hall was decorated with flags, and the programme was printed in khaki, in recognition of the following Honour Roll of members of the past and present, which is a very creditable showing, when we remember that the usual College Roll consists of 30 or 35 students:—

## The Roll of Honour.

Sergt. T. G. Beagley,	M.Sc. ....	14th Battalion, C.E.F.
L.-Corp. J. W. Jeakins,	B.A. ....	P.P.C.L.I., C.E.F.
Lieut. O. B. Rexford,	B.A. ....	P.P.C.L.I., C.E.F.
Pte. F. M. Brown.....		15th Battalion, C.E.F.
L.-Corp. R. Branch....		P.P.C.L.I., C.E.F.
Pte. G. M. Cameron....		148th Battalion, C.E.F.
Lieut. J. H. Davies....		9th Royal West Kent Regiment.
Pte. H. Andrews .....		Reinforcements No. 2 Field Ambulance.
Pte. K. Guergis .....		Charbath-Urmia City, Persia.
Sergt.-Major H. Luskomb .....		No. 6 Field Ambulance, C.E.F.
Pte. H. F. L. Brown....		15th Battalion, C.E.F.
Pte. W. Speed .....		69th Battalion, C.E.F.
Sergt. A. V. Hardwick.		Prisoner, Geissen, Germany.

(Four additional candidates enlisted before being admitted.)

Former Students—Capt. H. H. Planche, M.D., Capt. Rev. C. E. Jeakins, B.A., B.D., Capt. Rev. J. A. Elliott, B.A., Capt. Rev. A. W. Buckland, Capt. Rev. R. D. Harrison, B.A., B.D., Lieut. B. S. Robinson, M.A., Pte. Reg. J. Buchanan, B.A., Capt. Rev. F. Swindelhurst.

The Principal's statement brought out the fact that two Alumni of the College had been recommended for the degree of Doctor of Divinity by the Board of Examiners for Divinity Degrees during the past year. The degree was conferred upon the Rev. R. C. Blagrove, B.A., B.D., Rector, of Belleville, in September last, and at this Convocation the degree was conferred upon the Rev. W. W. Craig, B.A., B.D., Rector of St. Martin's Church, Montreal.

During the year the chancel of the chapel had been improved by the installation of a reredos in oak and a missionary memorial tablet in honour of the late Principal Henderson had been placed in the corridor of the College through the generosity of the Rev. N. P. Yates, B.A., of Formosa, Japan.

The standing of the students during the year had been very satisfactory. Mr. G. J. McCormack, B.A., and Mr. A. N. Withey, B.A., had taken post-graduate work in McGill University and had been awarded the degree of Master of Arts in course.

In Theological work Mr. McCormack took First Class Standing in the Graduating Year with 80 per cent. of the total marks, winning the Gault gold medal; and Mr. Withey, in the Second Year Theology, took First Class standing, gaining 92 per cent. in his subjects.

During the past twelve years that the present Principal has been in charge of the Diocesan College 39 men have been granted the regular Testamur of the College; 17 of these have spent four years in their studies after passing the Matriculation examination at McGill University and 22 have spent six or seven years after Matriculation in order to secure the Testamur of the College.

The financial question connected with the management of the College has caused the Finance Committee great anxiety during the past year, but under the enthusiastic leadership of the Honorary Treasurer it is believed that we shall be able to bring out a balance on the right side again at the close of the financial year.

Special thanks were extended to the churches and friends who have provided Bursaries for the benefit of those students who are unable to bear the whole cost of their training themselves.

(Continued on Page 323.)

## Killed at St. Eloi

A MEMBER of a well-known Toronto family has just made the supreme sacrifice for his country. E. Raymond Jarvis, lance-corporal in the machine gun section of the 19th Battalion, was killed in action on the night of the eighth of April, in the trenches at St. Eloi. He is a son of Mr. Edmund M. Jarvis, the beloved Superintendent of St. Peter's Sunday School, and grand-son of the late Sheriff Jarvis, one of the founders of Wycliffe College. He joined the Toronto Canoe Club about six years ago, and was one of the club's best crew paddlers. He was a member of the champion war canoe crew, as was the late Alister M. Mackenzie, killed in action but a short time before his friend and comrade. A staff officer in France wrote:—"He was a splendid boy, one to be proud of, beloved by all his officers and comrades, steady, and with a great deal of tact, and would have made a splendid officer. (He was to have shortly received his commission after most arduous and continuous service in the trenches). He died at his post in one of the fiercest fights of the war and leaves behind a record for gallantry and devotion to duty that must always be a source of pride to those who knew and loved him." His sunny bright smile and constant cheerfulness were a never-failing joy to all his many friends.

"It singeth low in every heart,  
We hear it each and all,—  
A song of those who answer not  
However we may call;  
They throng the silence of the heart,  
We see them as of yore,—  
The kind, the true, the brave, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up  
When these have laid it down:  
They brightened all the joy of life,  
They softened every frown.  
But, oh! 'tis good to think of them  
When we are troubled sore;  
Thanks be to God that such have been,  
Although they are no more!

More homelike seems the vast unknown,  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare.  
They cannot be where God is not,  
On any sea or shore;  
Whate'er betides, Thy love abides,  
Our God for evermore!"

\* \* \*

## M. S. C. C.

The Rev. George E. Simmons, Principal of St. Andrew's School for Boys, Kai-feng, Honan, China, reports just over fifty boys in the school this term.

\* \* \* \*

The Rev. A. J. Williams, B.D., is assisting Mr. Simmons in St. Andrew's School.

\* \* \* \*

The Rev. W. M. Trivett, who was in Kai-feng while Mr. Simmons was on furlough, has gone to Kwei-te to take charge of the evangelistic work at that centre.

\* \* \* \*

Miss Clara Glover will leave Toronto shortly to take up educational and parochial work at Chipewyan, in the Diocese of Mackenzie River.

\* \* \* \*

A daughter has been born to the Rev. and Mrs. A. J. Williams, Kaifeng, Honan, China.

\* \* \* \*

The Right Rev. W. C. White and Mrs. White sail on the 20th inst. on the "Scandinavian" for England to see their children.

\* \* \* \*

The Rev. R. H. A. Haslam, of India, and Mr. J. M. McCormick, Superintendent of the Church Camp Mission, are expected to address the Missionary Meeting in connection with Toronto Synod on June 7th.

\* \* \* \*

The Rev. Canon Gould will visit the following deanery meetings in the Diocese of Huron in the interests of the M.S.C.C.: Essex, May 16th; Elgin, May 17th; Lambton, May 23rd; Oxford, May 24th; Brant, May 26th; Perth, May 30th; Bruce, May 31st; Grey, June 1st.

St. Eloi

Well-known Toronto family  
 a supreme sacrifice for  
 Raymond Jarvis, lance-  
 gun section of the 19th  
 on the night of the  
 trenches at St. Eloi. He  
 M. Jarvis, the beloved  
 er's Sunday School, and  
 eriff Jarvis, one of the  
 ge. He joined the Tor-  
 years ago, and was one  
 ddlers. He was a mem-  
 canoe crew, as was the  
 killed in action but a  
 d and comrade. A staff  
 "He was a splendid boy,  
 d by all his officers and  
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 his commission after  
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 his post in one of the  
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 devotion to duty that  
 of pride to those who  
 his sunny bright smile  
 s were a never-failing  
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C. C.

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 : Essex, May 16th;  
 , May 23rd; Oxford,  
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**SUB JUDICE**  
 II. The Problem of an Immigration Policy  
 ADELAIDE M. PLUMPTRE

**CANADA NEEDS IMMIGRANTS AND IMMIGRANTS  
 NEED CANADA.**

People who think about immigration as it concerns Canada may be roughly divided into two classes—the "pumping-in" school (as a distinguished English novelist has expressed their theory), and their opponents who may be called "the sifting-out" party.

Canada is a free country, with wide, wealthy lands, comparatively empty. The Old World has areas of congested population and of oppressive law and custom. Canada, therefore, has an attractive force for the peoples of the Old World, while in that Old World there are at work certain expulsive forces. Clearly then, Canada will, and should be, a goal for immigrants; and immigration should be mutually beneficial to the country itself and to the incomers. Nobody says that Canada should exclude all immigrants; on the other hand, everybody agrees that the deficient, the diseased and the depraved should be shut out; our existing laws are directed to insure this result. The "pumping-in" and "sifting-out" parties differ only as to the reasons for inviting or excluding, and therefore as to the point at which the line of refusal should be drawn.

**"PUMPING-IN."**

The "pumping-in" school has its eyes directed mainly to the unexplored material resources of Canada, and welcomes alike the man with capital and the man or woman with labour to invest. Assured that the would-be immigrant has one or other of these gifts to offer, the "pumping-in" party will ask few questions as to the compatibility of his temper and ideals with those of Canada, but would regard him as a desirable citizen provided he does not fall into the proscribed classes named above, and is not likely to cause political trouble. In this party are to be found all kinds of people from the patriot who desires the increase of wealth for the good of the country and the Empire, to the "profiteer" who sees in his country's resources only the increase of his own individual gains.

**"SIFTING-OUT."**

The "sifting-out" party approaches the question from another point of view in which the acquisition of wealth is more clearly subordinated to the desire to set up a national ideal of Canadian citizenship and admit only such persons, and in such numbers, as might reasonably be expected to maintain or elevate the standard. The mere possession of labour or capital to invest would not, in this case, be admitted as a sufficient credential for Canadian citizenship. It would be necessary first to estimate the proportionate number of immigrants which the existing population could absorb and assimilate into true citizenship, and then only admit that number. The political, moral and social background of the intending immigrant would be considered, his suitability to city or country life, his willingness to become a Canadian citizen and not a hyphenated colonist, and his capacity for adding to the common stock of the nation by racial gifts whether of hand, brain or character.

Clearly the immigration problem as viewed by the "pumping-in" party is far more simple than this. Any reasonably honest and intelligent man or woman could apply the simple tests necessary for that system, after the medical authorities have pronounced the newcomer to be physically and mentally sound.

**WANTED—(1) A POLICY.**

But if the other party is right—as we believe it is—and if it is more important to care for the development of true national ideals than of wealth-producing natural resources, then the immigration question looms up as the most intricate problem confronting Canadian statesmanship to-day.

It is a problem which pre-eminently needs leadership and a clearly-defined policy from the Governments—Federal, Provincial and municipal,—but it also requires an educated and responsible public opinion.

It is a serious thing to invite people to change their homes, and we must be sure that the new country is ready to receive them.

**(2) PREPAREDNESS.**

"Preparedness" is the note which needs to be sounded now when we are expecting that thousands of immigrants will soon be applying for admittance. They will want guidance as to settlement; they will require homes and schools and places to work in and to play in, and attractions to draw and keep them in the country where they will be happiest, healthiest and most useful. Are we prepared? Are we even preparing? Do we need new laws? No, the law as it stands with regard to immigration, with its abandonment of the bonus system (which put a premium on the quantity rather than the quality of immigration) and its regulations for excluding and deporting undesirables, is about as good as is possible, but we believe that its administration might be changed for the better.

**(3) DIFFERENT ADMINISTRATION.**

At the present time immigration is largely regulated by the transportation companies. These companies include many disinterested and patriotic citizens, but the companies exist just as long as they pay dividends to their shareholders, and when they cannot pay their shareholders they cease to exist. They naturally desire to import as many people as possible as passengers on their ships and trains, or as residents who will swell the population and cause a demand for more transportation facilities. A perfectly legitimate aim for any money-making company, but not the aim which should guide those who are building up a new nation. For this is the fundamental reason of the importance of the immigration policy: it is nation-making under another name. Nation-making should be regulated not by a company which exists to pay its dividends in money to shareholders, but by a company which exists to promote the welfare of the nation at large, or in other words, by the Government. The system by which agents of employment or transportation companies solicit emigration should be replaced by a system which places the selection, inspection and transportation of the immigrant in the hands of the Government which will ultimately have to bear the financial burden of the undesirable if admitted, and which is accountable to the nation for its success or failure.

In order to cope successfully with the task, the immigration service should be placed on a new basis, suitable to the responsibility laid, not only on the heads of departments, but on every rank of the service. Immigration posts should be filled after careful examination of the candidates, and held only during efficiency; the whole department and all its appointees should be "out of politics."

**(4) A PERMANENT COMMISSION.**

A permanent commission on immigration is needed on which should be placed men and women who could give leisure to study the intricacies of the problem. Such a large proportion of the immigrants are women, and many of them unmarried girls, that it would appear essential that women should be more generally employed in all ranks of the department.

**STUDY PEOPLE AND PLACES.**

*And what can we do?*  
 Study the question by becoming acquainted with the newly-arrived immigrants in our neighbourhood and by visiting immigration halls and inspection stations so as to see the present system at work.

Study, too, statistics of places of charity and correction (refuges, hospitals, homes, jails, etc.), and note whether immigration is filling up these institutions.

