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This Week

"Where is He Now?"
Rev. W. W. Craig, D.D.

In Westminster Abbey
Rev. Dyson Hague, M.A.

"After the War, What?"
Venerable N. I. Perry, M.A.

Next Week

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Personal & General

New Zealand has adopted compulsory military service, which will affect all men from the ages of 20 to 46. * * * *

The number of communicants in the parish of Trinity Church, New York, is now 9,191, which is the largest number in its history. * * * *

The bones of a human being will bear three times as great a pressure as oak, and nearly as much as wrought iron, without being crushed. * * * *

The colours of the Canadian Grenadiers have been deposited in Canterbury Cathedral for safe-keeping during the remainder of the war. * * * *

The Rev. J. A. Mayo, Vicar of St. Anne's, Poole Park, Holloway, London, has been appointed to the important Rectory of Whitechapel, London. * * * *

Rev. Walter Cox, the Rector of Gananoque, was elected Grand Warden at the recently held meeting of the Grand Lodge of the I.O.O.F. of Ontario at Chatham, Ont. * * * *

The Rev. G. D. Oakley, Vicar of St. Mary's, Birkenhead, England, has been appointed to the important Vicarage of Jesmond, Newcastle-on-Tyne, in succession to Canon Inskip. * * * *

Rev. Irving P. Johnson, D.D., Professor of Church History in the Seabury Divinity School, has notified his acceptance of his election to the Bishop-Coadjutorship of Colorado. * * * *

Mr. G. H. Kilmer, Mrs. Kilmer and their daughter sailed for England last Saturday to see their son, Capt. Kilmer, who was so badly wounded with shell fire that his right leg had to be amputated. * * * *

The new special hospital for convalescent soldiers, which has been established by the Canadian Red Cross at Buxton, in Derbyshire, was formally opened by the Duchess of Devonshire on July 11th. * * * *

Earl Kitchener was indeed a type of that simple, manly, straightforward Christianity which we associate with the best English laity, which does not trouble itself indeed about subtle questions and controversies, but rests on the broad facts of revelation, and in simplicity practises its tenets. * * * *

Rev. E. J. Peck, superintendent of the Arctic Missions, in the Diocese of Moosonee, left on S.S. "Nascopie" for Lake Harbour and the Hudson Bay Missions. He will stay with the steamer, making calls. This will give him a few days at each station. He asks for the prayers of the Church. * * * *

There are many indications that amidst the clash and din of war the thoughts of the men at the front are turning to higher things. Many cases of renewed spiritual earnestness have been recorded, while the hearts of many who were careless and indifferent in the past have been touched. * * * *

The congregation of St. Matthew's, South Boston, recently observed the centenary of that church. An inter-

esting fact in connection with the building, is that it was the first church of the Anglican Communion ever established in Boston and, perhaps, in all the New England States after the Revolution. * * * *

Rev. Cyril A. Alington, Headmaster of Shrewsbury School since 1908, has been elected Headmaster of Eton. The Rev. C. Alington is an Oxonian, Late Fellow of All Souls' College, Oxford. He was ordained in 1899 and was appointed to his present post in 1908. Two years later he was appointed Examining Chaplain to the Bishop of Lichfield. He is 40 years of age. * * * *

Amongst those who have lost their lives recently at the front was Captain Blake, Oxford (Bucks) L.I., who was killed on the 23rd of July. He was the eldest son of the late E. F. Blake, of Toronto, and grandson of Hon. Edward Blake. He was studying for the Bar at the outbreak of the war, and went to England in June, 1915. He went to the front last November, and had recently assumed command of a company. He fell gallantly leading his men against enemy trenches. * * * *

A very interesting although little known personality is Mr. Charles Macpherson, who succeeded Sir George Martin as organist of St. Paul's Cathedral, England. He has spent so much of his life at the Cathedral that he has almost become part of it. As a boy he was educated at the Choir School; as a young man of twenty-five he received his appointment as sub-organist, which he held for over twenty years, and was married in the Cathedral. His wife is the daughter of Canon Newbolt. Weddings in the Cathedral are very rare, St. Paul's not being licensed for that purpose, and for Mr. Macpherson's wedding a special license from the Archbishop and the consent of Dean and Chapter had to be obtained. * * * *

In the town of Bradford, Wilts, England, a unique memorial will be erected to Flight Lieutenant Warneford, who brought down a Zeppelin from an aeroplane last summer, and was himself killed with an American journalist in a flying accident a few days later. The memorial will be erected by the contributions of the Warneford family in all parts of the world, including the British Isles, France, Italy, India, New Zealand, Canada and Antigua. The famous exploit of young Warneford has reunited the family, many members of which had entirely got out of touch with their kinsfolk. The Rev. H. L. Warneford, who organized the memorial work, is to write a family history. The earliest known Warneford was instructor in Greek to Charlemagne, the great conqueror. * * * *

