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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, JULY 2nd, 1914

No. 27

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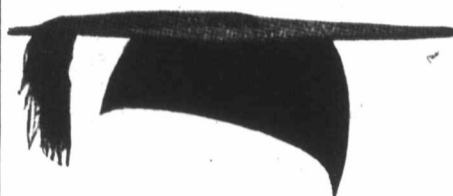
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The Canadian Churchman

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The Outlook

Nippon Sei Kokwai

Our readers will notice a special article on the General Synod of Nippon Sei Kokwai as the whole associated Anglican cause in Japan is called, and of which our Canadian diocese under Bishop Hamilton is a part. We notice that the Europeans spoke seldom in the Synod, leaving discussions to the native Christian clergymen and laymen. We see here working out before our eyes the advancement of a native Church to a position of practical autonomy. No one would suggest that at this point Europeans should be withdrawn. The native Church could not so well stand or advance alone. Our missionaries have their telling work in guidance and inspiration. But the affair does point the moral that the day of European control of such native Churches is going to cease eventually. It will be to the advantage of the cause of Christ when it comes. Unless the house can stand without the scaffolding, it is no house. As the Greek, Gallic, Teutonic and British missions of centuries ago have made their contributions to the development of Christian thought by giving the viewpoint of the Greek, German, French and English mind, so we must expect that the Japanese, Chinese and Indian viewpoint on some matters will be distinct additions. It is to be hoped that when such viewpoints are urged we shall be big enough to admit them. Too much of our mission work is conducting on the principle of the infallibility of the

European mind. Our divisions, as well as the Gospel, are being perpetuated in the mission fields of the world. God grant that the natives in their clear, simple faith may get such a grip of the essentials that they may do, what is impossible without the Spirit's help, that is, reject our divisions and unite on the essentials in one Church of Christ. Well might the mission Churches say to us, "Is Christ divided?"

Missionaries' Messages

The simple recital of what has been done and what remains to be done is the best message any missionary can bring to the Church. At this stage apologetic sermons on the necessity of missions are neither needed nor heeded. We are awake on that point. Let us have something which will increase our intelligent devotion to the cause of missions. If a missionary cannot stimulate by the portrayal of the actual work and results in his field, he never can move by his exhortation. Let us know all, the victories, the failures, hopes and fears. When a missionary tells the simple tale of a convert finding the Saviour and trusting Him, cost what it may, there is an unspeakable joy that wells up in the heart of his hearers which is akin to the joy among the angels of heaven over one sinner that repenteth. Many a man has found that the simple narration of such actual plucking of brands from the burning has been the spark that ignited a flame of zeal for the cause. So, let our missionaries on furlough tell us and let our missionaries out on the field write us the most intimate and practical statements of the work, its needs, its dangers, its shortcomings and its accomplishments and our missionary appeals will be saved from sentimentality and the interest of the Church will be alert and its givings and prayers intelligent. "And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." This is how St. Paul and St. Barnabas reported their missionary work to the Church at Antioch. We know of no improvement on this method.

Panama Tolls

It is a matter for congratulation to the President and people of the United States that the Panama Tolls Repeal Bill has received the President's signature. We are glad not on account of the beneficial effect to Canadian and British shipping, but on account of the victory of higher national ideals. In the discussion of such a case, jingoism often passes for patriotism and appeals to false national pride are heard on many sides. In advocating such a repeal, the President took his political life in his hands. Against many of his own party, he insisted on the legislation being passed. He saw that only righteousness exalteth a nation and, what is more, he acted on that principle. Actions of such calibre are among the truly great actions of a nation, like the abolition of slavery, when, for no gain, but at a loss materially, they do right in spite of everything.

Flag Waving

A Leeds paper, commenting on the anticipated trip of the Canadian school teachers to England, observed that they would be welcome and cordially received, so long as they did not come in that flag-waving spirit which some Canadians display in England. It is time we saw ourselves as others see us. We

strenuously object to the attitude of mind and manners which some condescending Englishmen assume to us, "Colonials," as they say. They have an equal right to object to our know-it-all habit of mind which superciliously regards the problems and work of the old land. Some of us seem to say, "You have made an awful mess of things over here in these old countries. Just come to our new country. We will show you how to build cities without slums, and towns without barrenness." Most of us have noted that it is always the youth who can easily tell his father how to run his business. But are we getting into business ourselves now, and realize the difficulties of father's work? And, by the way, we have made some mistakes in our omniscience of youth. "Even the youngest of us is not infallible."

The Spirit of the Flag

President Wilson, speaking at Washington on Flag Day (June 15th) before a great crowd, said: "I sometimes wonder why men take this flag and flaunt it. If I am respected I do not have to demand respect. If I am feared, I do not have to ask for fear. If my power is known, I do not have to proclaim it. I do not understand the temper, neither does this nation understand the temper of men who use this flag boastfully. This flag for the future is meant to stand for the just use of undisputed national power. No nation is ever going to doubt our power to assert its rights, and we should lay it to heart that no nation shall ever henceforth doubt our purpose to put it to the highest uses to which a great emblem of justice and government can be put. It is henceforth to stand for self-possession, for dignity, for the assertion of the right of one nation to serve the other nations of the world—an emblem that will not condescend to be used for purposes of aggression and self-aggrandizement; that is too great to be debased by selfishness; that has vindicated its right to be honored by all nations of the world and feared by none who do righteousness. Is it not a proud thing to stand under such an emblem? Would it not be a pitiful thing ever to make apology and explanation of anything that we ever did under the leadership of this flag carried in the van? Is it not a solemn responsibility laid upon us to lay aside bluster and assume that much greater thing, the quietude of genuine power? So it seems to me that it is my privilege and right, as the temporary representative of a great nation that does what it pleases with its own affairs, to say that we please to do justice and assert the rights of mankind wherever this flag is unfurled." This is excellent and is the best statement of the ideal for any nation we have read for many a day. We are glad that the President voices such noble sentiments. But, without being at all ironical, we must say honestly that we are puzzled. Did not the hostilities of the two republics, United States and Mexico, have as their immediate cause and published "reason" the affair at Tampico? Can you call that affair anything than a flag affair? "If I am respected, I do not have to demand respect," says the President. What was demanded at Tampico except respect? Honestly, we are puzzled. Theory and practice are sometimes far apart. Sometimes statesmen are hampered by the popular clamor in following their theory. That is the best explanation we can give of the President's action. But we do not like to think of the Head Executive falling to such a clamour or taking such an excuse. So, we are still puzzled.

"Necessary Lies"

In a recent police court a witness, questioned as to his truthfulness, replied: "I have never told a lie—that is to say, not an unnecessary one. One has to tell lies in business sometimes." We venture to say that this is an absolutely impossible position. It was said of a statesman years ago that he certainly told a lie and would have deserved impeachment if he had not done so. But this again is an illustration of the extent to which it is possible to depart from simple Christian morality. In a debate the other day in the English Parliament a member was blamed for using the phrase "infamous lie," but was allowed to substitute the term "wilful falsehood." It is a little difficult to see any essential difference between these two expressions, for surely falsehood and lies are so indistinguishable that "wilful falsehood" must be "infamous." A thoughtful writer, Dr. H. C. Trumbull, has written a book, "A Lie Never Justifiable," and this is undoubtedly the only possible attitude for the Christian to adopt. The line between concealment and falsehood may be thin and often difficult to draw, but it represents a fact in the moral world and must never be overlooked.

Work for Missions

Horace Bushnell long ago published the following list of excuses for the people who belong not to the mission, but to the "omission" band. The following persons are excused from giving to missions:

"The man who believes that the world is not lost and does not need a Saviour. The man who believes that Jesus Christ made a mistake when He said: 'Go ye into all the world and preach the Gospel to every creature.' The man who believes the Gospel is not the power of God, and cannot save the heathen. The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen. The man who believes that it is 'every man for himself' in this world, who, with Cain, asks, 'Am I my brother's keeper?' The man who wants to have no share in the final victory. The man who believes he is not accountable to God for the money entrusted to him. The man who is prepared to accept the final sentence: 'Inasmuch as ye did it not unto the least of these, ye did it not unto Me.'"

It is clear that the man who gives nothing to the work of missions cannot possess any spiritual interest or sympathy. In reality, he needs evangelization himself.

Babies Who Want an Outing

The Baby Home Department of the City Hall, is anxious to place a number of babies in homes for the summer. It is much better to have a baby in the country than to allow it to go to an institution. Dr. Harley Smith writes: "We have at least twenty babies, as beautiful and attractive as any others you ever saw, whose mothers are clean and pure, but unfortunate. Will you take one of these babies into your home for the summer months? It will add happiness to your own home, and it will save a baby's life."

"We have these babies in all varieties—fair and dark, blue eyes and hazel eyes, lively and quiet—from a fortnight old up to two years.

"People who are going to comfortable summer homes would add to their joys if they would take into their homes a baby for the summer. These people will come back more contented, and will perhaps be the means of saving a good citizen."

Letters addressed to Harley Smith, M.D., "Baby Home Department," City Hall, Toronto, will receive immediate attention.

A Christian Nationalism

The genius of the Anglican Communion seems to be to Christianize the nation through the living influence of a national Christianity. In the home land this is visibly set forth in the Establishment. However, history in England before the recognition of the State Church, and history in sections of the "Communion" where no legal hand brings organized Churchmanship and National government into formal union, alike illustrate the inherent nationality of Anglican Christianity. The student of early English Church history knows full well that the united Christianity of Britain played a strong part in unifying the political factions that deferred so long the realization of a unified nation. Wherever the traditions of that same system have gone, whether through the Establishment in the mother land, or through independent Anglican settlements in the newer portions of the Empire, or, indeed, in the missionary lands where our Church is planted, Anglicanism represents the ideals of a Church whose mission it is to discover and win for Christ the spirit of the nation in the midst of which she is placed.

If this be a true estimate of her position, our Church in Canada ought to lead in making Dominion Day a truly Christian observance. Because this day stands for so much in the story of Canada's life, it will hold an equally dear place in the life and prayers of the Canadian Church. Adapting the fervent outburst of Judah's prophet, she will cry, "For my country's sake will I not hold my peace, and for Canada's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory; and thou shall be called by a new name, which the mouth of the Lord shall name." This is the passionate patriotism of a truly "national" Church.

We are to-day witnessing a new expression of patriotism. Some there are who question its right to the ancient name. There were some in the day of the prophet who considered his refusal to hold peace a poor evidence of love of country. He dared to point out some things in the life of his time that were not ideal, and to many this was pure treason. Much of our current "patriotism" has been the growth of a spirit quite akin to this. True Canadianism has too often meant only the praising of Canada, right or wrong; the prophet who dared to point her leaders to some better way was ruthlessly cast out as an enemy. It is easy to understand this attitude in a youthful nation. Just because there is so much of heritage and achievement to rejoice over, it is very easy to do nothing else. The new and healthy spirit that is more and more evident is not less passionately patriotic because it dares to believe it possible that even Canada has some things to learn from other nations—and quite as much from her own experience. There is hope for us to-day because we can respect as patriots the honest critics, the prophets of the day, who point out our faults and perils and help us to face and get rid of them.

A time such as ours will, of course, beget some who are ready to make capital of the desire for honest introspection by revelling in the supposed revelations of unutterable corruption in high and low places alike. Nearly every large city can point to some journal that wallows in the mire for the pure pleasure that

it gets in the handling of the unclean. Such pseudo-critics are the nation's worst enemies, who would be the last to move a hand to actually remedy conditions, were they half as evil as they choose to depict; and who, moreover, would grieve more to see the evil removed than they now profess to grieve over its foul existence. In a clean commonwealth, their occupation's gone! It is quite clear that the new patriotism we welcome is not after this kind.

The healthy aspect of the situation is this, that this new spirit seeks to know and to face the truth. Whatever be the national peril or the national problem, it desires to understand the real condition of affairs, to obtain all the facts, to consider all points of view, and to adopt the measures and ideas that promise the best interests of all concerned. We are living to see a time when appeals to prejudice and passion have less and less weight, but information, facts, are in demand, and form a determining factor in the making of opinion. Possibly this is more possible to-day than formerly, for the simple reason that our opportunities in this regard are unique. No other time has had presented to it such a wealth of popularized, authentic and informing reading-matter. Even technical subjects are reasonably and accurately treated well within the scope of the average reader. Our fathers were largely dependent upon one voice or one favourite journal; we can, if we will, read all sides of our present problems. In any case, the noteworthy point now emphasized is the laudable emphasis upon fact and truth in the discussion of public questions and the development of national life. We are exultant over the facts that make us proud; we are willing to face without fear, though not without shame, the facts that humble us to the dust; we believe in the power of truth to make the noble and the pure to finally triumph.

This is the old prophets' frank optimism over again. This is the kind of thing the Christian Church can seize as its own message, carrying it into the highest phases of teaching and sanctifying it in the very holy of holies. The more we Christians grasp this new national spirit, the more shall we welcome it as an evidence of the Divine Spirit within us, and the more shall we insist that no man can truly love his country and yet be indifferent to religion as involving its well-being. It is religion that teaches us that while evil forces are powerful and not to be ignored, the good forces are more than equally so, and must prevail. To neglect this message which only religion can give is to permanently injure the spiritual condition of our nation.

The Church holds the secret of national might. Let Dominion Day witness the unfettered utterance of her message to make Christ the light of this Canada of ours and to "Crown Him King of all."

THE TRUE IMPERIALISM.

"Here, where the tide of conquest rolls
Against the distant golden shore,
The starved and stunted human souls
Are with us more and more.

"Vain is your Science, vain your Art,
Your triumphs and your glories vain,
To feed the hunger of their heart
And famine of their brain.

"Your savage deserts howling near,
Your wastes of ignorance, vice, and shame—
Is there no room for victories here,
No field for deeds of fame?

"Arise and conquer while ye can
The foe that in your midst resides,
And build within the mind of Man
The Empire that abides."

William Watson.

DR. SANDAY'S POSITION

BY THE REV. CANON SCOTT HOLLAND, D.D., REGIUS PROFESSOR OF DIVINITY, OXFORD.

PART I.