**STUDY REPORTS.**

Read the reports of the Federal Immigration Department and of Provincial and Municipal Bureaus and of such Commissions as the Ontario Unemployment Commission.

**STUDY BOOKS.**

The Annual Reports of the National Council of Women and of the Moral and Social Reform Committees of various churches will throw a good deal of light on the subject, but the best books for general reading are those written by Mr. Woods-

worth, of Winnipeg, "The Stranger Within Our Gates" and (I can't remember the name of the other).

**LOVE, THE FULFILLING OF THE IMMIGRATION LAW.**

Above all, give up using contemptuous nicknames for newcomers—Dagoes, Bronchos, Niggers and so on—and treat them as fellow-citizens, and so help them to realize the honour and responsibility of such citizenship. Look round at our own city, town or village, and ask what kind of a welcome we have prepared for these strangers and what chance they have of becoming Canadians. And we of the Church of England can surely go a step further and ask what our Church has to offer these people whose own priests and ministers may have been left behind in the old land.

"For if we love not our brothers whom we have seen, how can we love God Whom we have not seen?"

These articles are intended to stimulate thought and promote discussion. They are introductory, not exhaustive.



**"MY NEIGHBOUR'S ROSES."**

The roses red upon my neighbour's vine  
 Are owned by him, but they are also mine;  
 His was the cost, and his the labour, too,  
 But mine as well as his the joy, their loveliness  
 to view.

They bloom for me, and are for me as fair  
 As for the man who gives them all his care;  
 Thus I am rich, because a good man grew  
 A rose-clad vine for all his neighbours' view.

I know from this that others plant for me,  
 And what they own, my joy may also be;  
 So why be selfish, when so much that's fine  
 Is grown for you upon your neighbour's vine?  
 —Gruber.



**MEMORIAL WINDOW.**

**St. Peter's Church, Cobourg, Ont.**

At the eleven o'clock service on Easter Day a very beautiful memorial window was unveiled and dedicated. This memorial was given by the four sons of the late Rev. Canon and Mrs. Spragge in memory of their parents, and represents "The Holy Women at the Tomb."

The window is a somewhat unusual rendering of the scene of the tomb upon the first Easter Morn. In the foreground stand the three women, their faces depicting the varied feelings caused by the angel's unexpected announcement: "He is risen; He is not here." The full realization of their Lord's prophecies concerning Himself has not yet come to them; the struggle between hope and despair is clearly evidenced in the features of each. In the centre light, seated at the edge of the empty tomb, is the commanding angel presence, with uplifted hand expressing the tremendous event that has occurred, while the other emphasizes its further proof: "Behold the place where they laid Him."

The gloom of the rock-hewn sepulchre is relieved by the richly luminous draperies of the three women and the dazzling radiance of the angel. Through the entrance may be seen the distant city, and the hill whereon the three crosses remain to denote the tragedy of Good Friday. On the stones of the tomb one sees "the linen clothes lie" and the crown of thorns, while through the early dawn the "pascal moon" sheds its soft silveriness. In the three main panels of the tracery above are three other angels, who hold, the one, a crown, typifying Reward; the others, ribbons bearing the text of the Resurrection message. The strength and richness of the composition are aided by the Gothic canopies, bases, and shafting which surround each light and extend into the tracery, introducing as their background varied rubies and blues.

The window was designed by Robt. McCausland, Limited, of Toronto, and executed in their "antique" glass, specially made for memorial figure work.



**FROM AN ONTARIO CLERGYMAN.**

Just a line to congratulate you most heartily on your Easter number, which has just come to hand. I am delighted at the splendid Canadian tone you have given the paper already and foresee great things.

## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER VI.

Uncle Gerald's Letter.

EARLY next morning a telegram was sent, summoning Colonel Smith—or "Langton-Smith" as his card proclaimed him to be when he arrived in the afternoon. He was accompanied by his younger daughter, who came to represent her mother, detained in London by the illness of the elder girl. They were both charmed with the house, and eager for immediate possession, though they were scrupulously anxious to consider Mrs. Lane's convenience.

Phyllida was a delightful girl of fifteen who was, as she said, "dying" to have a home again after nearly ten years of school life while her parents were in India. Mrs. Lane smiled at the capable way in which she measured recesses and doorways and decided for or against the purchase of curtains and carpets—so unlike the harum-scarum Marjory, who was still simply a child.

David, with his sudden accession of manhood, undertook the settlement of all details concerning rent and the purchase of furniture, though he was dreadfully conscious of an intense dislike of the whole transaction. At last all was settled except the date of the new lease. Colonel Langton-Smith was obviously anxious to move his invalid daughter to her home as soon as possible; how soon could Mrs. Lane let them take possession?

With an agonising consciousness that she was cutting herself adrift from her whole past life, from the happy associations of her home for twenty years, from her books and music and from the society of cultured friends—and, worst of all, from the spot haunted and hallowed by the presence of her husband, Margaret Lane consented to leave the Red House on the last day of June.

Colonel Smith saw the pain she was suffering, and courteously took his leave. Phyllida, prompted by some impulse of pity and sympathy, looked up into Mrs. Lane's face as she said goodbye.

"Don't hate us for turning you out," she whispered shyly; and Mrs. Lane bent and kissed the pretty, winsome girl.

David escorted their new tenants to the station. When he returned, just in time for dinner, he went to his mother's room. She was lying on a sofa by the window, waiting for the summons to the dining-room. A pang struck David to the heart as he noticed how worn she looked. He knelt down by her side.

"Mother, dear, it's been a hard day for you, but I am sure we have done the right thing."

"Yes, my boy. I don't doubt it, but I do dread making a mistake now, when it may affect all the rest of our lives. Yet I believe we ought to accept Sir Gerald's proposal, and I am going to write to him to-night and ask him to cable to Colonel James for us. Perhaps he has already sold the partnership in his farm, and we shall have to think of something else."

"Mother, isn't it a coincidence? I told Colonel Langton-Smith of our plans and he says his brother-in-law is Bishop of Port Victor and is sailing on the 'Yukon.' He will give us an introduction to him. Whereabouts in British Columbia is Otter Lake?"

"Well, David, to tell the truth, I am very hazy about the geography of Canada. We'll get a map out after dinner and see where Port Victor really is."

After dinner a large atlas was laid on the dining-table, and opened at the map of Canada.

"I can't see British Columbia anywhere," said Gilbert, running his finger up and down the coast-line of Labrador.

"Oh, Gilbert, how frightfully ignorant you are," exclaimed Marjory; "I can't think what boys learn at school. They never seem to know anything. I should have thought anybody would know that British Columbia was on the west coast of Canada."

"I finished geography at my preparatory school," said Gilbert the imperturbable, "and simple rot it was. List of names of places and rivers and capes and exports and imports. I've forgotten every word of it now. I don't suppose British Columbia was discovered in those days. Anyhow, I don't believe I ever heard of it till the Rajah read Colonel James' letters. Oh, don't begin to jaw again" (as Marjory prepared to heap fresh scorn on the masculine system of education), "I don't know what girls learn at school, but they always jolly well think they know everything."

An incessant guerilla warfare raged between Gilbert and Marjory, a war of wits in which the spoils were about equally divided, but which never affected in the slightest degree the strong bond which united the twins.

When they had gone to bed, Mrs. Lane wrote a letter to Sir Gerald. She asked him to cable to Colonel James in an arranged code, inquiring whether the share of the farm was still unsold and whether, in that case, he was prepared to receive his new partner at once. After detailing her arrangements concerning the Red House, she added a few sentences of gratitude:

"You must allow me to express to you, for myself and my children, our thanks for your interest and generosity in providing for our future. The sudden death of my dear husband has left us for the moment, as you know, almost penniless. From his brother, and for the sake of his children, I accept gratefully the means of continuing our home life on the other side of the sea, since David utterly refuses to use the money you offer to defray his college expenses. I think we can hardly guess the self-denial of this refusal, though he avoids all reference to it. Arthur's son is proving himself worthy of his father."

As Margaret Lane signed her name, after sending a kind message to Lady Lane, she remembered that her last letter to Sir Gerald had contained a reiteration of her verbal refusal to marry him. Doubtless he would feel now avenged for that rebuff!

Within three days came Sir Gerald's answer:—

"DEAR MARGARET,—

"Colonel James has cabled: 'Willing to accept nephew as partner. Start immediately. Wire name of ship.' Since I saw David I have received another letter from Colonel James which I enclose. I am convinced that you are acting wisely in accepting this offer, and that David will not ultimately regret his choice. I enclose a cheque for £200 for your journey and outfit. At my wife's request I added £100 to the sum which I intended to send, in order that you may be well equipped for your future life and may travel comfortably. You will see by the enclosed letter from Colonel James that it is most desirable that you should reach Otter Lake as soon as possible. I should advise you to write at once to the Canadian Office in London asking for all particulars concerning emigration, and also to the offices of the various shipping lines,

requesting that their lists of sailing be sent to you.

"I have submitted Colonel James' proposals to my solicitors in London, and they have consulted one of the largest landowners in British Columbia who happens to be in England at the present time. He pronounces Colonel James' offer to be 'a very sound business proposition,' and adds his personal testimony to Colonel James as a 'straight man.' I feel, therefore, every confidence in the outlook for your future: it will lie with my nephews to prove their ability to make the best of it. Pray let me know if I can be of any further service to you.

"With kind remembrances from my wife and myself,

"Yours sincerely,

"GERALD ANNESLEY LANE."

"Poor Gerald," murmured Margaret Lane as she read his letter.

"I should like to tear up his cheque," was David's only comment, as he passed the letter back to his mother.

(To be continued.)

## The Churchwoman

**Halifax.—Trinity.**—A very pleasant time was spent in Trinity Hall on the evening of the 11th inst., the occasion being a welcome reception to Mrs. Donaldson (who has just returned from California), by the members of the W.A. The hall was beautifully decorated for the event, and there was a large attendance. The proceedings closed with the singing of the National Anthem.

**Huron W.A.—Diocesan Notes.**—A very pleasing event took place on Thursday, April 27th, in Trinity Church, Chatham, when the Junior Auxiliary invited the congregation to the presentation of a playlet which had been arranged and rehearsed under the direction of Mrs. McIntyre. It was simply a happy way of introducing the gift of a life membership to Mrs. N. H. Stevens, President of the Senior Branch, who has been an active worker in the W.A. for very many years, and president during the incumbency of Rev. W. J. Spence, the present Rector. Mrs. Stevens was pleased and touched by this token of regard and affection given her by the Juniors and the heartiness with which it was endorsed by the entire congregation, and made a suitable reply.

The closing meeting of the W.A. of the Cronyn Memorial Church was marked by a social afternoon and the packing of the bale, which was an exceedingly good one, valued at \$125. It was sent to the Mission at Blood Reserve where they have undertaken the support of a boy, and contained an outfit for him with a large assortment of other things.

**Blood Reserve, Alberta.**—The Junior Branch of St. Paul's held its closing meeting on Monday, May 8th. In the absence of the Rector, Rev. Mr. Forman presided, and addresses were given by Mrs. Sage and Mrs. Waller. Their bale goes to the hospital at Onion Lake, where they are providing the linen for the "Fanny Cross" ward, besides quilts and many miscellaneous articles. A number of visitors viewed the work of the children and enjoyed the dainty refreshments served.

The Junior Auxiliary of St. James', London, held their closing meeting on Monday, May 1st, after a successful year of work. Reports of the gathering of the Juniors during the annual and of the addresses given by Mrs. Gould, Miss Young and Miss Cecily Baldwin, were given by several members, none of them over eleven years old. The Juniors join with the Seniors in sending a bale to the school at White Fish Lake.

The W.A. of St. Paul's Cathedral held its final meeting of the year on Thursday, April 27th. A report of the annual was given by the delegates, which was followed by an earnest address by Dr. Tucker. On the following day a bale, valued at \$53, containing outfits for three children and many other useful articles was packed for the Blood Reserve, Alberta.

**Ottawa.**—At the recent monthly meeting of the Diocesan Board of the W.A. it was reported that two life members had been added during the month and that 25 bales and two parcels, valued at \$678.73 had been sent out to Mission fields. Church furnishings had also been sent to Honan, to the diocese of Qu'Appelle and to the Mackenzie River. The total receipts were \$127.50 and the expenditure \$234.82 for this department. The Junior Auxiliaries' receipts for the month were \$31.97. In the Babies' Branch the total receipts for the year were \$249.44. The E.C.D.F. treasurer reported that receipts for the month were \$68.35. There is a balance in this fund of \$297.62.

**St. Thomas.—Trinity.**—The Ladies' Guild has had a very successful year, the work being entirely for our Canadian Expeditionary Forces at the front. The treasurer, Mrs. J. Stewart, reported receipts for year \$675.62, balance on hand \$200.27, over \$300 being spent for the soldiers' comforts. Mrs. Love, convener of the work, reported 4,132 articles sent to the C.W.C.A. for the men at the front, the value of which would be \$600.