An invalided officer came to a Y.M.-C.A. meeting being conducted in Egypt and said that as some boats were coming down the Tigris with sick and wounded soldiers, tired, exposed and miserable, at a certain point a medical officer and two Y.M.-C.A. officers came on board, bringing protection from the weather, blankets, medical supplies and attention and hot coffee, and the officer added: "Important as these were, what was even more welcome, bringing spiritual cheer and comfort." The officer stated in this meeting, at which he had asked the privilege of speaking, that he had never made any profession of Christianity and, as a matter of fact, had never been interested, but that after this experience he wanted to take this early opportunity to say that from that time on he wished to be known as a follower of Christ and an exponent of His religion. * * * *

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Canadian Churchman

Toronto, August 17th, 1916

The Christian Year

The Tenth Sunday After Trinity, August 27th.

"Because thou knewest not the time of thy visitation"—so Our Lord, in words which have sounded down the ages like a knell of doom, assigned the reason for the judgment, which He foretold with tears, upon His people. The hour of magnificent opportunity, foreordained in the counsels of God, had struck, once and for all. But the eyes of the Nation of Israel were clouded with a spiritual blindness. They knew not the time of their visitation, and they incurred the sentence which falls upon all unprofitable servants. They had proved themselves incapable, and they were cast aside from the great march of the Divine Purpose. They were flung upon the scrap-heap of the world.

The tragedy was all the greater because the Jews came so near to a glorious success. If their history had been marked in places by colossal failure, it had been made no less notable by magnificent achievement. The Babylonian Exile had been followed by a splendid rally. The Religion of Jehovah had been planted securely upon the Hill of Zion, never again to be fouled by a decadent idolatry. Only some two hundred years before Our Lord spoke, the nation had struggled with triumphant success against the seductions of Greek civilization and the persecuting intolerance of a Greek despot. The Maccabees had saved monotheism for the world. From the Jewish Church had sprung the goodly fellowship of the Prophets. Within her communion had been nurtured the saints of God, who bequeathed the Psalter as their legacy to the ages that would come after. And yet, in spite of all this, when the great hour struck, the nation was proved unworthy. "Thou knewest not the time of thy visitation."

And what was the cause? What was the deep-seated disease, which slowly ripened until it produced the catastrophe? The national religion had degenerated until, losing its spiritual and moral purpose, it had become a vested interest and a perverted patriotism. To the Jewish leaders, religion meant their place, their position, their power, their wealth. To the masses of the people it meant a conviction of their intrinsic superiority to other nations, and a certainty that "the day" would come, when they would triumphantly throw off the hated Roman yoke. Vested interest and perverted patriotism—these were the forces which controlled the Jews. And so they lost their spiritual insight. The Christ, when He came, was very different from the Christ whom they desired. They wanted to be led against the enemy without. He wished them to face, at whatever cost, the enemy within. And so they would have none of Him, and passed, inevitably, to their doom. "They knew not the time of their visitation."

Now, it is profoundly important, at this time of our Empire's visitation, that we guard ourselves against the mistake made by the Jews. Our temptation is precisely similar to theirs. We have proved ourselves splendidly ready to fight the enemy without. Have we the yet truer and deeper patriotism, which is willing to follow the Christ and fight the harder enemy within? We have no words or deeds too strong for the vested interest of Prussian Militarism. Are we going to be equally stalwart against those vested interests and sins among ourselves, which do a more deadly work than all the War Lords, because they do it

(Continued on page 520.)

Editorial Notes

The Rural Church.

Some of the finest parishes to be found in Canada to-day are in rural communities. We are willing to admit that their number is not "legion" but there is no reason why the number should not increase. With the natural growth in rural population and improvement in facilities for reaching the people the value of the work will become more evident. When we remember that while Great Britain has approximately 471 persons to the square mile, Germany 310, France 190, the United States of America 25, Canada has only 2, or less than 12 to every square mile of land fit for cultivation, we begin to see the possibilities of the future. The rural Church is necessarily weak in the early days of any country, but to underestimate its value because of its weakness shows a lamentable lack of foresight. If we believe that the Church of our fathers has a definite contribution to make to the life of Canada, we must be willing not only for the sake of the present, but for that of the future as well, to foster these weak centres and to do our utmost to lay there such foundations of true spiritual power that the success and safety of the future will be ensured.

* * * * *

Value of Foreign Missions.