CERTAINLY, there is no man in England who has a better claim to come under the Bishops' plea for patience and toleration towards the tentative efforts of scholars to mediate between the old Formulae of Faith and the new Learning than Dr. Sanday. He is himself a model of patience and toleration. He records, in this last pamphlet of his, with most touching frankness, the long years of preparation and of labour, of study and of thought, through which he has been led to his present conclusions. Very slowly, very deliberately, very carefully, he has moved from point to point. He is the last man to accuse of rashness, or haste, or lack of feeling for others. And then, his whole being is steeped in the Spirit. He lives very near to God. He is blessed with a most winning simplicity of soul, and a most tender humility. He is devout, gentle, saintly. He has served his Master so long and so loyally. He has consecrated all his gifts to this supreme service. He has won the honour and love of all who have the joy of knowing him. It is a very serious matter, therefore, that he should have arrived at this verdict of his: and should, in particular, claim to extend that principle of Symbolism, which, as the Bishop of Ox-

issues at stake. He appeals to what they have done, as if it would strengthen his own position. Yet, surely, they are perilous witnesses for him to call at this juncture. The Bishop would retort that they exactly illustrate the mind and temper against which he is warring. In stripping Christ of His supernatural characteristics, they have obviously reduced the value of His personality. Nobody can read them, without recognizing that this disaster has followed inevitably. They offer us no Christ whom we could dream of worshipping. Nor do they themselves discuss Him in terms which would allow for His holding the supreme and incomparable position assigned to Him from first to last by the Catholic Creed. Most of them, under the influence of the Ritschlian tradition, refuse all interpretation of Christ that would transcend the limits of experience. They are, on all philosophical counts, agnostic. They attempt a positive and scientific account of the career and teaching of the historical Jesus, regarded as a purely human phenomenon. By this process, they necessarily omit the heart and core of the Christian Creed: for that is centred and concentrated on events that carry you beyond the limits of the earthly life,—i.e., on the redemptive

critical school, as they discuss the psychological development of the Christ-consciousness, we lose all sense whatever of having under our scrutiny that which might be the object of adoration and worship. Any such possible character has long ago vanished from out of the terms of our analysis. And in passing from the school of Harnack to that of Schweitzer, though the conditions involved in Faith are recognized, at least in their eschatological aspect, and though the critic himself has a fervent missionary belief, the case, so far as Criticism goes, is not bettered. For, when once Criticism presents us with the picture of a poor blundering peasant who, in recoil from a disastrous misjudgment of his own, sets himself violently to force the pace, in order to bring about the catastrophe which had refused to respond to his anticipation—well! all question of Adoration, surely, is at the end. We have no basis left on which to build. No! These are not helpful allies for Dr. Sanday to summon to his side. They do but illustrate the limitations of their critical methods, which prohibit them from accounting for the religious value and significance of the Lord Jesus Christ. This is exactly what the Bishop of Oxford declares will be the consequence of following the same methods here at home.

OLD TESTAMENT AND NEW.

Dr. Sanday will not have it that the actuality of the New Testament differs vitally, in its bearings upon our belief, from that of the Old: and he thinks that the popular tendency to glorify a great



THE CHOIR OF ST. STEPHEN'S CHURCH, TORONTO

THIS ILLUSTRATION IS AN UNUSUALLY GOOD ONE, SHOWING ONE OF THE BEST MALE CHOIRS IN CANADA. DR. EDGAR R. DOWARD IS ORGANIST AND CHOIRMASTER. HIS WELL-KNOWN FACE IS EASILY NOTED ABOVE, ALSO THE FAMILIAR FORM OF THE RECTOR, REV. T. G. WALLACE, M.A.

ford allows, necessarily applies to words like those describing the Descent into Hades or the Session at the Right Hand of God, to the Gospel presentation of the historical facts of our Lord's Birth and Resurrection. While emphasizing his personal belief in the facts, and in their essentially supernatural character, he, nevertheless, finds the record of what occurred to be deeply affected by symbolic expression.

NO JUDGMENT OF THE CHURCH.

Now, this is not to be taken as what the Ecclesia Anglicana stands for. The Declaration says otherwise: and Dr. Sanday accepts the decision of the Bishops to make the Declaration. It is the effort and offer of a scholar, engaged in the prolonged work of re-interpreting ancient documents under conditions of extreme complication, and in view of a subtle and perplexing intellectual situation. Such an effort is temporary, individual, partial, limited. It needs the discipline of time to sift and search it: it must be tried in the fire of criticism. Many things will have happened, by the time that it is settled and done with. It challenges our earnest attention, and examination. And there are thoughts which come at once to mind, on reading the statement made by Dr. Sanday, and reviewing his grounds of decision. It is curious, for instance, that in recalling to the Bishop of Oxford the immense labour of German Criticism on the Gospel Problem, he should seem to regard their work as adequate and reassuring in the light of the immediate

work of the Cross seen in the light of the Resurrection. Christianity springs out of the Resurrection. It is unintelligible, unless its origin and momentum are found in the Risen Lord. The mere life failed to create a religion. It proved unable to establish a Faith that survived the death of Christ. It offered no final solution of the mystery of life. Rather, it deepened its trouble and its perplexity. The Christ had not entered on the life which makes Him our salvation until after the Cross and Passion—until Death had set His powers free—until He was seen and known as alive from the dead. The Criticism, therefore, of which we are speaking, has omitted all that makes Christ the living Head of the Church which is His Body. As a scholar of the day writes:—"Liberal Protestantism, regarded as an intellectual system or position, is not Christianity in any sense which the word has hitherto borne—inasmuch as in it the fundamental Christian dogmas are ruled out on principle as being inadmissible, and it is consequently impossible to interpret the story of Jesus as, in the old sense, a Gospel of the power and grace of God," ("The Relations between Dogma and History," by A. W. Rawlinson, in "Irish Church Quarterly," April, 1914). We all know the meagreness of the residuum to which the great Harnack himself has reduced the original and essential Gospel of Christ. Having to discover all of it within the limits of the scanty record of the tiny fragment of the earthly life of Jesus, he has to cut it down to a declaration of the Fatherhood of God. In reading the books of this

life by a cloud of myth remains much the same as it ever had been, and that the Old Testament stories and prophecies are apt to materialize in the New. But is it not true that the note which makes the Old Testament so remarkable is its tendency to get away from myth and throw legend behind it? It begins much as other religions do: but its salient assertion is that God comes out in the act, that God is actually alive in history, that He really does things which abide, and that sheer and unmitigated fact is the material of revelation. All its highest spiritual teachers, i.e., the Prophets, are entirely free from any legendary tendency. Practically no myth at all grows up round them, and their spiritual force does not seem to ask for any such assistance, nor is there any inclination abroad to give it them. Yet their lives are momentous enough, and tell on the popular imagination, but tell on it in their naked morality, undecked by adventitious aids. This is surely most remarkable: and the climax is reached when the last and greatest of them all—the man who kindles the wonder and imagination of the people as no one born of woman had ever done before, the man who shook the very heart of the nation to its depths so that all men were doubting whether human spiritual power could ever go beyond his, and were musing in their hearts whether he were not indeed the consummation of the human race, the Christ—came and went without evoking any mythical tales, or leaving behind him a record of wonder. "John did no miracle." That is the strong word that we have to remem-

ber. It is a proof that a spiritual impression of the highest order could take effect throughout the length and breadth of Israel without the legendary tendency, of which Dr. Sanday speaks, even appearing on the ground. And every soul who listened to the Lord had passed through the experience of John, and was therefore perfectly able to receive a spiritual impression without requiring it to be embodied in some imaginative embodiment. Obviously, wonder and miracle were not the least necessary nor essential to a Messianic expectation.

PROPHECY AND FACT.

Consider how prophecy is actually utilized in the Gospels. The more closely it is looked at, the more certain it becomes that it is not the prophecies which suggest the facts, but the facts which select and extract the prophecies. There are thousands of suggestions which lie about page after page of the Old Testament, many of them provoking translation into imaginary fact; but these are passed by, in order that here and there some strange accidental phrase may be unearthed, which suddenly is brought forward as prophetically significant. What is it that has selected these strangely obscure passages? Nearly always, I think, some uncomfortable fact in the life which has got to be accounted for. The believer is puzzled and disconcerted; and then a passage from the Old Testament flashes upon him, drawn forward by some curious analogy with the fact, which relieves his mind by implying that what troubled him had been allowed for. The prophecies in the early part of St. Matthew's Gospel are of this kind. What else could have reminded the writer of the word from Hosea, "I have called my son out of Egypt"? It is not a prophecy at all. It looks back to the past. It has nothing to do with the Messiah to come. But if the real Messiah had gone down into Egypt, this might disturb the loyalty of a Jew, until he remembered that God of old had called up Israel out of that very place and had loved him when he was there in hiding. "In Rama was a voice heard." How could this prophecy create the story to which it is referred? It is only conceivable that it should be brought in out of interest in a fact which had happened and which recalls something so entirely different as the event now remembered. It is the same with the curious appeal to prophecy in the fact that our Lord was called a Nazarene. It is difficult to make out, as everybody knows, what the Scriptures are, which are referred to. It is certainly quite obvious that they are not plain enough to suggest Nazareth, but rather that they are so obscure that nothing but the difficulty of his being called a Nazarene would have served to bring them into notice. Dr. Sanday and the critics allow now that it is the same with the prophecy from Isaiah. There was nothing assumed to be Messianic in it, nor was it intended to convey what it was afterwards taken to suggest. It was not the prophecy which suggested the Virgin Birth, but the belief in the Virgin Birth which imposed its meaning on the prophecy. The same truth holds good about mystical words like "A bone of Him shall not be broken," or "They shall look on Him Whom they pierced." These are hidden expressions which can be conceived of as darting into prominent significance in the mind and imagination of one who had shuddered lest the bones of his dead Master should be broken, or as the spear gashed His side. Given the facts and the shock of the facts, and it becomes intelligible how those past phrases leapt into the light. But there is no other explanation. This can be followed up in almost all the prophecies evoked. On the other hand, the reference to the feeding of the people by Elisha, of which Dr. Sanday thinks the story of the feeding of the 5,000 may be an after echo, lay so low, and hid so successfully, that it never left any recorded impression on the traditional imagination. It never came to the surface of the popular memory at all, that we know. It had no conceivable power of suggestion, that can be noted. It was never included in the Messianic expectation. There is not a hint in the Gospel record of its influence in prompting the familiar and repeated story.

THE PROBLEM OF SUGGESTION.

The other instance suggested by Dr. Sanday, as illustrating the formative effect of the Old Testament on the New, is, if possible, even less convincing. What sign is there that the minds of the Disciples were charged, by the tales of Enoch or of Elijah, with anticipations that would naturally take shape either in Resurrection or Ascension? As to the Resurrection, if we know anything whatever of their minds, they were entirely without the ghost of an expectation. The sound had been in their ears, without evoking the slightest response. They were absolutely blind and blocked. They had nothing to go upon. They had to be

compelled to take it in, in spite of themselves. And, then, as to the Ascension, the stories of Enoch and Elijah had solely to do with departure, with disappearance, with withdrawal from all activity here. The two vanish into another world. "Enoch was not: for God took him." All the fighting force of Israel seemed to disappear with the disappearance of Elijah. But the Gospel of the Ascension is the news of a great Arrival. Jesus goes only to come: to come as He had never come before: to come to take His power and reign: to come in all the fulness of His victory, to overcome the World, to possess the Earth, to build a City, to create a Body, a Church, the organ of the force of the Living God made operative here among men. The Ascension is not the End, but the Beginning. That is its whole vital value. There is not one single tale or picture, one phrase or syllable, from cover to cover of the Old Testament, that even remotely suggests such a conception as this. It is absolutely and utterly novel.

THROUGH JOHN TO JESUS.

"John then did no miracle." So they said: nor did they fill up the gap for him by supplying the mystic material. They and he could quite well do without it. But, nevertheless, the contrast with John stood. Jesus did many mighty works. So it was confidently believed. How explain the contrast, except by the fact? Yet the desire to magnify the life by tales of wonder, which Dr. Sanday thinks to be so inevitable for people of this condition, is singularly absent from the very early temper of mind recorded in the first few chapters of the Acts. No stress whatever is laid upon wonders. They are only mentioned once by the way. And it is the same in the early Epistles. Indeed, we are always being told that St. Paul knew nothing, and cared nothing, about the earthly life of the Master. He certainly never evokes its effect: or appeals to its evidence: or troubles his argument with it at all. He concentrates his whole attention on the Death and on what followed Death. Nothing is made, anywhere, of the mighty works as wonders: they only come in at all, as normal and natural and historical and obvious elements in the memory of what He actually was. They belong simply to the record of how He went about doing good. They are remembered, so far as they are recorded at all, just as they appear in the Gospel story, as the necessary expression of His presence, the immediate manifestation of His character, the result of His being what He was. So it was said of the supreme, essential miracle of all. He was raised, just because He, being what He was, sinless and pure, could not be holden of death.

(To be continued.)

CONGREGATIONS

Occasional Papers

By REV. R. F. DIXON, WOLFVILLE, N.S.

CONGREGATIONS, I have come to the conclusion, are very much the same the world over. This is only another way of saying that human nature in the mass is the same everywhere and that in any group of people taken at haphazard out of all classes of the community and numbering, say at least, one hundred and fifty, as compared with another, you will find exactly the same characteristics in practically exactly the same proportion. During my forty-five years of full membership in the Church, both as layman and parson, for I took Orders comparatively late in life having been "priested" in my thirtieth year, and being officially, semi-officially and non-officially, connected with a good many congregations and serving on both sides of the Atlantic in city, town and country for over a third of a century, I have never yet come across a congregation that could be described as standing in a class by itself. We often hear parsons talking about different kinds of congregations, the congregation that is easy to get on with, or hard to get on with, the congregation that requires special handling, or a special kind of parson, the congregation that has an abnormal percentage of cranks, or "impossible" people, the "nice" congregation that you can do anything with, or the congregation that an Archangel couldn't get on with, etc., etc. According to my own experience, as an outsider and an insider and from the standpoint of the pew, the chancel or the pulpit, congregations, in their general make-up, present an almost monotonous uniformity, and they will respond favourably or unfavourably in exactly the same way to judicious or injudicious handling.

I know there are congregations that have a bad and apparently well-deserved record for being "hard to get on with." But if these particular cases are carefully looked into it will generally be found that this exceptional state of affairs originated with the personal mismanagement of some particular parson, who perhaps "hung on" long enough to completely demoralize the congregation. His successors have come full of distrust, misgivings and suspicions. They have adopted a certain attitude that has perpetuated and aggravated the unhappy state of affairs. They have taken up the work possessed with the idea that this congregation needed to be handled quite differently to the ordinary congregation, on the mistaken assumption that congregations fundamentally differ and that what is one congregation's meat is another's poison. The result has been that matters have gone from bad to worse. Whereas had they used normal methods, they would have had normal results. They have used exceptional and "heroic" remedies and only aggravated the disease.