**Vancouver.**—At the monthly meeting of the Diocesan Board of the W.A., the treasurer reported a balance on the right side of \$418.80. The secretary of the Little Helpers' Branch reported a balance of \$62.48. The Rev. C. F. C. Caffin gave the noon-day address. Later in the day addresses were given by Archdeacon Heathcote and the Rev. F. W. Kennedy on work among the Chinese and Japanese in British Columbia.

## IN THE LAND OF THE HINDUS.

(Continued from page 313.)

understand, but within this past few months has been reopened. As I write I hear the noise of various musical (?) instruments, a bagpipe kind of arrangement, drums, etc." We are in the middle of the Holi festival of the Hindus, and a procession has just been up to this shrine. The men are all bedaubed with red and violet powder and look hideous. The path past this little shrine and past our church door is the "Pilgrim's Way," and I am told is very much used. There is a small platform-like piece of ground outside the church, which before the earthquake was in the church itself. If Allin were here he would want to set up his lantern there right away—at least if he would not feel like doing that I should be much surprised.

Well I'm not going to write any lengthy epistle just now, as I want to get off several to-day and at 5 o'clock I take the English service. This is just to let you know we are here, and all well apart from a certain amount of fatigue.

## CORRECTIONS.

A couple of unfortunate mistakes occurred in last week's "Churchman." In Canon Gould's sermon the word "His" appeared for "this" in the second column in the phrase "fragments of this life," and the Bible Lesson was given as for the Third Sunday after "Trinity," in place of "Easter."

Some thirty-two mines are in operation in the Porcupine district.



## Canadian Churchman

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### Fourth Sunday after Easter.

Holy Communion: 234, 253, 255, 258.  
 Processional: 406, 455, 473, 572.  
 Offertory: 168, 536, 632, 666.  
 Children: 687, 704, 751, 730.  
 General: 50, 427, 594, 653.

### Fifth Sunday after Easter.

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

## The Bible Lesson

By Rev. Dr. Howard, Montreal

4th SUNDAY AFTER EASTER.

Acts xv. 6-30.

THE FIRST CHURCH COUNCIL AT JERUSALEM.

LAST Sunday's lesson closed with the statement that from Lystra, Paul and Barnabas went to Derbe. It is well that we should see what events intervened between this event and the lesson for to-day.

1. They preached at Derbe making many disciples.

2. They then turned back upon their journey, visiting each of the places where they had preached. At Lystra, Iconium and Antioch they strengthened those whom they had converted and urged them to faithful continuance in the Christian life. In each of these places the Church was organized under "elders" or "presbyters." These were the local ministers who were chosen by the people under the guidance of the Apostles. Prayer and fasting followed this choice and the Apostles, commending all to God, went on their way.

3. They then went to Perga in Pamphylia and thence to the seaport Attalia. Here they took shipping directly for Antioch in Syria.

4. Arriving in Antioch they related to the Church there how much God had permitted them to do for the Gentiles. Thus ended the first missionary journey of St. Paul. It had occupied more than two years, March 47 to August 49.

5. Barnabas and Paul remained at Antioch. While they were there some Jewish Christians came from Jerusalem declaring to Gentile converts,

"Except ye be circumcised after the custom of Moses ye cannot be saved." So important was this declaration that Paul and Barnabas were delegated by the Church at Antioch to go to Jerusalem to discuss it with the "Apostles and elders."

### THE GREAT QUESTION.

The question raised at Antioch produced a crisis for the Christian Church. This was the first great crisis that the Church met, and the very existence of Christianity was practically at stake in this controversy. Hence, there is great necessity for a thorough understanding of the situation. The Gospel teaching is that through Christ all may freely receive the grace of God. Salvation is for all who believe in Christ whether they are Jews or Gentiles. Jesus Christ has done away with all restrictions as to who may receive God's favour. Religion is now a new life in Christ—not an obedience to old laws. Thus in Christ men personally meet with God without having to submit themselves to legal ordinances.

"No," said the Jewish converts; "the old Jewish law is not set aside. To become a Christian you must first become a Jew, i.e., you must be circumcised and keep the whole law of Moses." The trouble with this position was that it made Christianity only an intensified Judaism. To be saved you must obey the law of Moses and accept Jesus as Christ. Now, here was a crisis for Christianity. Had the early Church accepted this teaching then Christianity could never have been a world-wide religion—at best it could have been only a department of Judaism. Hence the importance of this teaching for the Christian Church. Christianity was virtually at the cross roads; to turn in one direction would bring it ultimately to oblivion, to turn in another would make it a world-conquering faith.

### ANALYSIS OF THE LESSON.

I.—The personnel of the Council, v. 6.

Paul and Barnabas had gone up to Jerusalem from Antioch and had been kindly received by the whole Church there. They told the story of Gentile conversions and immediately certain Jewish Christians made the declaration that Gentiles coming into the Christian community must submit to the law of Moses. Thus the great question was directly brought forward. A Council was formed "to consider of this matter." It consisted of the "Apostles and elders." Paul, Barnabas, Peter and James, the Lord's brother, can be named as members of this Council—also, no doubt, Judas and Silas, v. 27. There was much debate in the Council.

II.—The Apostle Peter's Speech, vv. 7-11.

1. Paul and Barnabas had already told the Church in Jerusalem of their work among the Gentiles, and had, no doubt, stood out for the liberty of Christians from the Mosaic law.

2. Peter rehearsed his experiences. He had been sent to Gentiles. They had accepted the Gospel and had received the Holy Ghost. This was proof to him that God accepted Gentiles without their submission to the Mosaic law.

3. Therefore, he argued, that to insist on the Gentiles keeping Moses' law was "tempting God." Even the Jews had not been able to keep this law—how could the Gentiles? Jews and Gentiles, he declared, are saved in only one and the same way, viz., "Through the grace of the Lord Jesus."

III.—Barnabas and Paul rehearsed their experiences, v. 12.

Here no details are given other than that "signs and wonders had been wrought among the Gentiles by them."

IV.—James, the Lord's brother, spoke, vv. 13-21.

1. He quoted from the prophet Amos (ix. 11, 12) to show that the winning of the Gentiles to God was a part of God's deliberate purpose.

2. He expressed his own judgment in the case, viz., that the Gentiles should be required to observe four regulations only and not be required to submit to the whole Mosaic law. These regulations were:—

- (a) To keep from pollutions of idols, i.e., from eating meats that had been sacrificed to idols.
- (b) To keep from fornication.
- (c) To keep from things strangled.
- (d) To keep from blood.

To eat meat offered to idols might lead them back to their old heathenish superstition. Chastity was prescribed with rigidity as impurity was a cultivated tendency among Gentile people. The two latter injunctions are part of the Mosaic law, but are self-commandatory enough to be laid upon all people as a natural observance.

V.—The Council's action, vv. 22-30.

1. Two men were chosen, viz., Judas called Barsabbas and Silas who should go to Antioch with Paul and Barnabas and declare to the Gentile Christians there what the Council had decided.

2. They expressed the Council's decision in writing. This was addressed "to the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

3. This letter commended the lives and works of Barnabas and Paul, introduced Judas and Silas, and then declared the decision of the Council. "It seemed good to the Holy Ghost and to us."

VI.—Paul and Barnabas, with their two companions Judas and Silas, returned to Antioch. They gathered the Church together (now a "multitude") and "delivered the Epistle."

### SOME RELIGIOUS LESSONS OF THE PASSAGE.

I.—Faith in Jesus Christ is the way of Salvation—not the observance of laws and forms. Faith in Christ means trust in Him, confidence in His power, wisdom, goodness. Loyalty to Christ sums up all that God requires from men. This loyalty or faith or trust brings a new spiritual life to men. Thus Christianity is a new life within the soul—a life that grows and strengthens itself until the whole man is conquered and developed. This constitutes the superiority of Christianity to all other religions and makes it different in kind from obedience to laws, ceremonies and forms. The grace of God in Christ knows no limitations, save the limitations made by the unbelief of the human heart.

II.—God is no respecter of persons. He is the Father of all men, and would that all should be saved. The same way is open to all—the way of faith in Christ. In this ancient incident we see that the Jew is not preferred to the Gentile. All must come by Christ. In one day we may see that neither race, nor religion, nor culture, nor any other distinction that men may have, brings God's favour: Salvation is a new life in Christ and is open to every son of man.

III.—The Christian community is a brotherhood. The Jewish Christians of Jerusalem could speak of the Gentile converts at distant places as brethren. As children of God we are all one family, but as children, redeemed in Christ Jesus, we recognize more clearly the closeness of our tie with one another. This brotherhood of believers in Christ was one of the most striking facts emphasized by the early Church. The brotherliness of the early Christians to one another impressed the heathen world as nothing else had ever done, and was a prime factor in producing conversions to Christianity. Do we need to learn this primary fact of Christianity anew?

## Church News

### Preferments and Appointments.

Ferguson, Rev. R. H., Rector of Dalhousie, to be Rector of St. Luke's, Hamilton. (Diocese Niagara.)

Fitzgerald, Canon W. F., M.A., Vicar, to be Rector of St. Paul's, Kingston. (Diocese of Ontario.)

### NOVA SCOTIA.

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

Windsor.—King's College.—Rev. Dr. T. Stannage Boyle, late of Trinity College, Toronto, was, on the 11th inst., formally installed as President and Vice-Chancellor of King's College and University, with impressive ceremonies by the Archbishop of Nova Scotia. Sir Charles Townsend, Chief Justice, presided, and seven other college Presidents were present. Prof. A. H. Young, Dean of Trinity College, Toronto, was made a Doctor of Civil Law in honour of the occasion.

### FREDERICTON.

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

St. John's.—St. Luke's.—The Easter offertory amounted to \$1,056.17. Contributions to Missions during the past year were \$1,731.60. All debts are paid and there is a small balance on hand. There are the names of 126 men of the congregation on the honour roll, and in addition thereto the name of one army nursing sister.

### QUEBEC.

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

Quebec.—St. Matthew's.—Mrs. F. G. Scott, the wife of the Rector of this church, was recently presented with "The Badge of Honour" by the Daughters of the Empire for giving her husband and three sons to the cause of the Empire.

Diocesan Synod.—The Bishop has summoned the Synod of the diocese to meet in this city on the 6th of June. At the opening service of the Synod the preacher will be the Right Rev. George Y. Bliss, Bishop-Coadjutor of Vermont, U.S.A.

Kenogami.—A happy event for the Incumbent, was the public baptism, at a recent evening service, of Wong Lin, the local Chinese laundryman. This man is proving a regular and faithful attendant of the church services, and is already under instruction for Confirmation. Another recent baptism was that of a baby born to Roumanian parents of the Greek Orthodox faith. The honour roll of this church contains the names of 55 men who are now serving Overseas.

### 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.

Kingston.—Dr. White, the Bishop of Honan, China, preached in both St. Paul's and St. Luke's churches on the 7th inst.

St. George's Cathedral.—A very interesting ceremony took place in this Cathedral at the morning service on Sunday, the 30th ult., when three memorial tablets were unveiled. After Morning Prayer had been said, the Dean preached a brief sermon on the appearance of the Christ during the

of St. Paul's Cathedral meeting of the year on the 27th. A report of the given by the delegates, owed by an earnest advertiser. On the following, valued at \$53, con- for three children and eful articles was packed Reserve, Alberta.

the recent monthly Diocesan Board of the reported that two life been added during the t 25 bales and two par- \$678.73 had been sent fields. Church furnish- been sent to Honan, to Qu'Appelle and to the er. The total receipts and the expenditure his department. The ries' receipts for the 31-97. In the Babies' al receipts for the year The E.C.D.F. treasurer receipts for the month There is a balance in 297.62.

Trinity.—The Ladies' a very successful year, entirely for our Cana- onary Forces at the asurer, Mrs. J. Stewart, ts for year \$675.62, bal- \$200.27, over \$300 being oldiers' comforts. Mrs. r of the work, reported ent to the C.W.C.A. for he front, the value of e \$600.

At the monthly meet- Diocesan Board of the asurer reported a bal- ht side of \$418.80. The e Little Helpers' Branch lance of \$62.48. The Caffen gave the noon- Later in the day ad- given by Archdeacon the Rev. F. W. Ken- among the Chinese and ritish Columbia.

### DO OF THE HINDUS.

ed from page 313.)

it within this past few been reopened. As I e noise of various mus- iments, a bagpipe kind t, drums, etc." We are of the Holi festival of id a procession has just s shrine. The men are ith red and violet pow- ideous. The path past ne and past our church Pilgrim's Way," and I y much used. There is m-like piece of ground urch, which before the is in the church itself. here he would want to tern there right away— ould not feel like doing e much surprised. ot going to write any just now, as I want to to-day and at 5 o'clock glish service. This is know we are here, and from a certain amount

### RECTIONS.

unfortunate mistakes t week's "Churchman." uld's sermon the word ed for "this" in the e in the phrase "frag- ife," and the Bible Les- as for the Third Sun- rinity," in place of

two mines are in opera- rcupine district.