Professor Henry Adams, of the University of Michigan, an adviser of the Chinese Government at Peking, is the latest addition to the ranks of those who have become supporters of Foreign Missions by seeing them on the spot. He said recently: "When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China." The war, instead of weakening the plea for this work, is strengthening it and much of the energy that has been spent in providing for our soldiers in Europe should be turned into channels of Christian service abroad. Christianity alone offers an adequate solution for the world's problems and the safety and true happiness of mankind depend on the extent to which Christ becomes the living example and the Holy Spirit the controlling power in the lives of human beings in every part of the world.

* * * * *

The Church and the City Children.

The greatest social problem facing the Church during the hot summer season is child life in the congested portions of our cities. And yet, how few appreciate this fact. It would open the eyes of many people even in the better portions of these same cities, to say nothing of the people living in towns and rural communities, to walk along the streets in some of the down-town districts on a hot summer's night. A child reared in the midst of trees and flowers and birds has little excuse for not believing in a loving God, but when one thinks of the sights and sounds that greet the eyes and ears of the children on these streets day after day he wonders that they do not all grow up atheists or infidels or agnostics. And this is only one feature of their life. The recent ex-

perience of the City of New York is an indication of what such surroundings mean to the health of a city. The bearing of this on the health of the whole city has been recognized and much is being done in every city to prevent the spread of disease. Parks are being provided in addition to an abundance of pure drinking water. Much is also being done in an effort to secure sanitary surroundings, but in spite of all these, there still remain the homes, the streets, and the general atmosphere. To remedy this, efforts are made each year to give large numbers of these children a few weeks in the country. While it is true that the Church has helped in this work, and certain parishes and individual clergy and other Churchworkers have done yeoman service, it must be confessed that it has not taken the lead that it should or grasped the importance of such work. It is not only a matter of physical health but of mental and spiritual health as well. Such times will live as bright spots in the memories of these children and are golden opportunities for impressing on these young minds the wonders and the love of the great Father of the whole human race.

* * * * *

Unpleasant Facts.

The Rev. E. A. Burroughs, who has said so many startling things since the War broke out, in an article in the "Guardian," of England, of July 6th, quotes a Chaplain at the front as saying: "I am sure that the real root is that the Church of England is not an ethical force. . . . I don't believe one per cent. of these fellows have any idea what Christianity is, or offers, or implies," and he traces the trouble to "selfishness and self-indulgence due to shortage of conscience." An optimism that shuts its eyes to weaknesses and blemishes is a false optimism, is in reality no optimism at all, but the worst kind of treason. Better a thousand times over a pessimism that points out defects so that someone may see them and make an effort to remedy them before it is too late. There is too much of a tendency here in Canada to gloss over our defects, to think that the defects of the Church in England are greater, owing to its wealth and prestige, than those of the Church in Canada. A clergyman of the Church in the United States was recently asked to resign as his parishioners refused to be called sinners. And so with us we find the same tendency to regard a man who does not openly steal or run up against the laws of the land in some other way as doing about all that is necessary. He is looked upon as a good-living man, especially if he makes liberal contributions to charitable objects. It is the same trouble complained of above, "a shortage of conscience," a failure to grasp the real meaning of Christianity. These weaknesses are being brought to light in the glare of this awful war, and we are beginning to realize the extent of our moral cowardice. It is affecting our soldiers and it is eating at the heart of our Church life. Let us hope that we may realize these things to the extent of being determined to remedy them.

* * *

God's help and God's blessing are indispensable to success, but the real effort must be ours. Prayer and work go hand in hand to any goal that is worth striving for. God directs our steps, but He never takes steps for any traveller who has feet.

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Thoughts for the Thoughtful

The brave soul can mend even disaster.

* * * * *

'Tis looking downward makes us dizzy.—
Browning.

* * * * *

Patience is as pleasing to God as the energy
of active life.

* * * * *

"Prayer is both an altar and an arena, a
shrine and a battlefield."

* * * * *

It is right to be content with what we have,
but not with what we are.

* * * * *

I am more afraid of deserving criticism than
of receiving it.—Gladstone.

* * * * *

Unless you bear with the faults of a friend
you betray your own.—Syms.

* * * * *

God does not demand impossibilities. Do
what you can.—St. Augustine.

* * * * *

It is the peace God has Himself that He
gives us when we trust Him enough.

* * * * *

When you hear a man say that he is tired of
the world it's a safe bet that the world is tired
of him.

* * * * *

No one really knows the richness of Christ's
love who has not tried to love and serve men
as He did.—J. A. Clapperton.

* * * * *

The Bible is the Word of the King, and in
it there is power. Here is the source of
authority—the oracles of the living God.

* * * * *

Disappointment, His appointment;
Change one letter, then I see,
That the thwarting of my purpose,
Is God's better choice for me.