In all this I may seem to be unduly hard on my brethren in the Ministry, and unduly easy on congregations. But as Burke, I think, says: "Who can draw up an indictment against a nation?" It is equally impossible to draw up an indictment against a congregation. Congregations undoubtedly often get out of hand and make things the reverse of lively for the parson. In their corporate capacity they often seem to illustrate and justify the saying that corporations have no soul. Collectively they sometimes sink below the ordinarily accepted standard of personal rectitude and honour, and are guilty of acts of which individually they would be ashamed. Worthy, faithful, single-minded clergymen, energetic, self-sacrificing and not lacking in ability, have apparently had failure forced upon them. They have suffered innocently from the mistakes of predecessors, and they have said of themselves, "I never had a chance," and the same thing has been said of them by others. They have been spoken of as the right man in the wrong place, the square man in the round hole, they have been sincerely pitied as the blameless victims of circumstances for which they were in no sense responsible, and the blame has been thrown on the meanness, pigheadedness and utter unmanageableness of some particular congregation, supposed to be representative of a certain type among other types.

Now, I don't wish to appear dogmatic. My impressions are only impressions, and generalizing is a somewhat hazardous thing, but I remain reasonably certain that the only real difference in congregations is in the way they are handled. Speaking from my own experience and for my own Communion, and fully conscious of many mistakes on my own part and of a former tendency towards the opposite opinion, I have long since come to the conclusion that it is parsons not congregations that differ.

The right man is always in the right place. If being a "square" man he finds himself in a round hole, he will get the corners rounded off and so finally accommodate himself to his environment. Men fail not only in the Ministry, but in many other callings, simply because they will not accept the inevitable and fit themselves into their surroundings. There are just two kinds of men, those capable and those incapable of learning this. Some parsons go on all their lives, sighing after the ideal congregation, and repeating their mistakes to the end. Others learn by their mistakes and gradually come to realize the fact that there are certain experiences through which every clergyman must pass, certain difficulties he must face and overcome, certain pitfalls he must avoid, certain annoyances and vexations he must patiently endure, certain kinds of self-sacrifice peculiar to his calling that he cannot escape. To these two classes may be added a third composed of those exceptionally constituted individuals who seem to learn the lessons of life by intuition, men with old heads on young shoulders. But the vast majority have to learn life's lessons by having them hammered into their heads, as has been the case with myself in this particular instance. I can look back to the time when I dreamed of the model congregation, with its overwhelming percentage of "nice" people and my gradual disillusionment at a not inconsiderable cost. For good or evil congregations average up much the same the world over, and the sooner the parson learns this the better for his usefulness and peace of mind. And I give this as my well-matured conviction, after a fairly long and varied ministry in the Anglican Church, and a very wide and intimate acquaintance with the clergy of all denominations, including the Roman Catholic, that no class of religionists quite equal the average Anglican congregation in their treatment of their clergy.

THE REFORMATION PRINTER AT ZURICH

The Career of Christopher Froschauer, the Printer at Zurich

(Translated for *The Canadian Churchman* by Rev. Dr. Good.)

ALL honour to the reformers for bringing about the Reformation in the 16th century. But what could they have done without a printer's aid? One of the most significant facts in the world's history was that the discovery of printing should take place just before the Reformation. The most potent arm of the reformer was the printer. Luther's defiance to the Pope and his Babylonish captivity would have fallen to the ground without result, had they not been printed and scattered all over Germany so that they set it aflame against the Pope. So too the reformers had a great printer. All honour to the Swiss reformers, but what could they have done had it not been for the great printer who issued their books, Christopher Froschauer.

Of his life very few facts are known. He lives in his books rather than in his deeds. We do not know the date of his birth. The first certain notice about him is that he became a citizen of Zurich in 1519. The Citizen's book has this record: Christopher Froschauer of Oetting, the printer of books, is accepted and the right of citizenship presented to him because of his art. It is significant that the very year that Zwingli came and began his work in Zurich, Froschauer became its citizen; the one with the voice, the other with the type to reform Switzerland. He was born at Neuberg in Bavaria somewhere between 1480 and 1490. It has been supposed that he was the son of the painter of Augsburg, John Froschauer, but this is not certain. Before the 16th century there had been no printer at Zurich, indeed, few anywhere. A printer was a rarity and a blessing to the town where he settled. There had been one or two printers at Zurich before him as Rugger and Wasen, but they had been printers on a small scale. It was Froschauer who brought printing into prominence. Whether he had worked in one of the previous printing offices or came there as a skilled printer is not known. Suffice it to say that Zurich knew a good thing when she had it, and seeing his ability and the fineness of his art, presented him (although a foreigner) with the right of citizenship. And he proved worthy of the honour, for he made Zurich one of the centres of literature of that age.

He seems at once to have joined the reformatory efforts of Zwingli and his influence must have been weighty. When Zwingli preached against fasting, one of the first to obey his words by eating on fast days was Froschauer. And when the Chapter of the Cathedral complained against this, Froschauer published a reply to them in which he refers to Matt. 15, Mark 7, Luke 11, Romans 10, etc.

His influence as a printer was great for the Reformation. Thus in 1528 he published the proceedings of the conference at Berne, which had such a deciding effect on Switzerland and for the Reformation. In the archives at Zurich is a letter from him to Zwingli telling him of the sale of his books at Frankfurt in Germany. Froschauer seems to have thrown his whole soul into the Reformation. He went into it not to make money, but to do good and he considered no expense, labour or effort too great in order to further it. The number of his publications is perfectly amazing when we consider that the art of printing was yet in its infancy. He printed in all 600 works on his four presses. Even in our day with all the modern inventions to aid them, our printers, some of them, do not do more than that. He was easily one of the foremost printers in the history of that art. He published all of Zwingli's works, about 80 in number, in various editions.

His greatest work was his publication of the Bible. In examining his Bible we are surprised at the clearness of the type and the care of the printing as well as the correctness of the spelling. And he was very careful not only in the printing of it, but also careful to have it finely illustrated, many of its pictures being designs by the leading painters, as Holbein. He also made his editions convenient by numbering the chapters and adding a concordance. The large German folio Bible of 1545 and the Latin New Testament of 1554 are considered the finest specimens of his art. For this he had the talent, as not only had he a good scientific education for his age, but he had the acuteness and business ability to use it. He published these editions of the Bible not to make money, but out of love for the cause. He

felt it his mission to do this, as printing was the mightiest vehicle to spread the truth. He felt himself, although not one of the reformers, yet a co-worker in the great work to which the reformers had been called. At first he published a Bible consisting of Luther's translation, except in the poetical and prophetic books, which were translated by the Zurich reformers in their own dialect. But in 1534 they had their own translation, which he published, as he declares in his preface to his fifth edition, before Luther's entire German Bible had been published. Not only in German but in other languages did he print the Word of God. While twenty editions are in German, four are in Latin. And of his New Testament six editions are in German, five in Latin, one in Greek and three bilingual Latin and Greek.

In all he published no less than 27 editions of the Bible and 15 editions of the New Testament. In our days we have great Bible societies which print thousands of Bibles by the aid of the modern printing presses and are a great blessing to the world. Froschauer in those days was a whole Bible society in himself. Comparatively speaking he printed more Bibles than any one of our great Bible societies to-day.

ENGLISH BIBLE.

Perhaps the most interesting of his Bibles to English readers is his English Bible. It is noticeable that one of the first English Bibles was printed by him. As is well known the first English Bible after Wycliffe's was by Tyndale. Alas, he was hounded to death and died a martyr for the Word of God. The second English Bible of the Reformation was the Matthew Bible, in 1537. It is noticeable that the early Bibles were not printed in England, because of the persecutions of the Roman Catholics. So we find this edition was "Imprinted in Zurich by Christopher Froschauer." The Bible is dated August 6, 1550. It was published in 4 volumes.

Froschauer was a very conscientious printer. As he says he was "careful that nothing should be printed against the Christian religion and evangelical truth, nothing seditious or immoral, but only what was useful, honourable and Christian." Many modern printers might take a lesson from him in this respect.

LUTHER NOT ZWINGLI.

Froschauer also appears in the controversy between Luther and Zwingli. In the spring of 1543 he sent one of his Latin Bibles of the Zurich theologians to Luther as a present, hoping to get Luther to become friendly. But his effort had the contrary effect. For while Luther thanked him yet he said: "the Bible was by men with whom he had no communion." Luther said he was hurt by Froschauer's diligence, "as through him so much labour was lost in a false cause." Luther warns him of his errors and urges him to be converted, and not bring the poor people to hell. Luther says: "he could not have part in Froschauer's errors, but would pray for him." He closes with "God preserve you and all innocent hearts from your poison." When Bullinger heard that Luther had written him such a stinging letter, he wanted to have it published to Luther's hurt, but Froschauer would not do it. Froschauer returned kindness for unkindness, for the Zurich theologians published Luther's works in Latin in 4 folio volumes. He also refused to publish Bullinger's work on the Book of Revelations in which he calls the Pope Antichrist, for fear it would produce trouble.

When the English refugees fleeing from Queen Mary came to Zurich, he made room for them in his own house, so that a college might be started for their students for the ministry where Bullinger lectured weekly to the English students. He was thus untiring for his friends. He died April 1, 1564, of the sickness that was the forerunner of the plague that came the next year. He was worth 12,000 gulden when he died, a large sum. God had prospered him for his bold witness for Christ. His printing establishment was continued after his death by his nephew Christopher. Then it passed into the hands of Wolff and others, until it now exists at Zurich in the firm of Orelli Fussli and Co.

Twenty-Third Psalm

REV. F. J. MOORE, B.A., ST. JAMES'

CATHEDRAL, TORONTO.

PART III.

"He restoreth my soul: He leadeth me in the paths of righteousness, for His Name's sake."

"He restoreth my soul"—So the Psalmist had known the gracious ministry of the Lord in the hour of weariness and weakness; and it may have been in some such time as this, that he came to his deepest knowledge of the Lord's faithfulness and love. As is often the case in our earthly relationships that a new revelation of character, or a new perception of character, accompanies a crisis of dependence, so it just as frequently happens in religious experience that our deepest sorrows are the occasion of our deepest insight into the character of God. However that may be, it had been part of the Psalmist's experience to know the loving-kindness of the Lord in the times when he had needed Him most—in sickness, in fatigue, in the moment when the body was weary and worn out and the spirit heavy and earth-bound, and there seemed but a step between himself and death. Then had he felt a Presence near him and within him, with soothing and healing power; and when the spirit of life and health and joy came into him again, he recognized it as a love-gift from the Lord.

Do we mean less, or more, or other than this when we take the Psalmist's words on our lips to-day? We certainly shall not all mean the same, because God has not dealt with us all alike. Some have always been healthy and strong, and have never known the trials of a wearying sickness or the helplessness of weakness. To these, the words of the Psalm will have a spiritual meaning, and will have reference in their minds to a spiritual experience. Others, who like the Psalmist have known the blessing of restored physical powers after a time of sickness, will apply the words to the day when God gave them back their life in its fullness of strength. While others, again, who have only found life to be a burden of pain and weariness, "One weary avenue of darkened days," with no hope of relief, will think of all that God means to their soul, and quietly praise Him that they find in Him a life that is life indeed.

But allowing for the difference in meaning that the words will have for us by reason of the difference of our general experience, there are certain experiences common to us all that give them a common content.

There is, first of all, the experience of the forgiveness of sin. The ultimate meaning of forgiveness is that it brings us back. Whatever may have been our objective when we sinned, we know that our only possession following the act, was a consciousness of loss. In the experience of every soul that has "come to itself" after a longer or shorter period of waywardness, the thing that it has been most conscious of—more, perhaps, even than its sense of shame, is its sense of spiritual waste and loss. The old ideal has fallen, the old confidence is shaken, the old relationship with God is broken, the old peace has vanished—all the old possessions of the soul are gone, it is empty and alone. And the miracle of forgiveness is that we come back to them again. In forgiveness God brings us back to Himself, restores the waste and makes us whole. We kneel in penitence, we rise possessing the peace that we had lost. "He restoreth my soul." Then, again, there is the experience of communion with God in Sacrament and prayer and the reading of His Word.

Here do we feed upon the Bread of God,
Here do we drink the Royal wine of Heaven.

It is something more than the mere "Do this" of the Saviour that takes us to the Sacred Board; something more than mere custom that leads us to prayer and Bible-reading. It is the hunger of our souls for nourishment and life, and we know that there, God restoreth our souls.

"He leadeth me in the paths of righteousness, for His Name's sake."

So it is always well to let Him do the leading; and if we could only put those words "for His Name's sake" behind all the strange and perplexing movements of our life, it would save us much sorrow and many tears. And especially when we remember that His Name is Love.

AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems and communications from our clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

THE SERMON.

THE best way to build a sermon is to take the time to build it. The first ingredient in a new sermon is five forenoons, with five hours to each forenoon. The man who prays for an inspiration and fritters away 25 hours every week waiting for one, would not know an inspiration even if it were blowing a perfect gale. The second element is work. That is old, but it fits into a new sermon finely. Your subliminal self is full of appropriate themes. Just rummage around for a subject. Books cannot be vitalized. The soul that is full of initial themes needs plowing, sub-soiling. One may galvanize a book subject into some sort of temporary life, but generally such subjects are stale. One must have the substance of the sermon in himself. Books are fuel to be burned like coal in a furnace. One may use the energy of books but not the books in a sermon. One should carry about 40 pounds of book pressure all the time. Read fat books. Vegetarian diet is good in some realms, but browsing on green, new growths is not good for new sermons. Red-blooded ideas caught running are the best for the new sermon.

Coherency instead of vehemence is sometimes good for a new sermon. Attitudes, gestures, genuflections are all secondary. Coherency of ideas hides a multitude of oratorical sins. We have heard preachers stutter and mutter and hesitate and yet preach a good, new sermon. We have seen preachers sway to and fro, take striking attitudes, lift up their hands, gaze upward and seem to see things far away, using the most beautiful rhetorical figures, rising to any height, alighting with grace and ease, but the whole thing was an attitudinarian performance. There was no coherency of ideas and largely for the reason that there were no ideas to cohere. The new sermon is not an empty kaleidoscopic performance.