40 days following Easter, and showed how fitting memorials were, for the blessed dead, whose lives were linked with their Master's resurrection power. Dean Starr then unveiled the tablet to Mrs. Harriett Liddell Norton-Taylor, widow of Colonel Duncan Norton-Taylor, of the Royal Artillery. He said her life of devotion and generosity to the church would ever be an inspiration to those who worshipped within those sacred walls. The clergy then proceeded to the transept during the singing of the hymn, "The Son of God Goes Forth to War, Who Follows in His Train," and here Colonel Hemming, officer commanding the district, unveiled the tablet to the gallant young soldier, Sergt. George Rutledge Grant Taylor, who fell in action in service to his country. He had been a member of the Sunday School and choir of St. George's and Colonel Hemming spoke of the splendid example of such heroes. He had given up a good position in the bank to enlist with the "Vics" of Montreal. Kingston was proud of such sons. His grandmother, one of Kingston's oldest residents, Mrs. Hugh Fraser, was present. Singing "For all the Saints Who From Their Labours Rest," the procession marched to the west door, where the Rev. Professor Ferguson, President of the Kingston Historical Society, unveiled the tablet to the memory of the Rev. John Stuart, D.D., a United Empire Loyalist, who was the founder of the Church of England in Upper Canada, and the first Rector of St. George's. The congregation met first for Divine worship in Tete du Pont barracks in St. George's Day, 1784, and continued there until 1791, when the first church was built. The tablet was made in England and is of a rich Mosaic and onyx. It was erected by the Historical Society from the proceeds of Dean Starr's book, "Old St. George's." The inscription reads: "In sacred memory of the Reverend John Stuart, D.D. (1740-1811), who came to this province in 1784 as a United Empire Loyalist and was known as 'the father of the church in Upper Canada.' He founded this cathedral (the first parish in the province) and also the first school. He was chaplain to the garrison and to the first legislative council and for 27 years Rector of Kingston. Associated with Tyendinaga (Chief Brant) he translated the Gospels and Book of Common Prayer into the Mohawk tongue. He was instrumental in founding many important missions through the province from Cornwall to York. This intrepid herald of the Gospel fell asleep August 15, 1811." An old tablet to Dr. Stuart had been destroyed when St. George's was burnt in 1897. The procession returned to the chancel and after prayer and benediction the Easter hymn concluding the ceremony was sung, "Jesus Lives, No Longer Now, can Thy Terrors, Death, Appal Us."

The Rev. A. F. Whalley has been promoted to the position of priest-vicar of this church in recognition of his faithful services. He was also voted an increase of \$100 in his salary by the vestry. The financial statement for the past year showed an expenditure of \$10,796.90, including \$1,700 given to Missions.

**St. Paul's.**—At the adjourned vestry meeting which was held last week, Captain the Rev. Canon W. F. Fitzgerald, M.A., the present Vicar, was the unanimous choice of all present as the successor of the late Archdeacon Carey and his name was submitted to the Bishop of Kingston for appointment. In connection with the appointment of a new Rector, the congregation decided to contribute the sum of \$1,200 to the salary and this will be augmented from the Rectory Lands Fund and the Watkins Bequest. Canon Fitzgerald has been vicar at St. Paul's for nine years and in that period he

has won the love and esteem of every member of the congregation.

A resolution of sympathy with the family of the late Archdeacon Carey was unanimously passed.

The Bishop of Kingston has appointed Canon W. F. Fitzgerald Rector of this church. Official announcement was made of the appointment by the Bishop at the Rural Deanery meeting in Sydenham on May 9th, and Canon Fitzgerald received the congratulations of brother clergy.

**Shannonville.—Holy Trinity.**—The Bishop of Kingston visited this church on the 7th inst. and at the morning service he instituted the Rev. Cecil Winter as incumbent. He also dedicated a stained glass window, which has been placed in this church to the glory of God and in memory of Rev. Alfred Bareham, by his widow.

**Cananogue.—Christ Church.**—On a recent Sunday evening the Bishop of Kingston held a Confirmation service in this church, when 18 candidates were presented, a large number of whom were members of the 156th Battalion.

On the 5th inst., Bishop White, of Honan, China, visited this parish and addressed the W.A. in the afternoon. In the evening the Bishop addressed a public meeting on the work in his diocese, his address being illustrated by lime-light views.

**Adolphustown.—St. Alban's.**—It was unanimously agreed at the annual vestry meeting to adopt the Duplex Envelope system. This will take effect on the first Sunday in July.

**Wolfe Island.—Trinity.**—The adjourned vestry meeting was held on the Thursday in Easter Week (27th ult.). The amount given to Missions was over \$150. Five men belonging to the congregation have volunteered for service overseas.

**Bay of Quinte Clerical Union.**—This Union held a very successful meeting at Napanee on May 3 and 4, the Bishops of Kingston and Ottawa and 25 other clergy being present. The Bishop of Ottawa conducted a conference on the devotional life for the clergy and also preached the sermon at the public service in St. Mary Magdalene Church. The Bishop of Kingston also addressed the clergy and gave counsel on several matters of importance. Rev. V. O. Boyle read a scholarly paper on the contribution made by modern archaeology to the study of the Old Testament. Rev. A. F. C. Whalley read a stirring paper on "Redeeming the Time," and Rev. F. G. Kirkpatrick brought a proposed canon on the stipends of the clergy to the attention of the members. All the papers, addresses and discussions were of a high order. The officers were re-elected as follows: Rev. A. H. Creeggan (at present Chaplain at the front), president; Rev. J. H. H. Coleman, secretary; Rev. Rural Dean Blagrove, Rev. Canon Beamish, Rev. R. W. Spencer, executive committee.

## MONTREAL.

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

**Eglise de Redempteur.**—Sixteen members of this parish are serving their country. Twelve are at present on the firing line and one was killed in the Battle of St. Julien.

## OTTAWA.

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

**Ottawa.—All Saints.**—At the annual vestry meeting the total receipts were shown to be \$11,000. Receipts in the Sunday School department are the largest on record. Almost 100 members of the congregation have enlisted and the people of the church have

contributed most generously to the various war funds. A resolution of warm thanks to Archdeacon A. W. Mackay, the Rector, for his valuable services to the parish for the past 16 years, was passed by a standing vote.

**St. John's.**—At the annual vestry meeting, which was held on the 11th inst., a resolution was adopted agreeing that a memorial to the late Canon Pollard take the shape of a new organ and that a tablet suitably engraved be placed in the church. The sum of \$3,907.15 has been given to Missions during the past year.

**St. Bartholomew's.**—In all the sum of \$467 was contributed to Missions during the past year from this parish. The total receipts amounted to \$2,454. Votes of thanks were respectfully tendered to their Royal Highnesses, the Duke and Duchess of Connaught for their interest in the Sunday School and for their floral decorations to the church during the year. A vote of thanks was also tendered to Lord Richard Nevill, Comptroller of the Household, for his gift of 200 copies of "Hymns, Ancient and Modern."

## TORONTO.

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

William Day Reeve, D.D., Assistant.

**Toronto.—St. Paul's.**—Military parades were the order of the day at this church on Sunday last. In the morning the 124th, the 170th and the 216th Battalions, under Lieut.-Cols. Chadwick, Le Grand Reed and Burton respectively, paraded to the church. The Rector, Archdeacon Cody, preached on the subject of "The Ideal Soldier."

At 3 p.m., the 109th Regiment, and its two Overseas Battalions, the 64th and the 169th, almost 3,000 strong, attended Divine service in this church. The prayers were read by Capt. the Rev. M. Gore Barrow, and later on Lieut. Archdeacon Cody gave a brief address from the 4th chapter of Nehemiah, "Be not afraid of them. Remember the Lord and fight for your brethren, your sons and your daughters, your wives and your houses." It was very fitting, said the Archdeacon, that the parent regiment should lead its stronger battalions to pray together for the last time before the departure of the 84th for overseas and the 169th for further training in a Canadian camp. The soldiers of the country were not alone the soldiers of the King, but also the soldiers of God. During the past year we had come to a better understanding of three main things—our enemy, our allies and ourselves. "England is awake and by God's help she will not sleep until a righteous victory is won," he declared. A German victory would destroy civilization and make a mere figment of Christianity. He commended the men to God and urged them to fight their moral foes as they would the enemy.

**All Saints.**—A memorial service was held in this church on Sunday evening, May 7th, for Pte. Stanley Parker who was killed in action at St. Eloi on April 10th. Several troops of Boy Scouts were present for whom special seats were reserved. The Rector preached an impressive sermon on the text, "A good soldier of Jesus Christ," or "A Good Scout." The service closed with the "Dead March." Mr. Parker was Scoutmaster of 53rd Troop, All Saints' Church, and also Port Credit troop, where he did telling work among the boys. He was about to enter as a student of Wycliffe College, when he heard the cry of Motherland. Within a year he died a patriot's death. Our sympathy goes out to his widowed mother and also his three brothers who are at the front.

**St. Augustine's.**—At a large gathering held at the Parish House on Thursday last, the Rev. H. McCausland was presented by the congregation with a cheque for \$62. The Sunday School gave him a Victrola with records, and the Young Men's Bible Class gave him a steamer trunk. Mr. McCausland goes overseas with the 95th Battalion as their Chaplain.

**Fenelon Falls.—St. James'.**—The Rev. H. G. Kingstone, B.A., was inducted as Rector of this church and also of the Church of St. Peter, in the Township of Verulam, on the evening of Monday, May 8th, the ceremony being performed by Archdeacon Warren. More than 100 were present at the service, those present including the local Presbyterian and Baptist ministers. The Archdeacon preached from the text: "The Kingdom of God is come nigh unto you." In the course of his sermon he dealt with the socialistic aspect of Christian work, laying special stress upon the words in Our Lord's Prayer, "Thy will be done in earth as it is done in heaven."

**Norwood.**—The 65th meeting of the Deanery of Northumberland and Peterborough was held at this place on May 1 and 2. Evensong was said in Christ Church on Monday, the preacher being the Rev. Professor Cosgrave. On Tuesday the day commenced with a celebration of the Holy Eucharist, when a devotional address was given by Canon Cornish on "The Value of the Holy Communion." At the business session an excellent paper was read by Professor Cosgrave on "The Eschatology of the Old Testament," in which he showed how the prophets viewed the end of their world order (1) as a disaster, and (2) as a golden age of peace and prosperity, which should be ushered in with the birth of a Wonderful Child. The Rev. Canon Davidson spoke about "Religious Work Among Soldiers," urging the parochial clergy to increased activity both with regard to the present and to the future when they should return from the war. An interesting paper was given by Canon P. C. Cornish on "The present situation of the Church in the West," showing how the West had become depleted of men through enlistment and how difficult was the problem of the foreigner from the financial point of view, and how serious from the moral. Owing to the removal from the Deanery of the Rev. C. W. Holdsmith, the late Rural Dean, an election was held and the Rev. T. J. O'Connor Fenton was appointed to this office. Votes of thanks to the incumbent and hostesses fittingly brought to a close a very helpful session.

## NIAGARA.

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

**Hamilton.—St. Peter's.**—Special services in connection with the opening of this new church were held on both the 7th and the 14th inst. On the former date, Archdeacon Davidson, of Guelph, preached in the morning, and Rev. L. E. Skey, Rector of St. Anne's, Toronto, in the evening. On Sunday last the Rector, Rev. J. W. TenEyck, preached in the morning and Rev. Professor Hallam in the evening.

**St. Luke's.**—Rev. R. H. Ferguson, Rector of Port Dalhousie, has been appointed Rector of this church.

**St. Thomas.**—Rev. E. J. Etherington, Rector of this church, was the principal speaker at the 10th annual banquet of the Young Men's Club of Erskine Church, which took place on the 8th inst. Loyalty was the theme of his discourse.