* * * * *

Much of that which tries our patience in our
dealings with one another is the expression of
physical discomfort and distress. Let patience
have her perfect work in our closest relation-
ships.

* * * * *

And evermore beside him on his way
The unseen Christ shall move,
That he may look into His face and say:
"Dost Thou, dear Lord, approve?"
—Samuel Longfellow.

* * * * *

To train up a child in the way he should go
is not the easiest thing in the world to be done,
but has the promise of a reward that is worth
all it costs. The best and worst things in
human life are wrought in this connection.

* * * * *

To live in the presence of great truths and
eternal laws, to be led by permanent ideals—
that is what keeps a man patient when the
world ignores him, and calm and unspoiled
when the world praises him.—Rev. F. G.
Peabody.

* * * * *

We must learn to set God above His own
laws, not that He will reverse them, but use
them as we know not how. We are not to
think that where we see no possibility God
sees not, that when all human skill has been
fruitlessly spent there is no more that God
can do. When everything goes wrong with
us, we must be ready to sit down and wait
for God.—Marcus Dods.

OBSERVER

The war situation is now getting into a
critical state for the Allies. Munitions are
plentiful. Money is forthcoming. Men are
available in sufficient numbers. The initiative
has been forced out of the enemy's hands.
With men, money, munitions and the favour-
able turn of the tide, what more do we need?
For the past two years we have been talking
about our need of God. Some of us have been
praying in our need to God. But now we seem
to have turned the corner and to be in sight
of home. Do we need God any more? A good
second rifle God seems to be to some people.
He is good to have in emergencies. With the
sharp sense of need comes the imploring
prayer. When the sharpness has passed, the
prayer is hushed. We have passed through a
testing time for our resources of men and
materials. Our country has answered the sum-
mons. Now we are going to pass through a
testing time for our spiritual resources. Al-
most with one voice the nation turned to God
in our extremity. Will the nation keep its face
Godward now the extremity is passing?

The salt of the earth Christians must be, and
there is a danger of saltless salt, the Master
said. Are we prepared to demand and work
for not only the recognition, but the control, of
God Almighty in our national and private
affairs? It may be there are men who are will-
ing to take the God of the Christians as their
Ally in their crisis, but will not take Him as
their Governor when the crisis is past. But
by our prayers for help, we Christians have
dedicated to God our Empire, our nation, our
soldiers and ourselves. Are we going to break
the tryst with Him? Unless we set our faces
against everything that we know to be contrary
to His will, we break the tryst.

Some conditions that obtain in our national
business affairs are not true, according to
God's plumb-line. Conditions in our social
world are notoriously out of plumb. We talk
about love to our brothers. But justice must
be measured out before we begin to talk about
love. The vices of our country are table talk
in the heathen lands we are trying to evangelize.
They seem to shout aloud the impotence of
God's Gospel whose almighty power we pro-
claim.

"Carried unanimously" is the word some
Christians are waiting to hear for the reform of
conditions. They will never hear it. There are
bound to be some lizards among men. There
is absolutely not one social or moral reform
movement which does not arouse opposition.
The roar of this opposition is enough to paralyze
some Christians. The old cry in a world which
felt the challenge of Christianity was "The
Christians to the lions." Now as soon as the
destructive agencies feel the force of Chris-
tianity the cry is "The Christians to the devil."

But, by our prayers for help we have dedi-
cated our country to God, and by the instinct
of high honour we are going to purify what
we have dedicated. Our churches will be the
first to feel the force of the dedication. Since
the early years after Pentecost the world has
never seen what God could do with a Church
wholly dedicated to Him. There are untold
resources in our churches if they were muster-
ed. The consolidation of consecrated opposi-
tion of all the churches would be an avalanche
which no national or social evil could with-
stand. Such a mustering can be only under
the leadership of Jesus Christ. The Church is
weak to-day because we are not true to our
Master. The zone of power is not in compro-

mise but in consecration. The personal bond
of each individual to his Lord and Saviour is
the secret of strength for the whole church.

We need God more than we ever did. For
in the future are problems the magnitude of
which we cannot comprehend. After this war,
by God's help, has been won, there is the im-
mediate problem of the peace settlement. Shall it
be peace upon the best and surest foundations?
Or shall it be founded upon the permanence of
suspicion and hate? Shall we let the Holy
Spirit of God so sweep through our national
life that the nation will demand a peace wherein
truth and righteousness shall prevail? The
genius of the British peoples and the record of
the past is reassuring. But we must remember
that the bitter waters of hate have never so
threatened to engulf our souls as at this time
when we realize the barbarity and duplicity of
the foe. Only by the Spirit of the Christ shall
we be saved from desiring a peace other than
the grinding of the conqueror's heel. Even so,
will our statesmen be prepared to stand irrevoc-
ably for such terms in the council of the
Allies? It will be hard to repress the spirit of
revenge in Belgium, Serbia, Poland and
Northern France.