The new sermon is a condensed sermon. The day of long, rambling sermons of noisy exclamations is passed. Earnestness used to be thought identical with noise. One of the great ministerial discoveries of the 20th century is that the average congregation wants ideas, quietly, sincerely expressed in a plain conversational manner. The noisy, yelling, cavorting sermon is now suspected of insincerity. The new sermon is composed of not more than 3,000 words, 100 words a minute for 30 minutes. Each word weighed, compressed, and winged with an idea. Two such new sermons each week means 6,000 vitalized words fused, suffused with ideas, beaten with sentences, harnessed into paragraphs, arguments, appeals, machinery for dragging a congregation up the steep grades of a better, higher, truer life. The new sermon is the compact sermon, the condensed sermon. The "raw" sermon defeats its own ends. People want the refinement, the culture, the gentleness, the atmosphere of spirituality.

The new sermon is not made up of sociological essence, nor yet economics, civics, science, philosophy or politics. There are times, emergencies when the minister may and doubtless should deliver addresses on those themes, but it is a fundamental error to think the new sermon is to be made up of such components. The new sermon is made up of five forenoons condensed into 30 minutes, energy from consumed books, stored up in the cells of the subliminal self, a universal fellowship with mankind, the visions and spiritual perspective of the Bible, communion with God, the daily experience of life lived in the power of the Risen Lord and the desire to spread the Good News and the passion for souls.

The Churchwoman

The Calgary Diocesan W.A. tenth annual meetings, June 2nd, 3rd and 4th, 1914. The opening session commenced with Holy Communion in the Pro-Cathedral. Celebrant—The Bishop of Calgary, assisted by Ven. Archdeacon Hogbin, the Rev. G. J. Bousfield, and Canon Montgomery, the sermon being preached by the latter, who took as his text, "All things are possible to them that believe." It was inspiring and helpful to all. Delegates—102 answering the roll-call.

Then followed the noonday address, given by the Bishop of Calgary, which was most encouraging. The reports from the different Secre-

taries were all very encouraging, and showed great progress for the year just passed. A letter of grateful thanks was read from Archdeacon Tims, thanking the Calgary W.A. for all they had done for the Indian work in his Archdeaconry.

The Secretary for Indian work, when giving her report, made a special appeal for trained spiritual workers for the Indian Schools. So many ladies go as deaconesses in city parishes or to the foreign field, entirely forgetting the urgent need of missionary-spirited women for the care of our Indian children in our own Church of England Schools in the West. The Archdeacon and Principals of the schools trust that all delegates attending the Triennial at Vancouver will endeavour as far as possible to stay off and visit at one or all of the schools in the Calgary Diocese. Very helpful addresses were given on the second and third days at the noon hour, both by the Rev. W. James, M.A., and Rev. C. J. Bousfield, B.A. Mrs. Atkinson spoke to the delegates on the work of the Mothers' Union. Her address showed not only a thorough knowledge of the work, but also showed the need of an organization of the Mothers' Union of this country. It was good to notice from the report of the Organizing Secretary that though the diocese had been divided, necessitating the loss of twenty-six branches, which were the gain of the Edmonton Diocese, this diocese had gained seventeen new ones during the year, with several additional Babies' and Junior Branches, and two Girls' Branches. The Organizing Secretary had resigned her office two months previous to the Annual, and it is unfortunate that that office is still left vacant. Honorary President, Mrs. Pinkham; President, Mrs. Bernard; Vice-Presidents, Mrs. Geddes and Mrs. Montgomery; Corresponding Secretary, Mrs. Priestly; Recording Secretary, Mrs. H. J. Akitt; Treasurer, Mrs. W. H. Mitchell; Dorcas Secretary, Mrs. Sage. Two appeals were read and responded to, Stavelo asking for fifteen dollars for church supplies, and St. Barnabas' Mission for fifty dollars, both of which were given from the E. C. D. Fund. The U. T. O. was voted as follows: Thirty dollars being given to the Literature Secretary for expenses for the year, and a balance of one hundred dollars to the debt owing on our pledges.

The Bishop and Mrs. Pinkham held a delightful garden party for the delegates to the Convention. Mention should also be made of two most instructive entertainments given by the local Juniors' and Girls' Branches during the Convention, ably trained by Miss Cox. Deaconess Mary Rice, who is leaving Canada very shortly, was presented with a General Life Membership from a few personal friends, Mrs. Pinkham, assisted by Mrs. Bernard, making the presentation.

NOVA SCOTIA W.A.—At the annual meeting of the Woman's Auxiliary at Lunenburg the following delegates were appointed to the triennial convention to be held at Vancouver: Members of the Diocesan Board—Mrs. Worrell, Miss Johns, Mrs. Humphrey, Miss Murray. From Parochial Branches—Mrs. Morrow, Halifax; Mrs. DeBlois, Annapolis; Miss Clare Strickland, Halifax; Mrs. John Smith, Lunenburg. Substitutes—Mrs. Journeay, Weymouth; Mrs. H. R. Silver, Halifax; Mrs. C. S. Wilcox, Windsor; Miss Mary Forbes, Halifax.

VANCOUVER.—The opening session of the tenth annual meeting of the Woman's Auxiliary of the Diocese of New Westminster was devoted to the work of the Juniors. Reports were given from fifteen branches. Interesting papers were read, and a Life Membership was presented to Miss Elsie Dalton, by Holy Trinity Girls. After the opening exercises a thoughtful address by the President, Mrs. C. C. Owen, was much appreciated. The Recording Secretary gave a resume of the year's work, and the Treasurer reported that the total receipts for the year were \$5,285.63. The disbursements amounted to \$4,747.58. The Rev. M. H. Jackson opened the third day's work with prayer. Pledges and appeals were taken up, and the election of officers for the ensuing year; also the reports of standing committees, and the Social Service questions of the city. The Rev. S. Fear spoke at the meeting at the noon hour. All interest now points to the Triennial work in September outlined by the President.

GENERAL SYNOD.

To the Editor.—The Secretaries of the General Synod would draw attention to the delay of several dioceses in forwarding the names and addresses of delegates to the General Synod, properly certified and signed by the Bishop of the diocese. This is delaying the printing of the convening circular. All the dioceses in default have already been notified.

Chas. L. Ingles, 408 Brunswick Ave., Toronto.

Church News

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.

PREFERMENTS AND APPOINTMENTS.

BICE, Rev. A. A., B.A., to be Rector of All Saints' Church, London, Diocese of Huron.

KIRKPATRICK, Rev. F. G., M.A., D.C.L., Rector of Tweed, Ontario, to be Rector of Frankville, (Diocese of Ontario.)

GOULDING, Rev. E. Pierce, Assistant Rector of Christ Church, Saskatoon, to be Rector of St. Paul's Church, Fort William, (Diocese of Algoma.)

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—Old St. Paul's was the scene of two very interesting, inspiring and impressive services in celebration of the 165th anniversary of the founding of Halifax, and also of the historic building itself. The church was crowded at both services, that at the morning including many of the prominent people of the city. The 66th P.L.F., of which the Archdeacon is chaplain, were present. While the regiment filed into the church the band on St. Paul's hill played, "God be with you till we meet again," in memory of the persons who perished in the recent disaster to the "Empress of Ireland." F. M. Clarke presided at the organ, and by his skilful rendition of prelude and accompaniment added greatly to the impressiveness and solemnity of the service. A full choir rendered the musical portions of the services with fine effect. Archdeacon Armitage took for his morning sermon this text: Deut. ix.: 14—"I will make of thee a nation mightier and greater than they." There was another large congregation present in the evening, when the Archdeacon gave a most interesting and illuminating retrospect of the last 165 years, as relating particularly to St. Paul's Church. The contribution which the parish had made to church and state was cited; and the splendid work done by successive rectors was ably presented. Again the Archdeacon appealed to the congregation to render the church building safe from the danger of destruction by fire. The text was: "Hitherto hath the Lord helped us." The first Church of England service in Halifax, was held on the day of the foundation of the city, 21st June, 1749. The Rev. Wm. Tutty, the first missionary, says that the early services were "performed in the open air." Governor Cornwallis soon gave the use of his drawing room for divine service, and the Holy Communion was first administered in Government House which stood on the grounds now occupied by the Province Building. The next place of worship was the warehouse of Mr. Calendar, a half-pay officer, where as Cornwallis informed the Lords of Trade "Divine service is performed three times a week." St. Paul's Church was erected on the Parade in the year 1750, A.D., by King George the Second.

In 1752, Rev. John Breynton who was one of His Majesty's Naval Chaplains at the siege of Louisbourg, came out to assist Mr. Tutty, and was appointed the first Rector of St. Paul's Church in 1753. Since then there have been seven Rectors: Dr. Robert Stanser, 1789, afterwards 2nd Bishop, Dr. John Inglis, 1818, 3rd., Bishop, Archdeacon Willis, 1824, Dr. George W. Hill, 1865, Dr. Charles Hole, 1886, and Rev. Dyson Hague, 1890. The present Rector was appointed in 1897.

BISHOP'S MOVEMENTS.—The Bishop is on a Confirmation tour. He administered the rite to a number of candidates in Charlottetown on June 21st, and visited Summerside and St. Eleanors on the 23rd, holding services in both places. In the evening he went to Ellerslie.

FREDERICTON.

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

KINGSTON, N.B.—TRINITY CHURCH.—A unique feature of the celebration of the 125th anniversary of Trinity Church, celebrated on June 25th, is that there have been but five Rectors in

the 125 years, and in the first 90 years three of them were Rev. James Scovill, his son, Rev. Charles Scovill, and his grandson, Rev. William Elias Scovill. The church is the oldest Anglican Church building in New Brunswick. It was built by Loyalists who went there in 1783.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

BISHOP'S RESIGNATION.—The impending resignation of the Right Rev. Andrew Hunter Dunn was announced by the Bishop himself on June 23rd at Bishop's College, Lennoxville, when, at the close of his visitation charge to clergy, he informed them he had decided to set aside the cares of his sacred office and retire to private life. The exact date which his Lordship has selected for his resignation to take effect is the Festival of All Saints', November 1, 1914. The Right Rev. Andrew Hunter Dunn, M.A. (Cambridge), was born at Saffron Walden, Essex, England, on October 16, 1839, the son of Hannebal Dunn and Mary Ann, daughter of William Hunter, alderman, sheriff and Lord Mayor of London. After graduating from Cambridge with the degree of Master of Arts and studying for the Church he was ordained. His Lordship came to Canada in 1892, and was consecrated Bishop of Quebec on the 1st September that year. He married Miss Alice, eldest daughter of William Hunter, of Purley Lodge, Croydon, and has five sons and two daughters.

BEAUHARNOIS.—On Friday, June 19th, the new incumbent, the Rev. Charles E. Scrimgeour, was instituted and inducted by Archdeacon Norton, of Montreal. Though the weather was very wet, a large congregation gathered to take part in this interesting service. Rev. Jas. L. Flanagan, Rector of the Church of the Ascension, Montreal, gave a very helpful and impressive address. The erection of a parsonage has been commenced this month, to enable the Mission to have a resident incumbent. All friends interested in the work of Trinity Church, Beauharnois are asked to give a helping hand in this matter. Subscriptions may be sent to Mr. D. K. Goodfellow, Room E.T., Bank Building, Montreal, or to Rev. Chas. E. Scrimgeour, Beauharnois, Que.

OBITUARY.—Dr. Young is dead and mourned by Quebec. T. Ainslie Young, M.A., Rector of the High School of Quebec, was born May 6th, 1855, at Ste. Therese de Blainville, Que. He was a son of the late Rev. Thomas Ainslie Young and Charlotte Lucy Monk, daughter of Capt. John B. Monk. Dr. Young received his early education from his father. At the age of thirteen he entered Bishop's College School, Lennoxville, remaining four years, then entered Bishop's College, graduating with mathematical honours in 1875, and the degree of B.A. He afterwards studied for the profession of civil engineering in Ottawa, and was in the employ of the C.P.R. for about a year, then having decided to follow teaching, was engaged to E. W. Rathbun as private tutor. He was a member of the Church of England, Superintendent of the Sunday School at the English Cathedral, Secretary of the Literary and Historical Society of Quebec, and Secretary of the Board of Directors of the High School Board. Dr. Young was married July 4th, 1883, to Miss Lucy Thompson, daughter of Captain Henry Huddlestone Thompson, Rice Lake, Ontario.

MONTREAL.

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

MONTREAL.—ST. LUKE'S.—Two magnificent stained glass windows donated by Mrs. William Talbert Clarkson in memory of two dead husbands were dedicated by the Bishop of Toronto in connection with the diamond jubilee of St. Luke's parish recently. The new windows are side by side and are a handsome addition to the church decoration. Two special services were conducted at St. Luke's on June 22nd by the Bishop of Toronto. They form part of the programme of services which is being conducted during the present month to celebrate the diamond jubilee of the parish, and for which many prominent clergymen from all parts of the country have been officiating. Bishop Sweeny was rector of St. Luke's for two years, more than three decades ago, and in the morning delivered an interesting sermon on the early history and growth of the parish. From a sparsely settled district it had become a densely populated part

of a great city, but, while its problems had changed with altered conditions, its clergy were keeping well abreast of the work, and with the added impetus that the support called forth by the diamond jubilee celebrations should give they might continue to expect progress. His Lordship also preached at the evening service, delivering a devotional appeal. The special programme in connection with the jubilee, which opened June 4 with the dedication of the new organ, will close next Sunday when three special services will be held.

ONTARIO.

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

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

KINGSTON.—The committee meetings in connection with the diocese of Ontario, were concluded last week. Bishop Mills presided. Those present were:—Bishop Bidwell, the Revs. F. D. Woodcock, W. F. FitzGerald, Harris, Armstrong, McTear, Loucks, Grout, Bedford-Jones, Leach, Spencer, Patton and Archdeacon Carey, Chancellor McDonald, lay secretary King, lay treasurer R. J. Carson, J. B. Walkem, Lieut.-Col. McGill and Mr. Miller. Archdeacon Dobbs was appointed to represent the diocese of Ontario at the funeral of the late Hon. S. H. Blake, K.C. A communication was received from the Rev. F. L. Barber, Picton, asking for confirmation of a sale of land amounting to \$150. The sale was confirmed. Permission was granted to the parish of Trenton to sell a piece of land. It was moved by the Chancellor and seconded by Mr. Miller, that it would conduce to the convenience of the Church people of the diocese that the Synod meetings be held in the summer instead of the winter and that their Lordships the Bishop and Co-adjutor Bishop be requested to cause to be enacted any legislation necessary. The motion was carried. The committee expressed itself on the valuable services of the late Allen Turner, of Brockville, who was a member of many of the committees, and the Bishop announced the appointment of J. W. Dawson, Brockville, to take the place of the late Mr. Allen Turner.