**Winona.—St. John's.**—On Thursday, the 4th inst., the Bishop held a Confirmation service, when the Rector, Rev. S. Clowes Noxon, presented

10's.—At a large gathering at the Parish House on Sunday, the Rev. H. McCausland presided by the congregation for \$62. The Sun-ve him a Victrola with the Young Men's Bible and goes overseas with lion as their Chaplain.

ills.—St. James'.—The ington, B.A., was in- of this church and hurch of St. Peter, in of Verulam, on the onday, May 8th, the g performed by Arch- 1. More than 100 were service, those present local Presbyterian and ters. The Archdeacon the text: "The King, come nigh unto you." of his sermon he dealt listic aspect of Christ- special stress upon ur Lord's Prayer, "Thy 1 earth as it is done in

he 65th meeting of the Northumberland and was held at this place 2. Evensong was said urch on Monday, the Rev. Professor Tuesday the day com- celebration of the Holy n a devotional address anon Cornish on "The Holy Communion." At sion an excellent paper Professor Cosgrave on ogy of the Old Testa- ch he showed how the d the end of their world disaster, and (2) as a peace and prosperity, e ushered in with the lful Child. The Rev. n spoke about "Reli- iong Soldiers," urging lergy to increased ac- regard to the present ure when they should e war. An interesting y by Canon P. C. Cor- resent situation of the West," showing how come depleted of men ent and how difficult of the foreigner from int of view, and how e moral. Owing to m the Deanery of the dsmith, the late Rural ion was held and the onor Fenton was ap- office. Votes of thanks ent and hostesses fit- to a close a very help-

**AGARA.**

k, D.D., Bishop, ilton, Ont.

. Peter's.—Special ersion with the open- ch were held on both e 14th inst. On the hdeacon Davidson, of d in the morning, and Rector of St. Anne's, evening. On Sunday Rev. J. W. TenEyck, e morning and Rev. 1 in the evening.

ev. R. H. Ferguson, Dalhousie, has been r of this church.

-Rev. E. J. Ethering- this church, was the r at the 10th annual Young Men's Club of which took place on yalty was the theme.

John's.—On Thurs- , the Bishop held a vice, when the Rec- ves Noxon, presented

14 candidates, eight of whom were men in khaki.

Palmerston.—St. Paul's.—The local contingent of the 153rd O.S. Battalion, under command of Lieut. Fair, attended a special service in this church on Sunday, May 7th, when a memorial service for the late Pte. H. L. Wickens was held. Pte. Wickens was a much appreciated member of the choir. With three other choir members he enlisted among the first to go overseas. This makes two of the choir who have laid down their lives for their country. The Rector read a list of members of the church and of sons of members now in khaki, 65 in number, and stated that every medically fit young man of the congregation had enlisted. There was a record attendance at the service, many being turned away for lack of room. Some needed repairs to the Sunday School are soon to be made, towards which the sum of \$100 is promised, and nearly all collected. The Rector's stipend was increased, notwithstanding a small deficit in the year's accounts.

**HURON.**

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

Brantford.—St. James'.—At the ad- journed annual vestry meeting which was held on the 8th inst., it was men- tioned that 130 members of the con- gregation are on active service.

Ridgetown.—Church of the Advent. —At the evening service held in this church on the 7th inst., a tablet was unveiled to the memory of the late Pte. William Storing, a member of the 18th Battalion, who was killed by a sniper's bullet early in the year.

Paris.—St. James'.—At the adjourn- ed vestry meeting which was held on the 8th inst., it was reported that there were 134 names on the honour roll of this church.

St. Mary's.—The adjourned Easter vestry meeting showed an income of \$3,750, with a balance of \$740, which will be applied to the debt upon the Church Hall, which is now only \$600. It cost \$8,300. The Rector was given an honorarium of \$200. A beautifully worded memorial testimonial to the late Mrs. Alice Taylor, the Rector's wife, was ordered to be entered in the parish records.

**MOOSONEE.**

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

Cochrane.—Before leaving Cochrane to take up their work in the diocese of Huron a reception was tendered the Rev. J. R. and Mrs. Bythell, at Bish- ophorpe, when Mrs. Bythell was pre- sented with a beautiful gold bracelet watch and an address by the ladies of the parish. An address and a purse of money were presented to Mr. By- thell by the Sunday School and also an address and pair of ebony brushes by his own Bible Class. Mr. Bythell leaves the parish in a flourishing condition. The Bishop will assume charge until a new appointment is made. This parish has 27 men at the front, four have been killed and two wounded.

Moose Factory.—The Rev. W. Hay- thornthwaite is leaving for England on furlough.

**KEEWATIN.**

Joseph Lofthouse, D.D., Bishop, Kenora, Ont.

Kenora.—Rev. Canon Lofthouse spent Sunday, May 14th in the parish of Lac du Bonnet taking the services, and settling up the affairs of the late Rev. J. B. Clarke. With the shortage

of ordained clergymen it will be diffi- cult to find someone to take charge of this parish.

The annual meeting of the W.A. of Keewatin diocese is to be held in the Parish Room of St. Alban's, Kenora, June 6th-8th.

The Diocesan Synod meets on June 13th. The agenda, which has just been sent out, gives notices of motion which, if carried, will have the parochial year close on December 31st, give women a vote at parish- ioners' meetings, and make provision whereby the delegates to the Diocesan Synod be paid their railway expenses.

St. Alban's.—The Ladies' Aid of this church re-elected Mrs. Pither as their president. This is her 27th year in that office, and under her able leadership, that society has been a wonderful factor in parochial church work.

**RUPERT'S LAND.**

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

Winnipeg.—The Primate has recent- ly visited the following parishes for Confirmation: Rivers, Roseville and St. Thomas', Winnipeg. In each case a large class had been prepared and bright, hearty services were the rule.

All Saints'.—The members of the Ladies' Aid Society have recently presented this church with two hand- some flags, which were consecrated by the Rector a fortnight ago. The parish is under a deep debt of grati- tude to the Society for its work dur- ing the past year. The Parish House has been redecorated, a new system of electric lighting installed, and two beautiful standards presented for lighting the sanctuary of the church. Their last offering was a new re- dos, lectern and prayer desk for the chapel, which were dedicated at a special service last week. They are of handsome Gothic design and add to the dignity of the building.

In common with all the Winnipeg parishes, All Saints' has given largely of its young men to the cause of the Empire. In addition to Major-Gen- eral Steele, Brigadier-General Mac- donell, Col. Ruttan, D.O.C., of Mil- itary District No. 10, the officers, non-coms. and men of Lord Strath- cona's Horse, R.C.H., are regular worshippers, and occupy the two tran- cepts. One hundred and sixty other members of the parish are also serv- ing their King. Nine young men have already made the great sacrifice. The last of these to pass to the higher service of the King of kings is Lieut. John Romayne Dennistoun, whose death was recorded last week. Lieut. Dennistoun is the second son of Lieut.-Col. R. Max Dennistoun, O.C., of the 53rd Overseas Battalion, at present in England, and brother of Lieut. James A. Dennistoun, of the Aviation Corps. In September, 1914, on a Sunday, after kneeling at the Holy Table with the other members of his family for their Communion, he, with his father and brother, left for England. An old T.C.S. boy and an undergraduate of Cambridge Univer- sity, he has left behind him a record of brightness, joy and devotion to duty, and "being made perfect in a short time, hath fulfilled a long time."

The annual meeting of the All Saints' Red Cross Society was held last week, and the record of the past year gives great encouragement for the future. Formed in March, 1915, by the Ladies' Aid, it now numbers 200 members. Meetings have been held every Tuesday and Friday after- noon, except in Christmas week and on Good Friday. Packages are sent regularly to hospitals in England and France, besides field comforts for the men at the Front. Cairo, the Dar- danelles and other far-off points have been reached. In the list of articles

during the year were 334,987 surgical dressings, made, packed and steri- lized; 509 pairs of socks, 308 shirts, 102 Balaclava caps, besides hundreds of scarves, wristlets and mufflers. Field shirts, towels and hospital suits were also made in abundance. Start- ing off with a gift of \$74 from the Ladies' Aid, the total receipts were \$4,677 for the year, most of which was spent in material, while the bal- ance on hand is now \$346. The fol- lowing officers were re-elected: Presi- dent, Mrs. E. M. Wood; Vice-Presi- dent Mrs. E. B. Loucks; Secretary- Treasurer, Mrs. W. W. Richardson.

St. Matthew's.—On Sunday, the 7th inst., the Boy Scouts of this district paraded to this church for their an- nual service. The Lieut.-Governor of the Province, accompanied by his Aide, Count de Bury, the Mayor, Lieut.-Col. Rowley, T. H. Hooper, Col. Ruttan, D.O.C., and other distinguished citi- zens interested in the Boy Scouts movement, occupied reserved seats in the body of the church. The Lessons were read by Scoutmaster Elliott, of the St. George's troop, and Scout- master Williams, of St. Patrick's, both wearing their Scoutmaster's uniforms. The sermon was preached by the Rec- tor on the text, "What I say unto you I say unto all, Watch," and was along the lines of the Boy Scout motto, "Be prepared." There was a large con- gregation present, and the service was a most inspiring one.

Holy Trinity.—Rev. A. E. Ribourg, who has resigned the curacy of this church, has decided to continue his services until after the summer months in order to give Archdeacon Fortin an opportunity to find a suit- able man.

St. Andrew's.—Rev. A. J. Warwick, who has for several years been Rector of this parish, has forwarded his resig- nation to the Archbishop. No suc- cessor has yet been appointed.

Morden.—Rev. F. C. Chapman, In- cumbent of Morden, has been given leave-of-absence for one year, and has enlisted as a private in the 11th Field Ambulance. He has already entered upon his training in Winnipeg. Rev. A. J. Warwick has been appointed by the Archbishop as locum-tenens here.

**SASKATCHEWAN.**

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

North Battleford.—St. Paul's.— Kingsley Langfeldt, son of Rev. Dr. Langfeldt, has enlisted as a bugler in the 232nd Battalion, C.E.F., head- quarters at North Battleford. The finances of this church are in an ex- cellent condition. Total revenue, \$3, 108.44. After deducting all expenses a good balance is left on hand. Pre- vious to leaving for Montreal to join the McGill University Corps for over- seas service, Mr. A. S. Groom, secre- tary-treasurer of St. Paul's Sunday School, was presented with an address and a wrist-watch by the Rector and officers of St. Paul's Sunday School; 52 members of the congregation have joined the C.E.F., and one of them, Pte. W. H. Le Borde, has given his life for the cause of justice and free- dom. He was killed at the Battle of Festubert.

**CALGARY.**

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

Calgary.—Christ Church.—The Rec- tor, Rev. C. W. Horne, left the city on Easter Monday for a holiday at the Coast. For some time he has been unwell and was urged to take this rest by his friends.

St. Stephen's.—Rev. Dr. Griffith Thomas conducted a Mission in this church during Holy Week and on

Easter Day. The church was filled each evening and on Easter Sunday both the church and Parish Hall were used for the congregations. All churches in the city, both Anglican and others, were represented at the services. The Mission was chiefly de- voted to religious teaching, and it was due to this that so many clergy and laymen were present. Every one speaks most warmly of the different addresses and the Missioner. If Dr. Thomas favours Calgary with another visit he will be heartily welcomed. On Easter Sunday the communicants numbered over 500, and the offerings were \$481. In April a beautiful memorial window representing the Ascension of our Lord was presented to the church by Miss Watt, and her sister, Mrs. Attfield, in memory of their sister the late Miss Helen Watt. The window was unveiled and dedicated by the Rector, Rev. Canon James.

St. Barnabas'.—Rev. H. Montgom- ery presented on Palm Sunday a large class of candidates for Confirmation. The congregations on Easter Sunday were large, and the music was espe- cially good.

Confirmations.—The Bishop held Confirmations during April, not only at St. Barnabas', but also at the pro- Cathedral, when Dean Paget present- ed 42, and at St. Stephen's, when 35 persons were confirmed. Of these 19 were men and boys.

The Calgary Sunday School Asso- ciation.—On April 10th, the Diocesan Secretary of Sunday School, the Rev. Canon McMillen, of Lethbridge, came to the city and preached in the pro- Cathedral a special sermon in the in- terest of Sunday School work. The Association met on May 8th in St. Stephen's Parish Hall. A paper was read by Rev. R. G. Harker on "The Teaching of the Catechism to child- ren in the different grades in the School." The attendance was good and all enjoyed the paper.

Obituary.—The death of the late Colin Redout Wellesley Postlethwaite occurred at the family residence on Garden Crescent on April 22nd. Four years ago Mr. Postlethwaite came to Calgary in poor health and hoped that the climate here would be better for him. For some time he seemed to benefit by this change, but last year a decline set in and he passed away the day before Easter. He is sur- vived by Mrs. Postlethwaite and two daughters, the Misses Mary and Mar- jorie, and by his father in Toronto, Mr. Postlethwaite, Harbor-Master. A large circle of friends in Toronto and Calgary extend their deepest sympathy to the family. Every one who inti- mately knew Mr. Postlethwaite knows so well his sterling qualities, and feels the loss of a personal friend. All through his illness he maintained a patient and brave spirit, and was never known to complain. The funeral service was private and was held at the house. The interment took place at the Calgary Union Cemetery. The services were conducted by the Rev. Canon James who was a personal friend of the deceased.

**ATHABASCA.**

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

Peace River.—St. James'.—The members of the Junior W.A. have presented this church with a brass desk for use on the Holy Table.