"Only through Me shall Victory be sounded;
Only through Me can Right wield righteous
sword;
Only through Me shall Peace be surely founded;
Only through Me—then bid Me to your
board."

We need God for the settlement of our Em-
pire's affairs. What are His plans for dis-
tricted Ireland? What are His plans for the
inter-relations of the races in our Empire? Is
it to be "closed doors" to sons of the Empire?
What are His plans for our Canadian affairs,
the bilingual question, the colonization after
the war? Are these things going to be settled
by political jugglery or are the prayers and
wills of Christian men to have a bearing on the
issue? When we think of the multitude of
problems that will come crowding in on us
when the war is over, in the trying period be-
fore things again are normal, we realize that
we need God and that we shall need Him more
than ever.

To stake a claim for God in the coming years
is what we Christians must do. Already men
are staking claims in Canada's century for
material development, increased efficiency, and
untold wealth. The only permanent advance-
ment of our country will be through a boom of
Increased Righteousness. Our Empire is prov-
ing itself strong enough to meet the enemies
outside our frontiers. Will our nation be
strong enough to defeat within our borders
God's enemies and ours?

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THE CHRISTIAN YEAR.

(Continued from page 519.)

noiselessly and all the time? We shall probably
succeed in the easier task of crushing Prussian-
ism. Are we going to succeed in the greater
task of amputating those cancerous growths,
which sap the life-blood of the Empire? Is our
patriotism carnal, or is it also spiritual?

That is the mightiest question that faces us
to-day. All history has vindicated the judg-
ment of Christ. Empires have not really fallen
before foes without, but always before foes
within. What destiny shall we shape for our-
selves? Shall we know the time of our
visitation?

Each one of us can at least do his own part
by accepting the Christ to dominate his own
life while it is called to-day.

“WHERE IS HE NOW?”*

Rev. W. W. CRAIG, D.D., St. Martin's Church, Montreal, P.Q.

And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.—Acts 1: 10, 11.

THE Apostles' attitude suggests the question, "Where is Jesus now?" It was a limiting moment, old things had passed away, all things had become new. They and the world together had seen Him in the guise of His historic manhood, but no man would ever see Him so again. He was "entering into His Glory. It is little wonder, therefore, that though their first feelings were feelings of wonder and adoration, their more permanent mood and attitude are more truly expressed by such words as contemplation, meditation, inquiry. So at any rate the writings which remain and best reflect their inner life would lead us to conclude. The questions that engaged their thought, were, "Where is He now?" "What is He doing?" "When will He come?" "What the scope and nature of His redemptive purpose?" Pentecost enriched the scope of their illumination in a measure that was marvellous, and because powers of knowledge spring from growing experience, their writings, as they themselves develop, bestow upon us an ever fuller vision.

John, the aged, leads us furthest and seems sometimes able to penetrate all the barriers of space and time that hem us in, and to tell us the most burning secrets of the Heavenly Sanctuary, and the farthest reaches of the future to be unfolded in the Lord. Paul is not far behind. He sees at times "things that are unspeakable," but for the most part can reveal to our smaller minds something of what he sees. It is to this question, then, that we again address ourselves. It taxed all the power of inspired and apostolic genius. It filled the first life of the Church with an unending ecstasy. We may be sure it still reaches out beyond the accumulated wisdom of the ages, and when our own feeble powers fail us, we can at least follow the threads that the Apostles, out of the fullness of their experience, have laid down.

To begin with, there are two things that we are sure of. We are sure that He is somewhere. This is the deepest conviction of the Christian consciousness. Those who cannot accept the resurrection of the blessed body are at one with us in this. They transform the certainty of outward fact into the certainty of an inward conviction. And those of us who believe in the outward fact find it easy to do so, because it is Christ. Just as the contemplation of the wonder of the universe and of man, its crown and consummation, makes it impossible to believe in anything less than immortality, so it is here. This Prince of the Kings of the Earth, this chiefest among Ten Thousand, this Flower of the Race, may die, but never perish. He is there, somewhere! And we are sure, too, that we want Him. The Greeks who

*The writer acknowledges a grateful indebtedness to Dr. Swete's "Ascended Christ."

said, "Sir, we would see Jesus," are bone of our bone, and flesh of our flesh. They breathe our deepest longings.

"I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot,
As when I meet with Thee."