KINGSTON.—ST. GEORGE'S.—St. George's branch of the A.Y.P.A. held a moonlight excursion to Clayton on the steamer "Thousand Islander" last night. There were about 600 on board. The steamer left the dock at the foot of Brock Street at 8 o'clock.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

CORNWALL.—TRINITY.—About 60 members of Cornwall Lodge, A.F. and A.M., and visiting brethren attended Trinity Church in a body on Sunday, June 21st, and listened to a sermon by Rev. T. J. Stiles, of Ottawa, who is a member of Cornwall Lodge, and well acquainted with the history and principles of the order.

Besides the Masons, there was an unusually large congregation, all glad to see their former Rector looking so well and apparently happy in his new parish.

TORONTO.

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

TORONTO.—ST. PAUL'S.—The remains of the late Hon. Samuel Hume Blake were quietly laid to rest with those of his late brother, Hon. Edward Blake, in the family vault at St. James' Cemetery, on June 25th. A simple service was held in the afternoon at St. Paul's Church, the foundation stone of which was laid by the deceased. Besides the prayer read by the Bishop of Toronto and Archdeacon Cody, the two favorite hymns of the late Mr. Blake—"Rock of Ages" and "Just as I am without one plea"—were sung by the congregation. Prominent men in all walks of life were present, including Sir James Whitney, Hon. Dr. R. A. Pyne and Hon. J. J. Foy. Among other prominent members of the clergy and laity were:—Archdeacon Dobbs, Kingston; Sir William Meredith, Chief Justice of Ontario; Sir Allen Aylesworth, Senator Kerr, Dr. Carman, representing the Methodist Church; Dr. Turnbull, representing the Presbyterian Church; Sir Edmund Walker, Mr. R. I. Fleming, Mr. G. Frank Beer, Canon Greene, Rev. Dyson Hague.

Mr. C. A. Moss, Rev. Dr. Wilson, Rev. Lawrence Skey, the Bishop of Huron, Mr. W. J. Gage and many others. No pallbearers accompanied the remains as they were carried up the aisle, preceded by the officiating clergy, and to the accompaniment of the solemn strains of the "Dead March." Later, the body was conveyed to the cemetery in a motor-hearse for interment. Immediately preceding the public service a private service was conducted at Mr. Blake's late residence, 46 Maple Avenue, at which only the immediate members of the family were present. Wycliffe College, which had benefited so largely by the munificence and practical interest of the late Mr. Blake, paid tribute to the dead by draping the main entrance of the college.

ST. ALBAN'S CATHEDRAL.—Two interesting services were held at St. Alban's Cathedral on Sunday, June 28th. At 11 a.m. Canon McNab preached to the St. John's Ambulance Brigade. At the evening service the preacher was the Very Rev. Dean Smith, D.D., Dean of Argyll and the Isles, and Rector of Oban, Scotland.

ST. JAMES' CATHEDRAL.—The last services for three months were held on June 21st in St. James'. The church will be closed for renovation, and will probably be re-opened for public worship on or about the 20th of September. During the summer the organ will be entirely overhauled, a new floor is to be constructed in the chancel and the whole church will be restored and decorated. The total cost of the improvement is estimated at sixty thousand dollars.

ST. MARY MAGDALENE.—Rev. C. S. Goodman, formerly of St. Luke's Church, Toronto, and now Rector of the Church of the Emmanuel, Philadelphia, preached on Sunday, June 28th, in the Church of St. Mary Magdalene.

TRINITY COLLEGE.—The convocation which was announced for June 25th, for the conferring of the degree of Doctor of Divinity on the Very Rev. the Dean of Argyll and the Isles was postponed on account of the funeral of the Hon. S. H. Blake.

M.S.C.C. AND MR. BLAKE.—At a meeting of the executive committee of the Missionary Society of the Church of England, on June 26th, many tributes were paid to the late Hon. S. H. Blake, and a resolution expressing the society's warm appreciation of his work and sympathy with those bereaved was adopted.

WEST TORONTO.—ST. JOHN'S.—Rev. T. Beverley Smith, B.A., will leave this week on another enforced vacation. His physician has ordered him to take a rest. During his absence the Rev. Canon Daniels will have charge of the parish.

LAMBTON MILLS.—ST. GEORGE'S.—St. George's celebrated its 70th anniversary by a successful garden party on the lawn of the church, on June 24th, at which 700 were present. Games, refreshments, patriotic selections by a brass band, and a fireworks display were items greatly enjoyed. Special services will be conducted next Sunday by Rev. Frank Vipond.

PERRYTOWN.—ST. PAUL'S.—The laying of the corner-stone of the new St. Paul's Church this afternoon was an event of great interest to the people of this community—a large gathering being present. The Rev. Canon O'Meara performed the ceremony and the stone bore the following inscription:—"Laid by the Reverend Principal O'Meara, LL.D., June 24th, 1914." Mr. Fred Wilson, the people's warden, presented on behalf of the congregation, a beautifully engraved trowel. The service was commenced by singing "The Church's One Foundation," Mr. A. E. Wilson, chairman of the building committee, then gave a financial statement showing that upwards of \$2,500 had been raised during the past two years, and that work to the value of \$1,500 had been done gratuitously by the men of the congregation and their friends, thus estimating the total cost of the church at \$7,500. The statement also showed that \$3,500 was still required before the completion of the building. Apart from the above needs an appeal was made for three memorial windows of which the centre one was already promised, also for lamps or a good lighting system, and for certain articles of chancel and church furniture. The portion of Scripture, 1 Chron. 29: 1-16, was then read by the incumbent, the Rev. E. Morris, after which Canon O'Meara addressed the people, impressing upon them the necessity of unity and co-operation with their Rector and the great need of making Christ the chief corner-stone, not only of the Church, but of the individual, of the family, and of the national life. The incumbent spoke briefly to the people, urging them to realize the greatness of their undertaking, and the need of

united effort. It was his most earnest desire that the church be opened free of debt. During the singing of the hymn, "O God, Our Help in Ages Past," the offering was taken and amounted to \$373.

PETERBORO.—ST. LUKE'S.—The Rev. F. J. Sawers is spending the summer in England. He will take the summer lectures at Oxford.

A.Y.P.A.—NIAGARA EXCURSION.—An event of unusual interest takes place July 9th, when the Toronto A.Y.P.A. Presidents' Association hold their first combined excursion to Niagara Falls. This is arranged at the general request of Toronto branches with the object of bringing the various branches closer together. For some time past an enthusiastic committee has been at work making necessary arrangements. Sports with splendid prizes will be held at Victoria Park, and cheap rates have been secured for the various attractions there. The route is via Niagara Navigation steamers and Great Gorge route cars direct to Victoria Park. The tickets are only \$1.50 and 75 cents for children, with stop-off privileges where desired. Tickets can be had of any A.Y.P.A. members, or on the morning of July 9th at the corner of Yonge and Front Streets. Boats leave 7.30, 9 and 11. An invitation is extended to Church people generally and specially to the clergy.

NIAGARA.

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

HAMILTON.—A meeting of beach residents, south side, was called for Wednesday, June 24th, for the purpose of considering the advisability of building a new Anglican church. It is proposed that the new church be used as a union church for all denominations during the months of June, July and August. A number of prominent beach residents are interested in the scheme.

ST. MATTHEW'S.—Upwards of one hundred members of the various branches of the St. John Ambulance Association, together with several nurses associated therewith, headed by the bugle band of the 91st Regiment, marched to St. Matthew's Church, on June 21st, and listened with marked interest to a discourse on the objects of the organization, as pointed out by the Rector, Rev. W. E. White. The members of the organization made an attractive appearance in their blue uniforms, and many complimentary remarks were heard along the line of march. Mr. White chose as his text, Mark 10: 45, "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." He gave an outline of the origin of the brigade, explaining that it was founded on St. John's Day, 1048, for the purpose of accompanying and taking care of the pilgrims on their march to the Holy Land. The society first became a known quantity in England in 1100 during the Queen's jubilee, taking over the branch of ambulance brigade with the approval of the adult bodies for the purpose of lending protection to large crowds. St. Matthew's Church had the distinction of housing the first Hamilton division, which was organized in 1908.

RIDLEY COLLEGE.—The annual prize-day was attended among others by Bishop Clark of Niagara, Archdeacon Cody, Mr. and Mrs. C. Riordon, Rev. E. Daniel, Chancellor Martin, Mr. and Mrs. Alfred Rogers, Chancellor and Mrs. Boyd, Principal J. O. Miller presided and reviewed the success of the school in the past 25 years. The scholarship winners in the senior school were:—Form III., G. R. Marks; Form IV., Daniel; Form V., general proficiency, J. A. Boyd; proxime accessit, R. L. Peek; Form V., J. H. Herbert; Mason medal, J. F. Manley, T. R. Merritt; gold medal, C. K. C. Martin, T. R. Merritt; silver medal, V. R. Irvine; Governor-General's medal, C. K. C. Martin; special essay, given by Major Leonard through the Daughters of the Empire, J. H. Drope.

HURON.

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

SYNOD.—The Bishop of Huron, in his annual charge to the Synod, deplored the lack of Biblical education in the public schools of the province and urged that a course in religious training be established in the schools throughout the country.

LONDON.—The Bishop officiated at an Ordination service at St. Paul's Cathedral on June 14th, at which six men were made deacons: A. S. H. Cree, who will be stationed as curate to Dean

Davis, at St. James' Church, South London; H. C. Light, who will go to St. Paul's, Brantford; W. Williams, who is to be at Dungannon; J. Streton, who goes to Merlin, and A. Hunt and J. Johnston, who are to be in other parts of the diocese. Right Rev. J. A. Richardson, Bishop of Fredericton, delivered a strong sermon.

DELAWARE.—CHRIST CHURCH.—This church celebrated the 80th anniversary of the existence of the parish on June 28th, when Bishop Williams preached, and at the same time the Rector, Rev. Frank Leigh, closed his connection with the parish, having accepted the parish of Hespeler. The church is one of the oldest in the Diocese of Huron, as when Rev. Richard Flood, M.A., of Dublin University, was sent here in 1834, this part of Canada was ecclesiastically in the Diocese of Quebec. The Honourable and Right Reverend Charles James Stewart was then Bishop of Quebec, and the Rev. W. J. D. Waddilove, Beacon Grange, Hexham, was secretary in England for the Bishop of Quebec's Upper Canada Mission Fund. The parish has been administered under practically four dioceses. First as part of the Diocese of Quebec, then for a year by the Bishop of Montreal, between the time of the death of Bishop of Quebec and the formation of Toronto Diocese, in 1839, then by Toronto, and finally it was included in the Diocese of Huron in 1857. Its first episcopal visitation was in 1840 by Bishop Strachan, of Toronto, and he came again in 1844. There were large confirmations at these visits. At present there are some 55 families in the parish of Christ Church, and church, rectory and two burial grounds are free of debt, and a splendid future seems to be before it.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie, Ont.

FORT WILLIAM.—ST. PAUL'S.—Congratulations are being showered upon Rev. E. Pierce Goulding, assistant Rector of Christ Church, upon the large measure of recognition which his talents have received by his appointment to the rectorship of St. Paul's Church, Fort William. St. Paul's Church is the largest church in the Diocese of Algoma, having 600 communicants enrolled. Mr. Goulding follows Rev. Dr. King. The latter has recently gone to Vancouver. He was considered one of the most forceful and eloquent clergymen in Western Canada.

It is thought a high compliment to so youthful a clergyman as Mr. Goulding to have been offered the appointment, and the best wishes of the congregation will go with him.

Mr. and Mrs. Goulding leave for Fort William on July 7th.

RUPERT'S LAND.

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

WINNIPEG.—ST. JUDE'S.—The men of St. Jude's Church are spending holidays and evenings with the Rector, Rev. G. Horrobin, on the building of their new church. On the 24th of May a number of the men mustered on the church grounds, and dug out an excavation for the old church, which they afterwards moved to make way for the new building. Because of so much volunteer labour, and letting the work by contract, St. Jude's expects to get for \$25,000, what would otherwise cost twice that amount. Mr. Horrobin is much to be congratulated on possessing so many enthusiastic and self-sacrificing helpers.

QU'APPELLE.

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

SYNOD.—SUNDAY SCHOOL COMMITTEE.—The following additional names of those elected on committees at the Synod have been received:—Rev. A. E. Burgett, Rev. H. A. Lewis, Ven. Archdeacon Johnson, Rev. Canon Knowles, Rev. and Hon. E. R. Lindsay, Rev. E. C. Earp, Rev. W. Simpson, Miss M. Gordon, Miss C. Stephens, Miss Margaret Smith, Mr. O. Wakefield, Mrs. Morell, Mrs. G. Shaw Page, Mr. H. D. Pickett. Delegates to the Board of Management of M.S.C.C.—Ven. Archdeacon Dobie, Archdeacon Johnson, H. H. Campkin, J. R. C. Honeyman.

SASKATCHEWAN.

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

SYNOD.—The report on the state of the Church, presented to the Synod, contained many interesting recommendations. The Synod placed itself upon record as supporting the banish the bar platform of the Saskatchewan Social and Moral Reform League. It further emphasized the necessity of more aggressive action on the part of the Church, with a view to eradicating social vices. The report referred in glowing terms to the many years of active service of the Bishop of the diocese. The Church had undergone such rapid growth and remarkable transformation, and the consequent demand and strain upon the Bishop, particularly in the past ten years, had been very heavy. His Lordship had met the situation with energy and activity. The following resolution with reference to the preservation of the Sabbath Day was placed before the Synod by Rev. A. Cross, and carried without discussion:—"That in view of the dangers arising from the infringement of the Act of Parliament set for the preservation of the Lord's Day, the clergy be asked to bring the matter before the people from time to time, particularly on Lord's Day Sunday, and that the secretary of Synod obtain and send to each Mission copies of the Sunday laws, to be posted up on Church Mission boards."