**NEW WESTMINSTER.**

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

Vancouver.—St. Mark's Hall.—The annual meetings of the Corporation and Council were held on May 4th in St. Mark's Hall. There were pre-

sent the Bishops of Columbia and Kootenay, the Very Rev. Dean Schofield, of Victoria, the Rev. Dr. Seager, Principal of the Hall, and other members of St. Mark's from various parts of the Province. At the meeting of the Council, the chair was taken by J. H. MacGill, Esq., in the unavoidable absence of the chairman, A. McC. Creery, Esq. The latter presided at the meeting of the Corporation later in the day. The report of the Registrar showed 21 students enrolled, ten of whom are on active service with various units of the Expeditionary Forces. Two new students have already signified their purpose of entering the Hall next October. Three men were ordained to the diaconate during the year; four received their graduating Diplomas of Licentiate in Theology of the Anglican Theological College at the Convocation of the latter body on Wednesday, May 3rd. One of the Governor Musgrave prizes was awarded at the same time to the Rev. W. E. Goodman, one of the graduating students in Old Testament. The report of the Executive Committee showed that the administration of the Hall had been effective and economical during the year, while that of the Education Committee showed that the teaching staff now consists of four, including the Principal, two of whom are Cambridge men, one Trinity College, Dublin, and one Trinity College, Toronto, Canada. The Bursar's report showed a balance on the credit side on the work of the year. This is owing to very considerable help given by friends in England and in Toronto for which due thanks were suitably expressed. Gratification was expressed that in such difficult times as the present all expenses had been met during the year. In his report, the Principal laid special stress on the great need of candidates for the ministry and urged that special steps be taken in the matter in view of the great call which would come for men after the war is over, and of the great decrease of the supply of candidates for the ministry owing to enlistment. The situation constituted a serious problem and something should be done. He expressed thankfulness that no casualties had been reported among the students on active service.

**Latimer College.**—The annual graduating dinner was held on Friday, April 28th. The guests were Bishop Robins, of Athabasca, Dr. Griffith Thomas and Mr. A. E. Bull, K.C. The leading toasts of the evening were "The King," "The Educational Work of the Church," "Latimer Hall," and "The Graduates."

**Holy Trinity.**—A reception was held on April 26th in the Parish Hall of this church for the new Rector, the Rev. Chas. B. Clarke, and Mrs. Clarke. Mr. H. J. de Forest, the Rector's warden presided, and his opening remarks were followed by addresses by the Rev. Dr. Seager, of St. Mark's Hall, and Rev. Harold King, of St. Paul's, the Rector duly acknowledging. A very optimistic air prevailed.

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## COLUMBIA.

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

**Oak Bay.—St. Mary's.**—Rev. Hubert Payne has been appointed locum tenens of this parish during the absence of the Rector, Rev. G. H. Andrews, who is going overseas with the 88th Battalion. Mr. H. G. F. Pocock has resigned the position of organist as he also is going overseas and Mr. A. R. Dobson, late organist of St. Luke's, Cedar Hill, has been appointed to succeed him. The affairs of the church, despite the financial depression, are in a very satisfactory condition.

# Downeaster

Thoughts of an Eastern Churchman

ANOTHER Easter has come and gone, and thousands of aching hearts are asking the question, "If a man die shall he live again?" In these tragic days, when so many young lives are being cut short with such cruel abruptness, this matter of human survival overshadows every other spiritual problem. In Europe to-day, as it may be in Canada tomorrow, it is the question of the hour. To thousands of people, who, perhaps, never before in their lives gave it more than a passing thought, it has now assumed surpassing importance. Rev. Percy Dearmer, a very prominent London clergyman, writing to the London "Guardian" some weeks ago, says that a large number of people have suddenly become interested in Psychical Research, evidently including himself. Our ideas regarding the future life, he says, are un-Christian and largely Pagan. The other world, to the great majority of professing Christian people, is a sort of dreamland, peopled, like the old mythological underworld, with phantoms, something utterly unreal and remote from the present life. The attitude of the average English Churchman to the life beyond is like that of the man who was asked his opinion about what took place after our departure hence, and who replied: "I believe we shall exist in eternal bliss, but it's a very disagreeable subject to talk about." Dr. Dearmer, who has lost his wife—a nurse in Serbia,—and two sons in action, is strongly in favour of reinforcing our faith in the unseen world and the continuance of human personality, by the study of psychical phenomena, of which, he says, there is an enormous volume of records bearing on this particular question. And I am not prepared to condemn him. God fulfils and reveals Himself in various ways. Different minds are appealed to in different ways. There are undoubtedly those who are impressed by this sort of thing. They must have some kind of scientific basis to their faith. Others, differently constituted, are rather repelled than attracted by scientific arguments and evidence. But however this may be, one thing is certain: our attitude towards the unseen world and its inhabitants is, in the majority of cases, grossly un-Christian. Easter, which comes as a reminder of its reality, is far too soon forgotten. For a few days or hours our souls faintly vibrate to its inspiring message. The vision flashes upon us and then fades away, leaving us cold and unresponsive for the rest of the year, if, indeed, it goes as far as this. But the Christian doctrine of the persistence of human personality, not mere survival, is one for everyday use. It was intended that we should live in constant touch with the unseen world, that the "communion of the Saints" should be something more than what it has too often become, a mere theological expression, that we should realize, day by day, the nearness of the departed and their continued fellowship with ourselves. May we not hope that one of the compensating effects of this terrible war may be the restoration of this belief to some appreciable extent among our Church members?

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The death of Canon Powell was a great shock to the Church people of the Maritime Provinces. It was generally known that his health was somewhat precarious, and that he was contending with a serious chronic trouble, but his comparative youth and strong will power favoured the hope that he would be spared for a good many years. Few people sus-

pected the fact, now made evident by his sudden departure, that he had been "dying on his feet" for years. His superb courage kept him to the last in the "front of the firing-line," and his busy, strenuous life was that of, and, in fact, often far exceeded, a man in perfect possession of all his physical powers. His five years' work at King's College laid foundations upon which others will build a solid and enduring superstructure, no doubt, but probably no one in sight in the Canadian Church could have effected what he did at the particular juncture in the affairs of the College, which existed when he took charge. But though he accomplished much in his comparatively short life, he was emphatically greater than anything that he ever did. It was not his intellectual gifts that distinguished him, but his personality, so singularly attractive and commanding, which expressed itself equally in public and private life. The Canadian Church is noticeably poorer by the (humanly speaking) untimely departure of Thomas Wesley Powell, in the zenith of his rare powers, and he will long be lamented down here in Nova Scotia, where his influence has been so widely felt, and none more so than by myself, who enjoyed his close, personal acquaintance for several years.

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## THE PURPOSE OF THE WASTE.

(Continued from page 313.)

ship; from within, the scepticism of the Sadducees strengthens infidelity, and the formalism of the Pharisees lowers the newly-given conception of the spirituality of God. But as before, so again "God moves in a mysterious way His wonders to perform." Rome, in the hand of Herod, unsheathes its massacring sword; the children of two years and under in Bethlehem perish. One alone escapes, One far greater than Moses, and returns from Egypt as the future Leader of His people.

The Jews show a deadlier animosity, possessed with the thought of their Messiah obtaining the overlordship of the world, oppose Christ's teaching because it disintegrated the national forces necessary for the realization of their ambition. They combine with the world-power of Rome and lay hands upon the Representative of the Spiritual manhood of their race, and at His massacre Jerusalem shudders three hours in darkness as Egypt centuries before shudders three days in a darkness that could be felt.

Despite the Resurrection the massacres continue. The early Christians are stoned, are "sawn asunder," but the judgment recoils upon the persecutors. Like Pharaoh's hosts at the Red Sea, the Jews at the Siege of Jerusalem perish thick as autumn leaves upon the ground.

But the wind bloweth where it listeth. God's Spirit moves mightily in the Apostles and their followers, who, generation after generation, catch the revelation of the life and death of Jesus. Filled with the fire of Pentecost, they "prepare and make ready the way of the Lord," bidding men "believe on the Lord Jesus Christ that they may be saved." Their words fall darkly on the older and more bigoted Jews, but a newer generation with the cry, "Then hath God also to the heathen granted repentance unto life," carries the breath of the Gospel into all lands.

## THE MASSACRES OF THE REFORMATION.

Christianity spreads over the surrounding countries and over Europe, and centuries pass, whilst gradually the shades of night descend, and the overlordship of the Papal power, an overlordship, as it were, meeting Christ upon His own ground, the

taskmaster of the soul rather than of the body, closes down on every side. Langland, the shrewdest observer of his day, finds the religious observances hollow shows, mockeries and hypocrisies, the Pope, as Millman says, "levying the wealth of the world to slay mankind."

## THE SHAKING OF THE PRISON HOUSE.

But God's hand once again moves. The dispersion of Greek learning turns the searchlight of the translated Testament upon the religious ideals of the age and shows that formalism is stifling the soul of spiritual life. The new vision lights from hilltop to hilltop over every country of Europe, but is followed by a massacre of the new-born spiritual manhood of every civilized nation: Waldensians, Hussites, Huguenots, Spaniards, Englishmen, perishing in the dungeons of the Inquisition or at the stake.

The massacre recoils upon its instigators. Philip II. of Spain is eaten alive by worms; Charles IX. tortured to lunacy by the spectres he has created; the French nation crushed under its self-chosen tyrants until the massacre of the French Revolution; the Papacy, the genius of the whole, drained of its purest life-blood, as Bunyan says, "growing stiff in his joints," declining in intellectual, temporal and spiritual power.

## THE SPIRITUAL REBIRTH.

But as in former days of tribulation, a spiritual rebirth once again takes place and expresses itself in the lines of Cranmer's four Advent Collects. The reformers (1) "Cast off the works of darkness"; (2) "Read, mark and learn" the Bible hitherto "trodden by swine" if read by laymen; (3) a race of spiritual leaders takes the place of monks and friars, who "prepare and make ready the way" for the working of God's Holy Spirit; and (4) God "raises up His power and comes among them and with great might succours them."

This power expresses itself in the leaders of the following century, the adventurers for God and for the right, Sidney, Spenser, Shakespeare, and in the next generation, Milton and Hooker, raising a new standard of duty, marking paths of righteousness throughout the land.

## THE NAPOLEONIC WAR.

The Puritan Revival is lost sight of under the excesses of the Stuarts and the succeeding formalism of the eighteenth century, culminating in the infidelity of Voltaire. Once again a tyrant arises, and the bloodshed of the Napoleonic War is followed by the birth of the great Missionary and Evangelical Movements, until at the close of the nineteenth century the growth of materialism obscures the light and we come to the massacre of to-day.

## THE MASSACRE OF TO-DAY.

"Shades of the prison-house" have in very deed closed down upon us. Germany calling loudly upon God, but dethroning Christ and enthroning Woden and Thor; Belgium red with the atrocities of the Congo; France awakening from the thralldom of infidelity and frivolity; England sinking under carelessness and indifference to God's laws, when once again the foundations of the house are shaken, and Germany, the leader in destructive criticism, breathing defiance upon the laws of God and man, merges the world in this last and most awful massacre.

We stand in the darkest days, as it were, between the approaching army of Pharaoh and the Red Sea, darkness behind and darkness before, "To what ask in exceeding bitter cry, "To what purpose is this waste?" For in this sacrifice, as in the Reformation massacres, the depth of the tragedy lies in the fact that the men who were foremost in volunteering for the

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rescue of their country are the men  
who would have been foremost in  
volunteering for the political and re-  
ligious leadership of their country,  
but who are lost forever and lie in  
nameless graves upon the battlefields.

WHAT WILL THE FUTURE BE?

The answer under God depends  
upon ourselves and upon our attitude  
towards the Forces of Evil. So far,  
history has repeated itself: (1) Sin  
and Darkness, in the form of selfish  
ambition and self-sufficiency, settling  
down over the world, each nation  
reaching after a material heaven of  
its own creation instead of a spiritual  
heaven set before them by Christ.  
Of these nations Germany, darkest  
and most daring of all, determining  
like the men of Babel of old times  
"to make herself a name," and (2)  
"in making that name, scattering  
destruction "abroad upon the face of  
the world."

But if we stand in the darkness,  
we stand also upon the threshold of  
the light. The judgment is recoiling  
upon the head of the instigators, and  
we are asking, Will history repeat  
itself still further? Will, as in former  
great tribulations, great spiritual  
leaders arise? Will a new and mar-  
vellous revelation of God be given?  
Will His immediate presence be  
manifested among us?

WHAT OF THE NIGHT?

So far we catch nowhere, save pos-  
sibly in the trenches, a dawn of the  
first ray of a new revelation. We are  
still spiritually cast down, leaderless,  
a dry and thirsty land where no water  
is. We are hindered by the mists of  
our own selfishness and cherished  
sin. We are hindered until we cast  
off the works of darkness, find the  
glory in the grey, follow the gleam  
and go forward.