And so we ask again the age long question, "Where is He now?"; and from the utterances of apostolic experience and illumination we learn many things. We learn first, that—

I.—HE IS ON THE THRONE.—Here our Revelation comes to us direct from the Fountain Head, for after the resurrection Jesus Himself "came to them and spoke unto them, saying, All authority hath been given unto me in heaven and on earth," Matt. 28:18, R. V. Words indeed are always inadequate. Although we fashion them to convey

with God, and the Word was God," and by the Word he means the creating and sustaining Principle of the Universe. St. Paul affirms that "by Him were all things created, . . . and He is before all things, and by him all things consist."

He has all authority in Heaven. It means with St. Paul, that God "has set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion;" or with St. Peter that "He is on the right hand of God; angels, and authorities, and powers being made subject unto Him"; but we can better understand it, when we translate into terms consonant with our own experience. The Authority of Heaven, mediated as it is by angels and principalities, is the authority that works out the Divine Purpose, and controls the destiny of Man. The apostolic consciousness in its understanding of Christ as He is, recognized this to the full. In picturing His Kingship from this point of view, it sees all the reins of government in His hands, it cries exultantly, therefore we know that all things work together for good, we know "that neither death nor life, nor angels, nor principalities, nor powers, can separate us from the love of God which is in Christ Jesus our Lord."

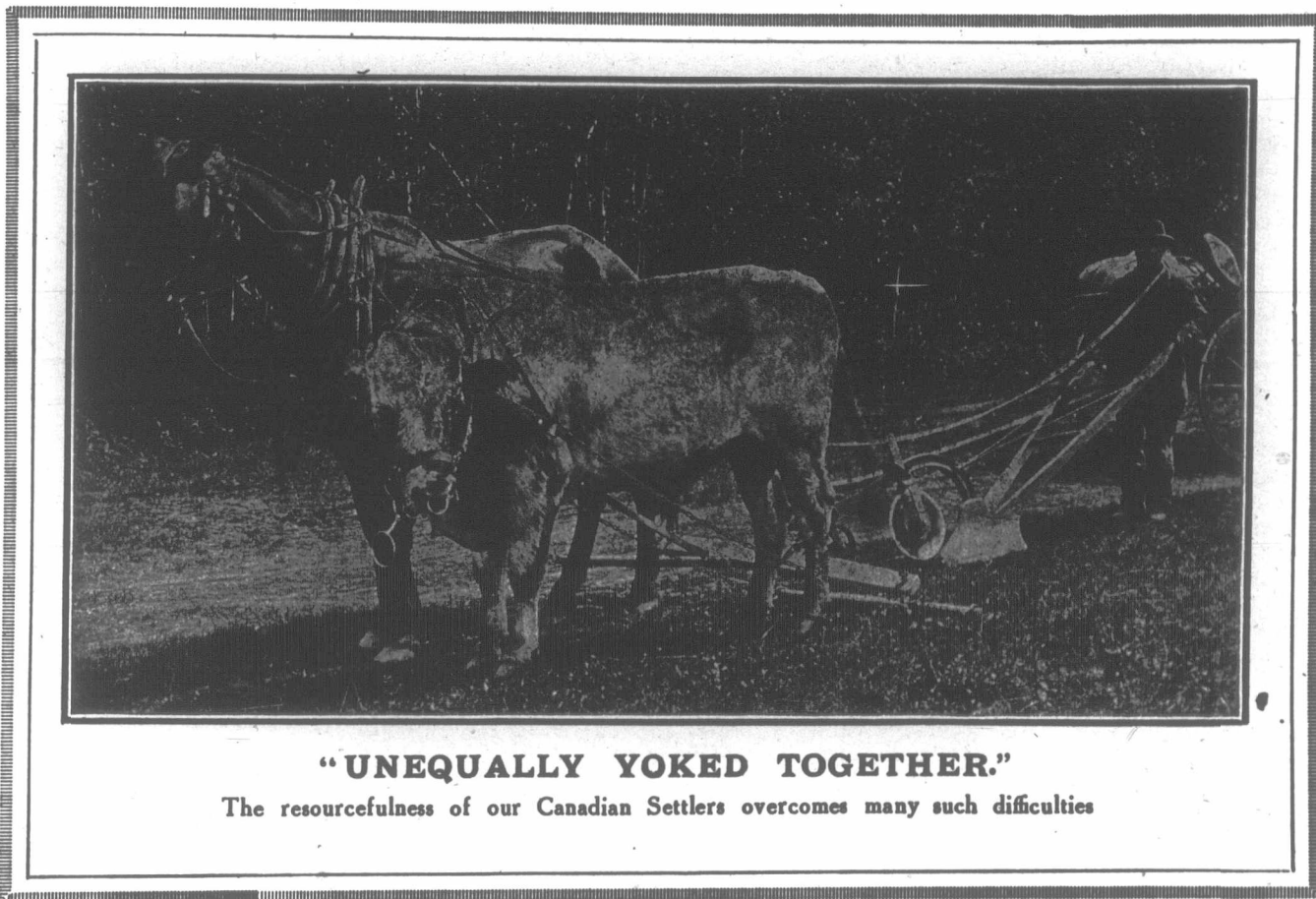
He has all authority amongst men. Here indeed the Kingship of the Lord is still veiled and hidden. The reason is not because it is less real, but because the conditions are different. It deals no longer with physical forces, but with sovereign