LLOYDMINSTER.—The Lloydminster Deanery and W.A. Conference met here June 2nd and 3rd. Proceedings opened with a devotional meeting, which was addressed by Rev. R. Lound, Rector of North Battleford. After this address the business session of the deanery opened. After the receiving of reports, the Rural Dean expressed his regret that Miss Sisley of Lashburn was unable to be present and take her place on the programme, and proposed that a paper written by Rev. G. N. Finn on Prairie Missions, and appearing in the May number of the diocesan magazine, should be read instead. Mr. Finn's paper caused a lively discussion, especially in regard to the adaptation of country services when a large number of children were present. The meeting adjourned about 6 o'clock.

The proceedings opened on Wednesday with Holy Communion. An address was delivered by Rev. R. Lound. Speaking from the question of the Disciples, "Why could not we cast him out?" he pointed out the danger of allowing material organization to take the place of spiritual power. As the tree draws its strength from the unseen life of the roots, so must a Christian draw his strength by realizing the Pauline ideal, "Your life is hid with Christ in God." At the afternoon session, a paper was read by Rev. G. F. French explaining a series of Puttine Confirmation lessons which had been secured and printed by the literature committee of the diocese. A report of the annual meeting of the W.A. held in Saskatoon last month was read.

The next business was the election of officers for the Deanery branch of the W.A. resulting as follows:—President, Mrs. Edwards; vice-president, Mrs. Gibson; secretary-treasurer, Mrs. Barnes; Dorcas secretary, Mrs. Cardwell; Scripture Union secretary, Mrs. Lawes (at Vermilion). A paper was then read by Mrs. Greenstreet, which dealt with the part a branch of the W.A. may play in the work of a country Mission. Reference was also made to the value of the W.A. Leaflet in helping branches to keep in live touch with the general work and aims of the Auxiliary. The address was full of intensely practical suggestions. At 8 o'clock p.m., evening service was held in the Minster, the preacher being Rev. R. Lound. The delegates expressed their appreciation of the kind hospitality shown during their visit to Lloydminster. It is hoped that the next meeting may be held at Vermilion during the first week of September, and an effort is being made to obtain special speakers, who will be passing through on their way to Vancouver for General Synod.

CALGARY.

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

INDIAN WORK.—The following are extracts from the report of Archdeacon Tims on this work throughout the diocese:—"This report covers the period since last Synod, a little less than a year. So far as the directly spiritual side of the work is concerned the most outstanding feature is perhaps the awakening amongst a number of the young men on the Blackfoot Reserve to a desire to live more in accordance with the teach-

ing of the New Testament; and by a life of service to better the condition of those around them. That this awakening may be permanent, and that it may extend to the other reserves will be the earnest prayer of all the members of this Synod. The total number of baptisms since last report is 35, including 5 adults. Confirmations have been held on the Blood and Peigan Reserves when 28 persons were admitted into full membership in the Church. The contributions of the Missions towards various objects amounted to \$791.21 in 1913, as compared with \$648.51 in 1912. The number of pupils on the roll of the schools on 31st March was 135 as compared with 120 when the last report was published. Since then there has been a further increase, especially at the Blood School, where Mr. Middleton has succeeded in raising the number to 51, its fullest capacity. The new Sarcee School building, in course of erection when the last Synod met, was completed in January of this year, and at once occupied. The building was erected at the cost of the Indian Department and furnished by the Church in accordance with its contract with the Government, the Government allowing, as at the other schools, a per capita grant of \$100 on the average attendance. On the whole a decided advance may be said to have taken place in our Indian work. After taking up the different Missions in detail, the Archdeacon goes on to say:—"This report would be incomplete without a reference to the splendid assistance which the various diocesan branches of the Woman's Auxiliary continues to give to our Indian work. We are indebted especially to the dioceses of Toronto, Huron, Ottawa, Niagara and Ontario in the east for assistance towards the salaries of the lady workers in the various schools and at the Blackfoot Hospital, as well as for children's outfits, and not least, to our own diocesan W.A. for the more than fulfilling their pledge of \$500, which has been distributed equally amongst the four schools."

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

SYNOD.—The following committees were elected:—Executive committee—Archdeacon of Columbia. Archdeacon of Yale, Synod Secretary, Rev. H. Beacham, Chancellor, A. Dunbar Taylor, Treasurer, A. McC. Creery, Secretary, W. L. Keene, Registrar, Walter Taylor, Rev. Rural Dean

SYNOD OF THE CHURCH OF JAPAN

By Rev. J. COOPER ROBINSON.

The Eleventh General Synod was held at Kyoto, the ancient capital of Japan, on April 22nd-25th. The opening service was the Holy Communion which was celebrated by the presiding Bishop, the Rt. Rev. John McKim, of the Protestant Episcopal Mission of the United States. This service and the daily services during the Synod were held in the neat little red brick church belonging to that mission which is used by Bishop Tucker as his cathedral. The six Bishops now in Japan were present in their robes. (It was observed that each of them wore a pectoral cross except the head of the Canadian Jurisdiction. Three also wore purple cassocks and caps of the same colour. The eastward position was taken by the celebrant and wafers were used instead of ordinary bread.)

The sermon was preached by one of the senior Japanese clergymen, the Rev. J. T. Imai, from Eph. 1:22, 23, "The church, which is his body, the fulness of him that filleth all in all." The preacher referred to the existence of imperfections in the Church as in the human body; to the characteristics of national churches; the increasing self-consciousness of the Japanese Church and its central position between the Roman and Greek communions on the one hand, and the Protestant bodies on the other. Mr. Imai studied with the late Archdeacon Shaw and is now Principal of the Central Theological College at Tokyo.

A full Synod would consist of the Bishop with six clergymen and six lay delegates from each of the seven dioceses, making a total of ninety-one. The Bishop of Osaka, Dr. Foss, was away in England on account of ill-health, and a few of the delegates were not able to come so that the Synod consisted of about eighty members, all told. The Bishop of Korea and one of his clergy came after the opening service and remained till

J. Hooper, I. C. Lucas, Rev. G. C. d'Easum, Rev. H. Edwardes, Rev. M. H. Jackson, Rev. C. C. Owen, J. H. MacGill, J. R. Payne, J. R. Seymour, Messrs. Burd and Cambie? General Synod Committee—Archdeacon F. C. C. Heathcote, Rev. G. C. d'Easum, Rev. C. C. Owen, Rev. C. A. Seager, Rev. E. R. Bartlett, Rev. H. Beacham, A. McC. Creery, H. Newmarch, J. R. Seymour, A. J. B. Mellish, J. R. Payne, J. F. Burd. Provincial Synod Committee—Archdeacon F. C. C. Heathcote, Rev. G. C. d'Easum, Rev. A. H. Sovereign, Rev. E. R. Bartlett, J. H. MacGill, Judge Bole, Prof. Hill-Tout, A. J. B. Mellish. Board of Governors' Committee—Archdeacon F. C. C. Heathcote, Rev. E. R. Bartlett, Rev. M. H. Jackson, A. McC. Creery, J. H. MacGill, J. R. Seymour.

LATIMER HALL.—The results of the examination based on the special lectures given by Bishop Roper to the students of the Anglican Theological College of British Columbia, have just been announced. The first place and special prize goes to Mr. F. H. Buck with 85 per cent., while the second place is given to Mr. B. V. Wardle with 80 per cent. Both are students of Latimer Hall. This showing, together with the winning of the first three places in the special examination in homiletics, is gratifying to the friends of Latimer. Four students of Latimer Hall have just been ordained:—W. Minshaw was ordained at Athabasca; F. Conley at Alberni; and B. V. Wardle and George Lim Yuen at Vancouver. Lim Yuen is probably the first Chinese to be ordained in our church in Canada. In all seven men have been presented for ordination from Latimer Hall.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

ESQUIMALT.—ST. PAUL'S.—The annual garden party and sale of work, held on June 18th in the rectory grounds, was opened by Rev. E. G. Miller, Rector of St. Barnabas' Church, who, in a congratulatory speech, referred to the historic associations of St. Paul's, and wished the Guild and Women's Auxiliary success in their undertaking. The proceeds amounted to \$135. The Rector, the Rev. Baugh Allen, expressed his thanks to Commander Hose for allowing the blue-jackets, who, he remarked, had done their work wonderfully well, to decorate the grounds for the occasion, and the proceedings concluded with the singing of the National Anthem.

the close. As usual, the three-and-a-half days allotted to the Synod were found to be insufficient for the work to be done and it seems a pity that more time could not be taken. The question of expense, however, has to be taken into consideration, especially since all the Japanese delegates have to be put up at hotels, it being impossible to get them entertained in Christian homes as it is hoped may be done later on. The arrangement of the agenda did not seem to have been as carefully done as it might have been and one, at least, of the most important subjects was left till the very end of the Synod when there was no possibility of giving it proper consideration.

The spirit of the discussions was excellent and a few good speeches were made. As usual there were two or three delegates who appeared to think it was their duty to speak on every subject and as often and at as great length as possible. The missionaries took very little part in the discussions, and it was noticeable that those who are recognized leaders amongst the Japanese clergy did not do a great deal of talking.

The Bishops, according to rule, voted separately though they met with the clerical and lay delegates during the whole course of the Synod, sitting together on the platform of the Y.M.C.A. hall in which the Synod was held. Bishop Lea was the most frequent and forceful speaker amongst the Bishops and contributed a good deal to the solution of several difficult questions. Only on one occasion did the Bishops veto a resolution that had been passed by considerable majority of the lower house. Their action caused considerable surprise, and perhaps, disappointment at the time, but a resolution that emanated from them afterwards did a good deal at least to allay the disappointment felt by some and it was noticeable that throughout the proceedings there was not the slightest appearance of anti-foreign feel-

ing on the part of the Japanese brethren. We have much to be thankful for in the Nippon Sei Kokwai in this regard though in all the churches I believe there is much less of it than there was at one time.

The most important subjects dealt with by the Synod were the following:—

PRAYER BOOK REVISION.

This committee on this has been at work for six years. Our committee here seems to have done its work carefully and, on the whole, met with the approval of the Synod. Two new services have been introduced, the first being composed principally of parts of Morning Prayer, the Litany, and the Service for Holy Communion, and the second is a Burial Service for unbaptized children.

The new combination service was passed practically as it came from the committee, but in the new Burial Service attention was called by Bishop Hamilton to a clause which seemed to be of the nature of prayers for the dead which it has been the desire of some to see introduced into the Prayer Book. This provoked some discussion and made it clear that there are at least a few amongst us who use prayers of this kind and interpret certain passages already in both the Japanese and English Prayer Books in that sense. This drew from Bishop Lea the interesting statement that prayers for the dead are altogether contrary to Japanese ideas and practice. They have long worshipped the dead, especially the Imperial Ancestors, praying TO them but never FOR them. I fancy this came as a surprise to many, but none of the Japanese scholars present ventured to contradict the Bishop's statement.

It may be interesting in connection with the subject of prayers for the dead to refer to something that took place about three months ago in the political world, just before the former Prime Minister and Cabinet resigned. The opposition after having their motion of censure against the Government defeated a second time appointed a delegation of leaders to visit the tomb of the late Emperor Meiji, and the burial places of other Imperial Ancestors to report to the Imperial Spirits their object in opposing the Government and seeking its overthrow.

NATIONAL EVANGELISTIC CAMPAIGN.

The next question of special interest considered by the Synod was whether the Sei Kokwai, as a church, should approve of and participate in the Three Years' National Evangelistic Campaign, which was decided upon at the time of Dr. Mott's visit early last year. Our Church is represented on the Japanese Continuation Committee of the Edinburgh Conference, under whose auspices the campaign is to be carried on, and many of us have been preparing, as individuals, to participate in this movement, as we have done in the past in united or interdenominational efforts to reach the people with the Gospel. We were desirous, however, that our Church should officially recognize the movement and participate in it as a church, and so a motion was introduced into the Synod with that end in view. As had been foreshadowed, however, by letters which had been appearing in the papers before the Synod, opposition arose. The old familiar line that it is a disgrace to priests of the Catholic Church to appear on the same platform with ministers of Protestant bodies was taken by the missionary leader of the opposition and supported by a few of the Japanese who have been trained by himself, or other missionaries of that school. But after a few speeches in support of the proposal, by those who do not object to being classed as Protestants, the motion was carried by a large majority.

FEDERATION OF JAPANESE CHURCHES.

The third important question was one closely related to the second, but of still greater importance and far-reaching consequences, namely, Should the Sei Kokwai join the Federation of Japanese Churches? This is the important question referred to above as being left till almost the end of the Synod. It came on only about two hours before the time appointed to adjourn and about half of the time was occupied by one man who opposed the motion that had been made that the Church should join the Federation. The Rev. H. Naide, the pastor of a church in Osaka in connection with the American Church Mission, made an excellent speech when introducing the motion and the Rev. N. Fukada, who is known to many in Toronto and elsewhere in Canada, ably seconded the same. The opposition consisted of the same persons who had opposed participation in the evangelistic campaign, but their attitude was more determined, and while it was evident that the motion would carry, if pressed, it was agreed to leave the matter in the hands of a

strong committee till the next General Synod which under ordinary circumstances will take place three years hence. Possibly by that time the disposal of the Kikuyu question will help us to settle a similar question in Japan. Many will so pray, I am sure.

The Kyoto Diocesan W.A. held its annual meeting on the second day of the Synod and entertained the Synod delegates with their own at luncheon in the hall of the Kyoto Club. On the third day there was a meeting of W.A. delegates from every diocese, corresponding to the Canadian W.A. General Board Meeting, and that evening the three Kyoto Churches of our communion entertained both these representatives and the members of the Synod at dinner in one of the beautiful garden-surrounded tea houses for which Kyoto is famous. The chairman for the occasion was Mr. Uchida, who formerly as a C.M.S. catechist worked with the Canadian missionaries at Gifu and Toyohashi, and in his opening remarks said that while the style of the dinner as regards food and certain customs—we all sat on the mats and ate with chopsticks—was Japanese, they had decided to follow Western custom in one particular, and have after-dinner speeches. He called upon the Bishop of Korea first and then some of the other Bishops, clergy and laymen, and one of the W.A. ladies who, however, could not face the ordeal of making a speech, but gave the best substitute she could in the way of bows and smiles. Bishop McKim and the Rev. J. T. Imai were the only persons present who had attended officially all the eleven Synods though there were several present who were at the first Synod in 1887, and among the Canadians the writer had the distinction of representing the Canadian Church (not officially) at the second Synod in 1888. Amongst the lay delegates were two brothers, both pretty well advanced in age, who live in different parts of the country and who met for the first time in many years as delegates to the Synod.