THE ARMOUR OF LIGHT.

The Israelites would never have  
conquered Canaan if they had not  
been willing to leave the flesh pots  
of Egypt and depend only upon God.  
The disciples would never have con-  
verted the world if they had not left  
their nets and been "content to be  
counted the offscouring of all things."  
The Albigenses, the Huguenots, the  
Hussites, would never have spread  
the light if they had not "wandered  
in dens and in caves of the earth,"  
enduring "as seeing Him Who is  
invisible." The question is not a  
question of God's power, but of our  
willingness to accept the Cross in  
our spiritual life, to understand that  
the spiritual conquest of the world  
for Christ is at stake not only in the  
battlefield to-day, but in the power of  
self-sacrifice in the spiritual battle-  
field of to-day and to-morrow.

In the first place, how far are we  
realizing that the hope of the world  
lies not so much in ourselves, but in  
our influence over the coming gen-  
eration and in the thought of that  
generation? How far are we breath-  
ing the atmosphere of Cranmer's four  
Advent prayers? How far casting off  
the sins of self-aggrandizement, self-  
indulgence, indifference to social prob-  
lems, criticism of the faults and  
failures of others? How far as a  
nation are we casting off drink, graft,  
impurity, white slavery, the tempta-  
tions which cause our brother to  
offend? How far openly declaring  
ourselves Christ's "faithful soldiers  
and servants to our lives' end"?

(2) How far waiting upon God, like  
the Israelites at Mount Sinai, the  
disciples at Christ's feet, the Re-  
formers "reading, marking, learning  
and digesting" their newly-found  
Bibles? How far craving and striving  
that that Bible should be the daily  
teaching of our children in the  
schools, "a right Jerusalem blade in  
their hands" against the advances of  
Apollyon?

We are verily guilty in this matter.  
We deliberately shift the responsibility  
of the all-powerful State day schools

upon the inefficient Sunday School.  
We wilfully shut our eyes to the most  
crying need of to-day, the white  
searchlight of God's truth upon the  
hearts of the rising generation.

Finally, how far are we sacrificing  
so that Christ may be known to "the  
utmost ends of the earth?"

Instead of criticizing and jesting  
at the shortcomings of God's minis-  
ters, how far are we giving, striving,  
praying that a new race of men—men  
on fire like the Apostles, may be  
thrust out who will "prepare the way  
of the Lord"? How far as parents  
and teachers are we urging upon our  
children the calling of the ministry as  
a chance of vital following in the  
footsteps of our Master, Christ? Above  
all, how far are we thirsting for a  
new and mighty revelation of  
God through which He will in very  
deed "come among us and with great  
might succour us"?

But the question still remains un-  
answered: "What is the reason of  
it all; what is the purpose of the  
waste?"

Men awakened from dreaming of  
the dawning of the day with the torch  
of sacrifice in their hands catch a first  
echo of the meaning of Christ's  
words. They tell us, as in times past,  
so to-day it is "the law of the iron  
gate of life," "the grain of corn  
dying," of travail and of birth.

There is a purpose. Christ is seek-  
ing out His own, is leaving the ninety  
and nine in the wilderness, is calling  
His servants to forsake all and with  
Him to follow that which is lost until  
He find it.

We are not alone in waiting. God's  
hosts, visible and invisible, stand in  
long succession, in long, waiting  
line; Joseph's coffin four hundred  
years in the heart of Egypt; Christ's  
empty tomb; Latimer and Ridley's  
ashes at Oxford; Livingstone's in the  
heart of Westminster Abbey—all await  
the final redemption, the "other  
sheep," the one fold, the one Shep-  
herd. Till they are brought in, till  
Christ's purpose is accomplished, till  
the purpose of the waste is revealed,  
till God gathers up the fragments of  
mankind, till we see

"That nothing walks with aimless  
feet;

That not one life shall be de-  
stroyed

Or cast as rubbish to the void  
When God hath made the pile com-  
plete."

Till then we are content to

"Pace with patient steps the outer  
line;

To tread a wilderness of pain;

To love the sorest paths if soonest  
they attain."



The Bishop of Lewes recently held  
a Confirmation service in the little,  
ancient church nestling near the ruins  
of Bramber Castle, Sussex. The oldest  
residents of the district cannot re-  
member such a service ever having  
been held there before, and they can  
recall the fifties. The church is  
dedicated to St. Nicholas, and it has  
accommodation for 130 persons. Some  
of the Norman portions of the church  
still remain. The register goes back  
to 1601.

King George used a sword procured  
from among the properties of the  
Drury Lane Theatre in conferring  
knighthood upon F. R. Benson, the  
Shakespearean actor-manager, in that  
historic playhouse on May 2nd. The  
incident was dramatic. Summoning  
Benson to the royal box, the King  
made him a knight by striking him  
on the shoulder with the theatrical  
sword. Mr. Benson was the organizer  
of the Shakespearean tercentenary, in  
which all of the prominent British  
artists participated. Mr. Benson visit-  
ed Canada a few years ago in con-  
nection with the Annual Convocation  
of Toronto University.

Personal & General

Rev. P. W. P. Calhoun, of London,  
Ont., is a passenger on the "Meta-  
gama" enroute for Montreal.



Rev. C. K. Masters, formerly Rector  
of Wiarton, Ont., has been tempo-  
rarily appointed an Army Chaplain  
with honorary rank.



Dr. Bidwell, the Bishop of Kings-  
ton, was elected President of the  
Kingston Historical Society at its an-  
nual meeting on the 12th inst.



A lad of sixteen said to a lady not  
long ago: "I wish clergymen would  
preach Christ. I go to church hungry  
and come away hungry, and I am  
sure there are lots and lots of hungry  
people."



The second son of Archdeacon Col-  
lison, the veteran C.M.S. missionary  
in British Columbia, who has com-  
pleted forty-two years of service, has  
lately been appointed Archdeacon for  
the northern part of Vancouver  
Island.



Learning Fast.—You have heard,  
perhaps, of the Englishman in the  
South Station, Boston, who read over  
a door, "Inside Baggage," and  
chuckled with glee: "You Americans  
are so droll! Now we should say,  
'Refreshment Room.'"—The Living  
Church.



Harold Bray, son of the Rev. H. E.  
Bray, Rector of Thamesford, Ont., in  
the Diocese of Huron, and grandson  
of the late Mr. T. F. Kingsmill, of  
London, Ont., who went to the Front  
as a private with the first contingent,  
has been granted a commission on  
the field.



The Rev. Dr. Taylor, his wife, her  
sister and babe arrived in Vancouver  
from China a few days ago and were  
the guests there of Rev. Mr. Sov-  
ereign. They had a propitious  
voyage, and Mrs. Taylor is in better  
health. They are expected in St.  
Mary's about the 18th of this month.



A superintendent of a Sunday School  
in Western Ontario, a layman, writes  
as follows: "I wish to express my  
great appreciation of the Bible Lesson  
columns in the 'Churchman.' I be-  
lieve no more helpful commentary  
on the Lesson is to be had. I take sev-  
eral Lesson Helps, but I like my  
'Churchman' the best of all."



The Rev. J. R. Bythell, until re-  
cently Rector of Cochrane, in the Dio-  
cese of Moosonee, has been appointed  
Rector of Granton, in the Diocese of  
Huron. Before going to Cochrane  
Mr. Bythell worked in the Diocese of  
Yukon for nearly two years and estab-  
lished the mission at Teslin Lake.  
He also served for a time at Carcross.



The Sydney "Herald" estimates that  
Australia, with a population of 5,000,-  
000, will be paying her soldiers in  
June at the rate of more than \$165,-  
000,000 per annum, plus the cost of  
maintenance, transport, equipment  
and waste. This is exclusive of lib-  
eral pensions and allowances. The  
calculation is based on a force of  
275,000.



The Rev. Dr. Cody, of Toronto,  
and Mr. W. H. Wiggs, of Quebec,  
were members of a party of Canadians  
who attended the 30th triennial con-  
vention of the North American  
Y.M.C.A.'s, held last week in Cleve-  
land, Ohio. Dr. Cody and Mr. N. W.  
Rowell, leader of the Opposition in  
the Ontario Legislature, were among  
the speakers.

Dr. W. T. Grenfell, of the Labra-  
dor Medical Mission, who has re-  
cently returned from the Front, will  
arrive in Montreal on Monday, May  
22nd, to speak at the Canadian Club  
luncheon. In the evening he will give  
a lecture in the Ritz-Carlton on his  
experiences at the Front and on the  
Labrador work under the auspices of  
the Labrador Medical Mission. Dr.  
Grenfell arrived in Boston, May 6th,  
and is lecturing in the United States.



Bishop de Pencier, of New West-  
minster, B.C., presided on the 11th  
inst. at a mass meeting in Albert Hall  
of the Society for the Propagation of  
the Gospel. The Bishop of Qu'Ap-  
pelle urged that war memorials could  
fittingly be bestowed by erecting  
prairie churches. His diocese alone  
would appreciate fifty. Seven thousand  
Churchmen from his diocese had en-  
listed, twelve of the clergy serving as  
Chaplains. Twenty-eight of thirty  
divinity students were combatants.



The Rev. J. B. McCullagh, who has  
been in England on furlough, has  
returned to his mission station,  
Aiyansh, in the Diocese of Caledonia.  
Thirty-three years ago he (as a  
pioneer) came out to an Indian tribe  
that still had one foot in the Stone  
Age. He reduced their language to  
writing, translated the Scriptures and  
the Prayer Book into it, and printed  
his translations, taught them to build  
a church and station, of which he was  
himself architect, started a sawmill,  
doctored and instructed them, and  
won them to Christianity and civili-  
zation. This dauntless Irishman,  
whom difficulties only incited to fresh  
effort, from the day in 1883 that he  
first confronted a wild tribe, all ex-  
cept five openly hostile to him; to  
the day in 1911 when he saw his  
church and station and the results of  
his long toil with pen and printing-  
press go up in flame, has now re-  
turned to face new and even harder  
problems.



THE SCHOOL HOUSE AS A  
COMMUNITY CENTRE.

(Continued from page 312.)

a gathering-place for the neighbour-  
hood, a bright spot for all who live  
around it?" It is largely in the hands  
of the neighbours, for these buildings  
belong to them as taxpayers, and,  
wisely approached, the beginnings of  
their use for the margin of time be-  
tween the close of day school and a  
reasonable closing hour at night is  
a comparatively simple matter.

How such a centre began and how  
it has developed in Montreal will be  
a concrete illustration. A night  
school for employed boys and girls,  
about 40 in number, was being con-  
ducted in the William Lunn School  
in the fall of 1913, meeting three  
nights a week, from 7.30 to 9.30.  
The Principal was interested in doing  
something more for the neighbour-  
hood. It was suggested that Gym-  
nasium Classes be added for the  
night school pupils. Instructors were  
found through co-operation with the  
Y.M.C.A. and Y.W.C.A., who were  
glad to share in the service to these  
boys and girls. The classes were  
held for one hour each on two nights  
a week, on the third night clubs were  
added and leaders found. Later, a  
reading and game-room was opened.

A study of the neighbourhood  
showed colonies of Italians, Russians  
and Jews. These were visited, and  
three classes in English, enrolling  
about 115, were started and conducted  
for two years.

Mothers hearing of the work visited  
the school, and soon a flourishing  
Mothers' Club was an accomplished  
fact which recently celebrated its third  
birthday. Social evenings for the

The Virtue of the Natural Leaf  
is perfectly preserved in the sealed

**"SALADA"** B104

packet. Young tender leaves only, grown with utmost care and with flavour as the prime object, are used to produce the famous Salada blends.

neighbours once a month, with illustrated lectures, "Movies," programmes by the children and parents, together with outside talent, filled the gymnasium to its capacity (400), seven different nationalities being represented in the audiences.

The next summer (1913), because of the lack of playground space in the neighbourhood, a vacation school for 300 children was organized and conducted for six weeks (July 4th to August 15th) under the auspices of the Daily Vacation Bible School Committee, and this school will begin its fourth season on July 3rd of this year. Last fall one of the teachers organized a club for boys and girls who had graduated from the school, and all winter they met and did work for the Red Cross and enjoyed the social hours. Each group, under a volunteer leader, is self-governing and largely self-supporting. The Board furnish light, heat and janitor service, and the Y.W.C.A. an instructor for the girls' gymnasium class. The Club Treasuries usually show a slight balance, and many of the girls save enough to pay for a week at a summer camp.

Thus under the sympathetic guidance of the Principal of the school, assisted by a large corps of volunteer workers, most of whom have given continuous service for three years now, a real Community Centre, reaching over 1,000 different people in its varied activities, and furnishing a centre for social, civic, moral and spiritual education, has been developed, and its influence is far-reaching. In addition, owing to the far-sighted policy of the Protestant Board of School Commissioners, 21 other buildings are being used by 39 different organizations, some buildings being open six nights a week. The growth of the Movement will in time call for radical changes in school architecture and for the employment of specially trained organizers and directors for many activities. In the meantime much is being done to broaden the vision and make fuller the lives of hundreds of appreciative citizens and neighbours.