wills. It possesses a moral sway which gains the day by waiting. It stands at the door and knocks. But its moral sovereignty is supreme. There is a moral power in the King, in His life, His Person, His Death, that leads on to final victory. We wait the dawning of the day of the City of God, when the nations of them which are saved shall walk in the light of it and the kings of the earth, (and of their own free will), do bring their glory and honour into it, to lay all at the feet of the greater King.

II.—HE IS IN THE TEMPLE.—Here the writer of the Epistle to the Hebrews carries us farthest. It is he who sees that "He ever liveth to make intercession for us," and that we have an "High Priest who is set

on the right hand of the Majesty in the heavens." Writing, a Jew to Jews, he wrote to those who had carried on the evolution of priesthood to its highest development. But the priest is not merely a Jewish possession, he belongs to all men. Man has many needs, needs of body, needs of mind, and needs of heart. Deepest of all, however, are his needs which reach out to God, and they are universal. It is in his historic attempt, marked by many failures, to meet these needs, that humanity has produced, or called forth the priest. And it was in the language and conception of this phase and chapter of human development that this writer sees and interprets the Christ, as He now is. He is a priest forever, and in his priesthood not only are all human priesthoods taken up and made perfect, but in the performance of its functions, all human needs in relation to God are being met, and are destined to be met. We are made for God and our souls can find no rest until they find their rest in Him. And when we begin to hear his voice, our deepest consciousness is of barriers, not imaginary, that cut us off from Him. And when we see the barriers removed there is still a moral weakness which we cannot cope with, and which clouds His face. Aye, but we have such an High Priest. There is no beauty of God that He does not reveal, there is no tenderness of the Divine Heart that He does not convey and make real, there are no barriers He does not remove, there is no

(Continued on page 530.)



“UNEQUALLY YOKED TOGETHER.”

The resourcefulness of our Canadian Settlers overcomes many such difficulties

and traffic in our experiences, they never fairly express our experiences. No words could ever carry over to another our experience of a sunset or of the delight and tenderness of even an earthly relationship and in dealing with heavenly mysteries their inadequacy is more keenly felt. We can only talk in symbols. And accordingly when St. Paul carries us onward with the statement, "He must reign till He hath put all enemies under His feet," or St. John tells us that on his vesture, and on his thigh a name is written which is "King of Kings and Lord of Lords," we can do no more than grope feebly to try and grasp the vast reality that the words imply. They mean that He has all authority in earth. All Nature with its forces is subject to His will. We have learned in these fateful months to rise to truer conceptions of the exercise of vast powers. Armies move in millions, and the earth is shaken with the roar of armaments that transcend all power of description. And yet Nature so far surpasses all the possible display of human power, that the whole war area might be engulfed in a moment and leave the physical universe on the whole with unruffled surface. It is this vast power, measured by the movements of suns and systems that Jesus wields. St. John expresses it in grave and noble language and in the atmosphere of his philosophic spirit begins the story of One whom he lives to see asleep and weary in a boat, or pouring out his life in weakness, with the memorable words, "In the beginning was the Word, and the Word was

on. The personal bond his Lord and Saviour is for the whole church.

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STIAN YEAR.

(from page 519.)

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NEW BOOKS

Revision of the Prayer Book Psalter.

Being the report of a Committee appointed by the Archbishop of Canterbury. S.P.C.K. (43 pp.; 1s.)