Certainly as one looks back on the twenty-seven years which have passed since the Nippon Sei Kokwai was organized there seems much to be thankful for though the anticipations of those days have not been realized. Following the organization of our Church there soon set in a period of opposition to Christianity and never since has evangelistic effort met with so much encouragement as in those early days. However, there has been solid, if not rapid, growth, and many prayers are being offered that the evangelistic campaign now being undertaken may result in a large ingathering of souls. "Brethren, pray for us, that the Word of God may have free course and be glorified" in this Land of the Rising Sun.

Correspondence

PRAYER BOOK REVISION.

Dear Sir,—Your general invitation prompts me to say a few words on the clause, "He descended into hell," which the committee adopts in the Creed.

That this clause is an interpolation in the Apostles' Creed, no well-informed Churchman will deny. I can only indicate such authorities, if I am to make this letter concise, as, "Bingham's" *Antiq.*, B. X., Ch. iii., S. 7; Bishop Pearson's *Exposition of the Creed*, Art. V.

This Creed, as was intended, is particularly minute, and circumstantial in regard to the Lord's death. "He was crucified, dead and buried," and the next article as it originally stood, was, "The third day He rose again from the dead."

In the Creed of Aquileia, we first find the expression, "He descended into hades," but it omitted the older formula, "was buried;" because the descent into hades and the burial were judged to be one and the same thing. "I observe," says Bishop Pearson, "that in the Aquileian Creed, where this Article was first expressed, there was no mention of Christ's burial, but the confession ran thus: 'Crucified under Pontius Pilate, He descended into hades. From whence there is no question but the observation of Ruffinus was most truly that though the Roman and Oriental Creeds had not these words, yet they had the sense of them in the word buried. It appeareth, therefore, that the first intention of putting these words in the Creed was only to express the burial of our Saviour, or the descent of His body in the grave.'"

We see here that the Roman Creed had the word "buried," but omitted "descended into hades," and the Aquileian Creed had "descended into hades," but omitted "buried." How and why

both are now in our Prayer Book version, is not my present purpose to enquire into; all I desire to show is, first, that this clause is an interpolation, (see Prof. Harnack in "XIX. Century," July, 1893), and secondly, that it is a most mischievous and misleading interpolation. They appear no longer expressive of one act of Christ but of two, the burial as different from the descent into hades. The two expressions, originally of one meaning, and therefore interchanged for one another, were henceforth used as expressions of a totally different meaning. One brief sentence from Theophylact gives the true inwardness of the reason. "You will find," says he, "that there is some difference betwixt hades and death; namely, that hades containeth the souls, but death the bodies—for the souls are immortal!" To the Bible student truly, the whole case is herein stated! Later fathers, in confounding "pneuma" (spirit) with "psuche" (soul) imagined hades to be "the abode of spirits."

The word "hell" does not now convey to the general reader what it did convey when the Creed was translated. Then, hell meant exactly what hades meant, namely, the covered and hidden grave; now, it conveys the idea of a place of punishment. Hades means the hidden or unseen state—it has no locality—all go to hades at death whether in a grave, or burnt up, or devoured; "hell" now means very much more. It is most certainly scriptural to say, that you and I will go to hell at death, but we must not say so to friend or foe, now.

"Hades" is eleven times mentioned in the New Testament, and translated "hell" in the Authorized Version. The Revised Version fortunately leaves the word untranslated just as it does of "Sheol" (its equivalent) in the Old Testament. This is a decided gain to the ordinary English reader. Now, in these eleven times hades is used, in ten times the word carries no idea of either punishment or joy, save in one single instance in the parable of Dives and Lazarus. Generally, it denotes the realm of the invisible, gravedom, the grave of the human race. If that general teaching were allowed to rule the meaning of the one passage of that parable, no confusion need arise; instead, however, violence is adopted of making this one passage over-rule all the other ten, thereby landing commentators in untenable positions full of contradictions. The parable is called a "parable" right enough, but forthwith a preacher handles it as the true history of two men, one in glory, the other in misery; one in the bright side of hades, the other in the dark side.

Very few know that this parable as a fable was well known to the Jewish hearers. It was currently acquiesced in by the "covetous Pharisees," while the more sedate and learned Sadducees contemptuously laughed at it. The Lord used this well-known fable as a parable to carry certain truths. His hearers understood Him or the Sadducees would have flown at Him if He meant it as the bona fide history of two men! Let me quote a bit from Josephus' "discourse to the Greeks concerning hades" to show how Judah had backslided and gone clean away into vain traditions. Doubtless this was part of the "leaven of the Pharisees" which the Lord warned His disciples against.

"For all go to hades at death, but not all to the same part . . . for there is one descent into this region at whose gate we believe there stands an archangel with an host . . . the just are guided to the right hand unto a region of light in which the just have dwelt from the beginning of the world. . . . This place we call The Bosom of Abraham," &c.

The Old Testament makes no such distinction and one is amazed at the hold this nonsense of Josephus has upon Christendom. If the parable be accepted as history, then the emphatic testimony of the Old Testament is negated, and there is no way out of the difficulty, except by the indefensible one of ignoring the earlier teaching. God's book is one and does not contradict itself. To say that the New Testament reveals more of death and the hereafter is to say what is only quite true, but to say that the New Testament reveals dead men as being alive in hades or elsewhere, is not more light on the subject, it is down-right contradiction, e.g., see Ps. lxxxviii. 10-12, cxliii. 3.

That this clause in the Creed is greatly the cause of these misleading and mischievous ideas, one can hardly doubt. It has been quoted to me as the end of all strife. I never repeat it. It is not well known outside that church, that the great Methodist body rejects the clause in the Apostles' Creed.

G. W. Winckler, C.E.

Collingwood, June, 1914.

HURON AND VOTES FOR WOMEN.

Mr. Editor,—Huron Synod has laid another slur upon itself by refusing votes to women, and some seem to think that this is a slur upon the sex; possibly the men of Huron Synod intended it as such, but there is another light in which the forbidden vote may be viewed. Men are proverbially selfish, and indifferent about Church matters. Women are proverbially, enthusiasts, and if they make up their minds to do a thing it will be done, while, although men will acknowledge that such and such a thing would be for the good of the Church, still they are not enthusiastic enough to do it—it is not for their pleasure. Not so with women.

My opinion is that the men who oppose the measure are afraid that if the women get the vote they will try and make Huron Diocese—through the parishes—what it should be, but is far from the mark, through the neglect and indifference of the men. Enthusiastic women, by their support, could help to make Huron College something more than the institution which it now is. Some men in the Synod a year ago disgraced themselves [by comparing consecrated church women to painted and powdered street walkers.] This talk received no reproof from the Bishop, and was allowed to go on unchecked. Thank goodness there were men on the secular press who called these men down as they deserve, yet the Bishop of Huron will take as his right all the help and work he can get from these same true Church women. If the men of the Church were banded together as freely and unconditionally to help the Church and Missions as the members of the W.A. are, there would be more work done and less talk which often hinders rather than helps the Church. Huron Diocese evidently still wants the distinction of being like Rip Van Winkle.

A Dissatisfied Worker.

FRESH AIR FUND.

Dear Sir,—The Church of England Deaconess House, 179 Gerrard St. East, gratefully acknowledges the following subscriptions given in answer to appeal printed in "Canadian Churchman." A most successful picnic was held at Scarborough Park on June 11th, in which 180 mothers and children participated. Another is planned for July 8th, when the guests of honour will vary in age from two weeks to six months: Mrs. Serjeant, \$2; Mr. and Mrs. Anderson, \$10; Miss Moore, \$5; Mrs. Evelyn Macrae, \$1; Anon, \$2; A Friend in the Country, \$3; Anon, \$2; Miss Goldston, \$2; Miss M. D. Fox, \$4; H. J., Montreal, \$1; Mrs. Connell (Dublin), \$4.86; Anon, Hamilton, \$1; Mrs. H. J. Cody, \$10; total, \$47.86.

T. A. Connell.

Books and Bookmen

"John Bunyan and His Pilgrim's Progress." Lectures on Bunyan's "Pilgrim's Progress." By the Rev. Edward Lloyd Jones, (London, England: C. H. Kelly, paper 6d. net; cloth 1s. net).

Four lectures on this perennial topic, marked by freshness of statement and spiritual insight. While it is impossible to accept all the author's conclusions the book is eminently worthy of attention by all those who are called upon to use Bunyan's work for preaching, lecturing, and teaching.

"The Altar Stairs." By G. B. Lancaster. (London and Toronto: Hodder & Stoughton, 1s.)

This is an unusual and striking story, giving an interesting insight into Melanesian life. The hero, Rod Maclean, a man who fears neither God nor man, but who is loved by all who come in contact with him, a man born to command and a leader of men, is chosen to lead a venture to the South Seas and to open trading-posts in the North Solomons by an American firm that they may corner the copra and timber output, incidentally, but purposely, destroying the work of the missionary, Strickland, and his native helpers. Maclean undertakes the task, but in a thrilling story of man's daring, love's claims, and the faithfulness of God's servant, Maclean, successful in the business committed to him, rises, by the teaching of the missionary, from a life of unscrupulous wrongdoing to yield to the claims of his God, and, as Strickland beautifully quotes:—

" . . . And falling with my weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God,
I stretch lame hands of faith"

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Dr. and Mrs. Ham are leaving for England this week.

The Bishop of Huron and Archdeacon Dobbs of Kingston were in Toronto last week.

Professor and Mrs. Hallam are spending the holidays in Connecticut and Massachusetts.

Saskatoon is having its troubles over Sunday concerts now. It is to be hoped they will be disallowed.

Sir Robert Borden celebrated his 60th birthday on June 26th. The Prime Minister and Lady Borden "celebrated" by a game of golf.

Halifax, on June 22nd, celebrated the 165th anniversary of its founding. A royal salute was fired from the citadel at noon in honour of the day.

Just as we go to press the election reports have come to us that Sir James Whitney has a reported majority of 57 in the Province. So the bar must go by the slower method.

A \$10,000,000 fire swept Salem, Mass., last Thursday and over one thousand buildings are reported destroyed. No lives are lost, but 10,000 people are homeless.

The assassination of Archduke Francis, and his wife, heir to the Austrian throne, on Sunday, adds another to the already too long list of such useless and terrible crimes against royalty.

We are glad to see that the Rev. George Bousfield, of Ottawa, is acting with others to stop Sunday baseball. A decision is shortly expected as to whether the Quebec law overrules the Lord's Day Act in this matter.

Grannie—"And wat's the matter wi' me richt leg, doctor?" Doctor—"Oh, just old age, Mrs. MacDougall." Grannie—"Hoots, man; ye're haverin'." The left leg's hale and soond, and they're baith the same age."—Punch.

The Prince of Wales celebrated his twentieth birthday anniversary, June 24th, and was the recipient of many presents and messages of greeting from his royal relatives and friends. The anniversary was officially observed by the ringing of the bells of St. George's Chapel and of Windsor Parish Church.

The old Indian burying ground on Goat Island, at Niagara Falls, is to be marked by a monument of stone. The monument, which resembled greatly the head and shoulders of an Indian, with feather head-dress, was dug up by workmen on the island. It is life size. The workmen found the peculiar stone when they were repairing the spring along the Fisherman's trail.

Cablegrams from China report devastation by floods involving thousands of lives. The damage to property and crops is estimated at more than \$5,000,000 around the West River. The towns submerged include Sun Chow, Dosing, Takhing, Shiuhing, Samshui, Kumchuff, Kowloon and Wingshim. The railroad between Samshui and Canton is also under water.

A little girl who had a bantam presented to her was disappointed at the smallness of the first egg laid by the bird. Her ideal egg was that of the ostrich, a specimen of which lay on the table in the drawing-room. One day the ostrich egg was missing from its accustomed place. Later it was found near the bantam's nest.

and on it was stuck a piece of paper with the words:—"Something like this, please. Keep on trying."

The Prince of Wales is taking no chances with the suffragettes. During a bathing parade near Aldershot, June 25, the Prince, who is in camp there with the Oxford University Officers' Training Corps, of which he is a Lance-Corporal, was standing on the bank when he saw two women coming towards him. Shouting to a comrade near him, he jumped into the water quickly and put some distance between himself and the bank. The Prince enjoyed the merriment caused by the incident.

A visitor to Moscow soon discovers why it is called the Holy City. Every 200 or 300 feet there is a cathedral, church, chapel or shrine, and whichever way you look you see people crossing themselves. Until one has seen Moscow the piety of the place is not easily understood. The outsider cannot imagine Moscow conditions. He cannot imagine church bells ringing all the time and people praying in the public streets at all hours of day and night.

On June 22nd a demonstration was given of the telecograph, an electrical invention which reproduces a photograph at a distance as easily as an item of news. Various portraits over a distance of 600 miles were transmitted. The demonstrator declared that recent experiments showed that before long pictures would be flashed across the ocean. Further developments will be the transmission of photos by wireless. A demonstration of this process is promised within the next two months.

The Very Rev. Charles Pressley Smith, M.A., Dean of Carlyle and the Isles, Canon of Cumbrae and Rector of Oban, is visiting Toronto. The Dean said to an interviewer, "Enticed by the possibilities which the British colonies offer to Britishers, the old land, and especially the Highland districts, are being drained of their best citizens." The Dean also discussed Ireland and expressed the opinion that a federation of the whole Empire would be the only satisfactory solution of the Irish question.

The simple but impressive funeral service of the Anglican Church was held at noon, June 23rd, for the late Mme. Lillian Nordica, in the King's Weigh House Church, Mayfair, where she was married just five years ago to George W. Young of New York. A large congregation was present, including many of the artists with whom the late Madame Nordica had performed. Mr. Young was the chief mourner. Dr. Douglas Adams conducted the service, the music for which, including the hymn, "Onward, Christian soldiers," was supplied by a surpliced choir. Dr. Adams in his prayer paid a tribute to the deceased prima donna.

"Co-operation by Protestant, Catholic and Jew in the matter of Bible reading in the public schools is an indication of the growing spirit of brotherly regard and toleration," said Marion Lawrence, at the Chicago S.S. Convention, Secretary of the International Sunday School Association, at the session of the fourteenth triennial convention last week. "This is a great step forward in the study

and recognition of the Bible. Encouragement of the reading in public of the portions of the Bible agreed upon by all is the aim of such co-operation. Perhaps one of the most significant advances that has been made in Sunday School work is that of recognizing the Church and the Sunday School in the regular work of the day school," said Mr. Lawrence.