The financial support for this work should come from taxation, private funds, self-support of clubs and from receipts of entertainments, concerts, moving pictures, etc., and a carefully worked-out budget will make the financing of centres an educational feature which will train all concerned in the wise use of moneys received from all sources, and hasten the day when all citizens shall take an intelligent interest in the raising and spending of money for education, civic improvement and mutual advancement.

NOTICES UNDER THE HEADINGS OF  
BIRTHS, MARRIAGES AND DEATHS  
25 CENTS EACH INSERTION

**BIRTH NOTICE**

BLODGETT—On Saturday, May 6, 1916, to Rev. J. N. and Mrs. Blodgett, of Caron, Sask., a son. Both doing well.

**Boys and Girls**  
**THE SYMPATHY OF**  
**THE SILENT**

THE telegram announcing her daughter's death was delivered to Mrs. Benedict at seven, and from then until ten that morning there was a lump in Anne's throat that she could not swallow.

The sad news which had flashed over the wires from Mrs. Benedict's son-in-law was known to everyone in town almost as quickly as it was known to Mrs. Benedict. Everyone's sympathy was stirred—Anne's more than most people's, but with a difference in the result, which caused her eyes to hurt as she looked wistfully out of the kitchen window across the Tupper's narrow back yard into Mrs. Benedict's house.

Mrs. Tupper and Hilda had gone over directly after breakfast, and had not returned. Anne had not gone. Now from her post in front of the window she saw the neighbours coming and going. "And each of them," thought Anne, "can say just the right thing to Mrs. Benedict."

That was the difference which hurt. Anne well knew she would be stricken speechless in the house of mourning; therefore she stood in the kitchen and swallowed the lump which would not go down.

Presently her girl friends began to arrive at the house across the yard. Anne counted eleven—she was the twelfth who had been entertained by Mrs. Benedict only the afternoon before, and she was the only one of the dozen who could express no sympathy for their hostess.

But had the bereaved woman known it, Anne was also the only one of the dozen who, the evening before, had left her door with no word of criticism for her, her house and her tea.

The guests had gone away together, and as they trooped round the corner, many were the comments on the events of the afternoon.

"If I were as rich as Mrs. Benedict," whispered Belle, "you wouldn't catch me cutting ice cream bricks so thin you can see through them."

"And such a stiff, bare-looking parlour!" sniffed Hilda. "I should like to get into it once with some of her money and permission to fix it up."

"And, girls, did you notice her belt?" asked Grace Donovan. "It is

worn off on the lower edge. I wouldn't be seen with such a belt, and yet I suppose she could buy out a dozen men like father!"

"Of course she could," assented Lora Head, "yet she's doing her own work. Catch me doing it in her place!"

So ran the comments from eleven. The twelfth said nothing. Yet the eleven were not unkind girls at heart, as the morning proved. Hilda was hurrying about the town on errands that Anne longed to do. Belle and Lora left Mrs. Benedict at nine, and took the train to the city, feeling quite important under the weight of their errand. Grace was writing notes and sending telegrams in Mrs. Benedict's name.

Only Anne stood idle, yet no one longed more to be of service to the stricken friend. "If only mother would come home, I could find out what needed to be done!" she thought.

But Mrs. Tupper did not come. Therefore, Anne slipped out behind the dividing hedge and waylaid Hilda, who was hurrying along with her arms full of packages.

"Tell me something I can do for her, Hilda!" begged Anne, in a whisper.

Hilda stopped and looked her surprise. To her Anne always seemed a little odd. "Whatever are you hiding behind the hedge for, Anne?" she asked. "Haven't you been in to see Mrs. Benedict yet?"

Anne shrank back. "No, I haven't. I—I don't know what to say, but if I could only do things—"

"Why, Anne!" Hilda's voice grew gentle at the sight of the distress in her younger sister's face. "All that is necessary is to go in and just tell her you're sorry. It's not difficult at all, because she isn't taking on a bit. Mother says she ought to cry to relieve her head, but her eyes are so dry they shine." And Hilda hurried on.

Anne went back and sat on the door-stone. It sounded so easy to do as Hilda said, and it was easy for Hilda, but not for Anne. To be sure, people, old and young, were always telling Anne their troubles, but having someone all alone call you in and do the talking is different from invading a house of grief and doing the talking yourself before a roomful. Therefore, Anne sat on the door-stone and swallowed hard.

Through the back yard ran a walk, which led to a gate in the hedge that opened on another walk communicating with Mrs. Benedict's back door. Beside the back door was a window, and outside the window was a small rack, on which, each sunny morning, Mrs. Benedict's dish-towels hung.

Anne's eyes, travelling down the walk and through the hedge gate, arrived at the dish-towel rack, and found it empty. In an instant she was on her feet, flying down the walk.

"Can it be?" she exclaimed, breathlessly; and in an instant she found it was.

The callers were moving in and out of the front door; therefore, Anne opened the back door, boldly walked in, and looked about.

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our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops  
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New York, Boston, Buffalo, Detroit

Evidently Mrs. Benedict had been very tired the evening before, and had merely stacked up the china in the big sink after her guests departed, for there it was, with the addition of the breakfast dishes. The telegram had arrived just as she had filled a dishpan with water; and the kitchen and dining-room had been left in a state of unutterable confusion.

"I'm so glad no one has thought of the kitchen!" Anne whispered, pushing her sleeves above her elbows.

She lighted the oil-stove, and set about the work deftly, systematically, rapidly, with a joy in the service which caused the lump in her throat to disappear and her eyes to cease hurting.

For two hours she washed and swept and scrubbed and dusted, until order reigned in the place of chaos. She had just finished setting the table and dusting the dining-room when she heard voices—her mother's, tenderly sympathetic, and Mrs. Benedict's, dull and hollow, the voice of a woman stunned by an unexpected blow.

"I'm so glad they're all gone!" the dull voice said, wearily. "Everyone is kind—oh, so kind—but my head feels as if it would burst. And, Mrs. Tupper, it seems so unnatural, but through all the misery of this

**A USEFUL BOOK.**

Lord Rothschild said that any man who was bold and courageous enough could accumulate a fortune, but that it required greater wit to keep it.

In a like manner, almost any man or woman can save a little money. It requires greater wit to invest it wisely. To let it remain in a savings bank drawing a paltry 3%, is, to use an almost Biblical expression, wasting one's talents.

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Some very valuable advice upon the matter is contained in a little book entitled "Profits from Savings," a copy of which will gladly be sent to any reader of this paper. If you would like to have a copy, just write The Standard Reliance Mortgage Corporation, 82-88 King St. East, Toronto, and say "Please send me your book 'Profits from Savings.'"

Mention the "Canadian Churchman."

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**USEFUL BOOK.**

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"Canadian Church

morning I couldn't forget for a mo-  
 ment the awful state my kitchen and  
 dining-room are in."

Anne dropped the duster and silent-  
 ly fled as the dining-room door was  
 pushed open. She heard Mrs. Bene-  
 dict's low, bewildered cry, and Mrs.  
 Tupper's quiet explanation, as she  
 caught sight of Anne through the  
 window.

"This is just Anne's way of ex-  
 pressing sympathy, Mrs. Benedict."

Anne heard no more as she ran up  
 the walk into her own kitchen.

Shortly after, the Tupper's sat down  
 to a late dinner, and Hilda gave an  
 excited account of the many things  
 she had done during the morning,  
 and the difficulties attending the  
 doing.

"No one had what I wanted, or  
 could do just as I directed," she ex-  
 claimed, in conclusion, "and I did  
 get so vexed and tired and warm!"

Suddenly she looked at Mrs. Tupper.  
 "Why, where is Mrs. Benedict,  
 mother? Didn't you bring her over  
 to dinner?"

"She is asleep," returned Mrs.  
 Tupper, quietly. "She cried herself  
 to sleep."

"Oh, did she finally cry?" ex-  
 claimed Hilda.

"Yes." Mrs. Tupper glanced at  
 her youngest daughter, whose work-  
 flushed face was bent over her plate.  
 "When she saw what Anne had done,  
 the tears came."—Alice Louise Lee.



**ANNUAL CONVOCATION**

(Continued from Page 314.)

Special mention was made of the  
 Bursaries from Christ Church Cath-  
 edral, St. George's Church, from  
 St. James the Apostle, from St.  
 Clement's Church, and also from  
 Mr. Lachlan Gibb, Mrs. Roswell  
 Fisher, Mrs. A. E. Gault, and from  
 the donors of the Thomas, Mussen  
 Bursary. But the outstanding feature  
 of the financial College year was the  
 bequest of \$25,000 to the funds of  
 the College by a generous Churchman  
 from one of the rural parishes of the  
 diocese.

The attitude of the students to the  
 missionary fields of the Church was  
 emphasized as very encouraging.  
 Three of the recent graduates are  
 offering themselves for missionary  
 work in the foreign fields, and two  
 others in the Overseas Forces are  
 looking forward to a similar service.  
 One of the last year's graduates has  
 been accepted for missionary work in  
 Japan by our sister Church in the  
 United States, and has been spending  
 the present session at Hartford, Conn.,  
 making a special study of the require-  
 ments and conditions of this field in  
 preparation for his work.

The Rev. P. S. C. Powles, M.A.,  
 who has held the position of Resident  
 Tutor in the College during the past  
 two years, has been accepted by our  
 own M.S.C.C. and is resigning his  
 position at the close of the present  
 session to take up work in Japan.  
 His departure is greatly regretted,  
 and his labours will be followed with  
 earnest and faithful prayers from the  
 College.

The Convocation address was de-  
 livered by the Rev. Dr. Craig, and  
 proved to be one of the most powerful  
 addresses ever delivered at Convoca-  
 tion. His subject was "Theology and  
 the War," and he insisted on the  
 necessity of theologians keeping in  
 touch with the times. The War was  
 the great exemplification of the life  
 of the time at the present, and he

showed his audience the kind of  
 world we are living in by analyzing  
 the war to see what ideals and causes  
 had brought the various combatants  
 into the conflict.

He pointed out that this was a  
 scientific age, a critical age, a ma-  
 terialistic age, and a democratic age.  
 The assets of a theologian who has  
 to serve his time are:—

1. An imperishable authority, the authority of Jesus Christ.
  2. A moral and spiritual regenerat- ing force.
  3. An imperishable ideal; and
  4. An unfading love.
- Jesus Christ he pointed to as the

force, the ideal and the life he had  
 referred to.

Mr. George E. Drummond moved  
 a special vote of thanks to the Rev.  
 Dr. Craig for his excellent address,  
 which was enthusiastically received  
 by the audience.

The Testamur of the College was  
 presented to G. J. McCormack, M.A.  
 The Robert Reford Prize for the ren-  
 dering of the Church Service was  
 awarded to Mr. Burton. Aggregate  
 Prize for First Class Standing was  
 gained by Mr. E. A. Findlay, B.A.  
 The Garth Prize for Old Testament  
 was won by Mr. D. Coombs. The Bla-  
 grave Prize for the Septuagint was

gained by Mr. A. N. Withey, M.A.  
 The Renouf Prize for Apologetics was  
 awarded to Mr. G. J. McCormack,  
 M.A. The Mrs. James Norris Prize  
 for Junior Reading was awarded to  
 Mr. Hays, and the Prize for Church  
 Catechism was given to Mr. A. V.  
 Litchfield.

Remarks by the chairman, together  
 with the Doxology and the National  
 Anthem, brought to a close one of the  
 most successful Convocations in the  
 history of the College.

At the close of the Convocation a  
 reception was given in the Principal's  
 house for the officials of the College,  
 the students, and their friends.



Everything is good in its place. The bile, which, under certain condi-  
 tions, causes so much distress, is of the greatest value as an antiseptic and  
 cathartic when it is properly handled by the liver.

The chief function of the liver seems to be the filtering of bile from the  
 blood, where it acts as a poison, and pouring it into the intestines, where it  
 hastens the course of the food mass through the alimentary canal, and by  
 its antiseptic influence prevents fermentation of the food.

When you suffer from biliousness and indigestion and have a coated tongue, bitter  
 taste in the mouth, headaches and loss of appetite, you will do well to look to the condi-  
 tion of the liver. Other symptoms are wind on the stomach, which causes belching, and  
 the formation of gas, which gives rise to dizziness and pains about the heart.

Because the liver has failed, the food in the alimentary canal is fermenting instead  
 of being digested, looseness and constipation of the bowels alternate, the whole diges-  
 tive system is thrown out of order and the blood is poisoned.

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 tion, constipation, and the pains and aches which arise from poisons in the blood. The  
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