Do you know what is meant by an "educated" person?

We are rather changing our ideas on this subject these days. Time was when we considered a school as a place where the child's mind was filled with a varied assortment of facts, a little French, a little Latin, a little mathematics.

But now we look upon the school as a place where character is built, where growing-ups are fitted to cope with the problems of later life.

The course of study in the school and the life of the pupil there must be ordered with this end in view. So we find that the aim of Haverger College is to develop the individuality of the pupil, to train her to think for herself.

Courses of study are so arranged, by what is known as the "simultaneous teaching" method that each girl whatever her standard, is able to be classed with a small group of her own standing, and to receive exactly the instruction she most needs and is fitted to receive.

Not only this, but during recreation hours, the pupil is surrounded by every influence that will help to foster the spirit of fair-play and is given every opportunity to form friendships that will be of lasting value.

The record of long success and the eminent position occupied by Haverger College is probably the strongest testimonial to the correctness of the ideas followed there and the competence of the staff engaged in carrying out those ideals.

British and Foreign

Forbes, the 14-year-old American revivalist, is attracting large congregations in England at the Stratford Tabernacle where he and his father, Dr. Charles Forbes, are conducting the mission.

A "Double Blue" in the person of the late Rev. Canon McCormick, the Vicar of St. James', Piccadilly, London, passed away recently, aged 74. The deceased clergyman rowed in the Cambridge boat in 1856, and in the same year he was also captain of the Cambridge University XI. He was also an accomplished boxer and a noted Alpine climber.

In a letter, June 23rd, to the Salvation Army Congress, the Archbishop of Canterbury writes:—"The Army's authorities will not expect that we can, as the Church of England, express agreement with their doctrinal or ecclesiastical position, but this wide difference in no way weakens our appreciation of the remarkable service they, beyond all doubt, render to the community, both in England and abroad. Special solemnity attaches to this Congress from the tragic cloud which has over-

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Saves the clothes

Maxwells, Limited, ST. MARY'S, ONT.

See how it helps



shadowed the gathering. The Army will know how deep is our prayerful sympathy."

By the death of Mr. W. N. King, J.P., which occurred recently at Bury St. Edmunds, Suffolk has lost one of her most distinguished public men and the Church militant has been deprived of a devoted and faithful son. Mr. King had completed his ninetyeth year, and had lived at Great Barton-place for nearly seventy years. For over fifty years he was churchwarden, and took a keen interest in local affairs generally. He has given two distinguished sons to the ministry of the Church—viz., Dr. King, the well-known Bishop of Madagascar, and Canon A. E. King, who has been the popular and hard-working Vicar of Sydenham, S.E., for twenty-five years. Men of Mr. King's type are the glory of our Church and the strength of our public life.

To most of us it reads like a half-forgotten story to see a reference to Bishop Blyth and his work in Jerusalem. Some years ago a few enthusiasts, notably the late Canon Cayley of St. George's, Toronto, collected considerable amounts yearly and the results are shown in permanent form in Jerusalem. Other needs have been more clamant and yet one reads with regret this paragraph from the well-informed London correspondent of the Church of Ireland Gazette:—

Bishop Blyth has placed his resignation—dated October 18th, 1914—in the hands of the Archbishop of Canterbury. This step has been long anticipated, and the Bishop says it is not due to ill-health but to his inability to obtain assistance, and the determination of the Archbishop that there is to be no separate Bishop for Egypt. Bishop Blyth has collected, through his agents, an Endowment Fund of £16,000 for the Egypt Bishoric. With satisfaction he recalls the fact he has the pleasure of leaving behind him property secured

to the Church of England valued at least at £150,000. He recalls that when the See was founded there were in Jerusalem only 4,000 Jews; when he was appointed, in 1887, there were 20,000, and now out of 75,000 inhabitants of modern Jerusalem 60,000 are Jews. He, as Bishop, held trusts "to promote kindly English Church intercourse with other Churches in the East, and with regard to this great and vastly-increasing question of the Jewish race." These are by no means merely any Missionary Society interest or of any party aspect, but a great charge to Christ's Church—"to the Jew first and also to the Gentile." And his charge is taking new and complex aspects which, alas! appeal inadequately to English Church interest at present. What lies behind these words is probably known to the inner circle, but does it contain a reference to the fact that the stipend of the Bishop is drawn from among other sources—C.M.S. and the London Jews' Society.

INCREASE THE DIVIDEND.

Following the intimation given at the annual meeting of the Standard Reliance Corporation of Toronto, the dividend on the stock of the Corporation has been increased so that the stock is now on a 7 per cent. basis.

Boys and Girls A BOY I KNOW

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time,
He's always just behind it.

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And when he has a task to do,
He says, "Wait till to-morrow;"
And when he cannot find his things,
He simply says, "I'll borrow."

That boy will make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work to-day,
And plan work for to-morrow;
Good habits, everybody knows,
Are something boys can't borrow.

HOW WUZZY BECAME A HERO

"Oh! what are you going to do with those dear little puppies?" asked Helen Barbour of her brother John.

"Drown 'em, I guess, Sis. Any objections?" he answered.

Helen vanished into the house, but soon appeared looking very much pleased.

"Johnnie," she said, "what do you think? You remember that mother told me I could have two pets. Well, I have these puppies as my choice, and I shall call them Fuzzy and Wuzzy."

Helen took the rescued puppies to an outhouse, where she made them a comfortable bed in a soapbox. Here she put the puppies to sleep after they had drunk warm milk to their heart's content.

Under her gentle care, Fuzzy and Wuzzy grew larger day by day. Two years have passed since their rescue, and they are now full-grown dogs, the pets of all the Barbour household.

During the awful overflow recently of the Mississippi River, Fuzzy and Wuzzy distinguished themselves. Mr. Barbour, Helen's father, was watching the levee in front of his home one night, accompanied by Wuzzy. The good gentleman was very much fatigued during his long vigil, and was dozing a bit, when Wuzzy heard a peculiar sound. The dog's instinct guided him to a part of the levee where he saw the water pouring through a muskrat hole, in what seemed to be the strongest portion of the levee. He ran to Mr. Barbour, caught him by his trouser leg, and tugged with all his might and main in an effort to awaken him.

Helen's father woke up and was about to pat the dog on his head and tell him to lie down and go to sleep, when Wuzzy barked loudly and ran to the muskrat hole, where he stood and continued to bark. Mr. Barbour, not thinking anything serious the matter, did not follow him. When the dog saw that his master did not move, he ran to him, barked beseechingly at him, and ran back to the hole.

"That dog is certainly acting peculiarly," said Mr. Barbour. "I think that I will see what ails him." So he picked up his gun and walked to the spot where Wuzzy stood. His ex-

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Polish Mop

is its cleanliness. You no longer need wear a dusting cap or apron. The mop does not scatter dust—it collects it and holds it. Then the mop is washed clean occasionally and renewed with a few drops of O-Cedar Polish.

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perienced ear caught the sound of running water, and he looked anxiously to see where it came from. He saw the muskrat hole, and discharged his gun as a signal to his sons in the house. They hastily appeared, carrying spades, hoes, and sacks of earth.

The break was quickly mended, so that it did not do any damage. Thanks to Wuzzy, no lives or property were lost. The whole Barbour family praised the dog for having saved their lives, but doubtless when he did this brave act he was thinking of Fuzzy and the four dear little puppies she had at home.

Owing to this humane act of Helen, a large portion of Louisiana was saved from inundation, which would have caused a great loss of life and property. Kindness is always doubly repaid.—The Child's Gem.

THIS BLIND PRINTER TRANSLATED BIBLE

Mr. Andrew Ford, a blind compositor at Ealing, England, has hammered out the whole of the English Bible in Braille. "I have learned to see with my fingers," he said cheerily, "and most of the plates for the books pass through my hands. I seldom use my tools now; I allot my work as it comes in, and I read the plates to detect errors, of which there are comparatively few—so careful are our workers."

Mr. Ford was born at Plymouth, and at the age of sixteen he came to London, obtaining employment with a firm of printers in Holborn, where he lost his sight in '75. He mastered the Braille system, and being introduced to the late Dr. F. R. Armitage, who founded the association, which is now known as the National Institute for the Blind, he was informed, "You are the very man we want," and was given employment as a stereotyper.

"It was in 1878 that I started upon the Bible, beginning with Gospel of St. John," he said, "and followed

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**BATH ROOM
WALL**



One rub will make
it as white as snow

**Old Dutch
Cleanser**

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that with the Book of Psalms. My experience as a compositor was a great help to me, and the work all appeared straightforward. The words were read to me, and I tapped them out with the puncher—three taps to each dot.

"Had I continued to work steadily at the Bible I should have completed it in three and a half years, but as a matter of fact I did not finish it until ten years after I had started. One of the most difficult points to me was the names and genealogies, as so many had to be spelt out letter by letter. There were thirty-nine books altogether, and they averaged between sixty and seventy plates apiece. I calculate that I had to strike a total of twenty million blows on the punch."

Mr. Ford has also produced works in Arabic, Hebrew, German, French and Hindustani, and he added, "I want to go on producing books for the entertainment and education of my blind brethren. Up to the pre-

Renewed Vigor in Old Age

**This Letter Brings a Message of
Cheer to the Aged—Results of Us-
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New, rich blood is what is most needed in the declining years to keep up energy and vitality. That Dr. Chase's Nerve Food is a wonderful help in maintaining good health and prolonging life is attested by the writer of this letter.

Mr. Stephen J. Leard, North Tryon, P.E.I., writes:—"At seventy-five years of age my heart gave out and became very irregular and weak in action and would palpitate. My nerves also became weak, and I could do nothing but lie in bed in a languishing condition, losing strength and weight. In that condition I began using Dr. Chase's Nerve Food, and am cured. Had I not obtained this treatment I would now be in the box with the roof over my nose. At eighty-one I have an energy which means go, and I am writing this letter so that old people like myself may prolong their health and strength by using this great medicine." 50c. a box, 6 for \$2.50. For sale by all dealers.

sent I must have superintended the making of some thousands of volumes."

AN ESKIMO DINNER

An interesting description of the hospitality of Eskimos was given in Harper's Magazine. At one stage of his adventures the writer found himself among Eskimos who had never before seen white people. He says:

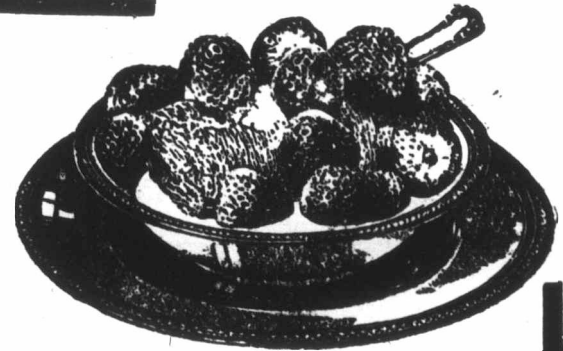
"Like our distant ancestors, no doubt, these people fear most of all things the evil spirits that are likely to appear to them at any time in any guise, and next to that they fear strangers. Our first greeting had been a bit doubtful and dramatic through our being mistaken for spirits, but now they had felt of us and talked with us and knew we were but common men. Strangers we were, it is true, but we were only three among forty of them and were therefore not to be feared. Besides, they told us they knew we could harbour no guile from the freedom and frankness with which we came among them; for, they said, a man who plots treachery never turns his back to those whom he intends to stab from behind.

"Before the house which they immediately built for us was quite ready for our occupancy children came running from the village to announce that their mothers had dinner ready. The houses were so small that it was not convenient to invite all three of us into the same one to eat; besides, it was not etiquette to do so, as we now know. Each of us was therefore taken to a different place. My host was the seal hunter whom we had first approached on the ice. His house would, he said, be a fitting one in which to offer me my first meal among them, for his wife had been born farther west on the mainland coast than any one else in their village, and it was even said that her ancestors had not belonged originally to their people, but were immigrants from the westward. She would therefore like to ask me questions.

"It turned out, however, that his wife was not a talkative person, but motherly, kindly and hospitable, like all her countrywomen. Her first questions were not of the land from which I came, but of my footgear. Weren't my feet just a little damp, and might she not pull my boots off for me and dry them over the lamp? She had boiled some seal meat for me, but she had not boiled any fat, for she did not know whether I preferred the blubber boiled or raw. They always cut it in small pieces and ate it raw themselves, but the pot still hung over the lamp and anything she put into it would be cooked in a moment.

"When I told her that my tastes quite coincided with theirs, as in fact they did, she was delighted. People were much alike then, after all, though they came from a great distance. She would accordingly treat me exactly as if I were one of their own people come to visit them from afar.

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Chance



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"When we had entered the house the boiled pieces of seal meat had already been taken out of the pot and lay steaming on a sideboard. On being assured that my tastes in food were not likely to differ from theirs, my hostess picked out for me the lower joint of a seal's foreleg, squeezed it firmly between her hands to make sure nothing should later drip from it, and handed it to me, along with her own copper-bladed knife. The next most desirable piece was similarly squeezed and handed to her husband, and others in turn to the rest of the family.

"As we ate we sat on the front edge of the bed platform, holding each his piece of meat in the left hand and the knife in the right. This was my first experience with a knife of native copper. I found it more than sharp enough and very serviceable.

"Our meal was of two courses—the first, meat; the second soup. The soup is made by pouring cold seal blood into the boiling broth immediately after the cooked meat has been taken out of the pot and stirred

briskly until the whole comes nearly—but never quite—to a boil. This makes a soup of a thickness comparable to our English pea soup, but if the pot be allowed to come to a boil the blood will coagulate and settle to the bottom. When the soup is a few degrees from boiling the lamp above which the pot is swung is extinguished and a few handfuls of snow are stirred into the soup to bring it to a temperature at which it can be freely drunk. By means of a small dipper the housewife then fills the large musk ox horn drinking cups and assigns one to each person. If the number of cups is short two or more persons may share the contents of one cup or a cup may be refilled when one is through with it and passed to another.

"After I had eaten my fill of fresh seal meat and drunk two pint cupfuls of blood soup my host and I moved farther back on the bed platform, where we could sit comfortably, propped up against bundles of soft caribou skins, while we talked of various things."

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