For the past two-and-a-half years a committee consisting of the Bishops of Chester and Ely, the Deans of Ely, Norwich and Wells, and the Master of Magdalene College, have been working on a revision of the Psalter. They have proposed no change in the text which did not present itself as necessary towards intelligent, devotional use of the verse or passage in question. But the fact that the Psalter is a 16th century translation, and that language is in perpetual flux, demands some correction for intelligent use by the general church public. But the sum total of the changes proposed will not cause discomfort to those who are zealous for the conservation of a text endeared to them by a thousand associations and saturated with religious experience. They classify as passages which have no intelligible meaning as they stand: 4/8, 9/6, 17/14, 42/8, 45/6, 49/5, 58/8, 66/2, 68/13, 16 and 30, 76/4, 90/11, 94/15, 104/8, 141/6. For 90/11, they propose, "But who regardeth the power of thy wrath: or feareth aright thy indignation? The changes of the other passages are equally illuminating. They classify various passages as errors of substance, obscurities of general sense, obscurities of language. In 2/12, after much consideration, the Committee decided to respect the Hebrew tradition, merely substituting "honour" for "kiss." 110/3 will read: "In the day of thy power shall the people offer themselves willingly: the dew of thy youth is of the womb of the morning." Considerable interest attaches to their changing obsolete words. The outstanding changes are: Lying for leasing, 4/2; strippeth bare for discovereth, 29/8; pursue for persecute, 35/6; consider for set up, 48/12; disobedient for runagates, 68/6; chastens for nurtureth, 94/10; judgment seat for stool, 94/20. They propose to reinstate the true text where modern Psalters contain misprints of old standing: "Light" will be put for the erroneous "sight," in 38/10. Alterations in spelling and the use of capitals are also recommended. The whole report shows most painstaking work, as might be judged from the personnel of the Committee. The general reluctance to change was shown by the reinstatement of the old text in some passages in the final revision. The text of the Revised Psalter embodying the alterations of the Committee is on the press and will be issued shortly, price 2s. 6d. net in cloth boards.

S.P.C.K. have also published the Order for the Communion of the Sick, including the parts from the Holy Communion Service, in useful pamphlet form. (15 pp.; 1d.)

A Memorial Service for Those Fallen in War, approved by the Bishop of Chichester (15 pp.; 3s. 6d. per 100) published by S.P.C.K., is an adaptation of the Burial Office, with some verses, which might be taken as supplications for the departed, and with the addition of the Collect for Pardon and Peace, also ambiguously placed. There is no ambiguity, however, about the benediction, which is: "May the Lord of His mercy grant to us, with all the faithful departed, rest and peace. Amen."

Is Preparedness for War Unchristian?

By Len G. Broughton, D.D. George H. Doran, New York; Upper Canada Tract Society, Toronto. (219 pp.; \$1.00 net.)

"Can the Church end the war?" is the title of one of Dr. Broughton's sermons. "Yes," he says, "by prayer," and advances instances of how God has delivered through prayer. Seven of the sermons are on aspects of the war. They are all fresh and exhilarating. Although a citizen of U.S.A., Dr. Broughton spent the first six months of the war as pastor of Christ Church, Westminster Bridge Rd., London. He has no impractical notions about war. He plainly states the part Germany took in starting this war. He says that the war would never have taken place if Britain had been prepared. This shows the sanity of Dr. Broughton's outlook. He, no doubt, is among those who feel that if Britain had definitely stated her intentions of standing by France, the present conflict would have been postponed. W. J. Bryan's idea of "National Treaties," he characterizes as absurd in the light of the scrap of paper incidents. Other sermons on Citizenship and Religion make up a volume which appeals to the average man.

In Westminster Abbey

By REV. DYSON HAGUE, M.A.

OF all the places in England that the Canadian visitor should soonest desire to see, and oftenest frequent, the glorious old Minster comes easily first. There it stands next to the massive Houses of Parliament, a splendid pile of smoke-stained stone, began by Edward the Confessor on a scale of architectural magnificence that transcends all our 20th century ecclesiastical conceptions.

As you enter Westminster Abbey the glorious old Minster seems to throw the spell of its glamour over you. There is only one Westminster Abbey on the earth. In no other spot could such unique emotions be evoked. The sublimity of its spaces, the vistas of its gothic avenues in stone, the ever-changing beauty of the richly coloured windows, the arching columns towering with such grace and strength, the reposeful beauty of the nave and transepts, mellow with a strange sublimity, all combine to rivet and to overawe. No Englishman, perhaps, can ever experience the sensations of a Canadian as he enters a building like Westminster Abbey. For in this Canada of ours everything is new. Our oldest memorials in old Quebec and old Halifax are like mushroom upstarts of yesterday historically architecturally compared with those ancient fabrics which were centuries old when Milton used to love to walk within and see

The high embowed roof
With antique pillars massy proof
And storied windows richly dight
Casting a dim religious light;
and hear

The pealing organ blow
To the full-voiced choir below—
In service high, and anthems clear,
That did with sweetness through his ear
Dissolve him into ecstasy
And bring all Heaven before his eyes.

I have often said that it is worth crossing the ocean simply to hear the Amen sung in Westminster Abbey. Who can ever forget who has ever heard it, the sound of that grand Amen? As the service begins, and the organ peals with such enchanting melody, and the voices of the choristers rise and fall, it seems as if the echoes of that grand Amen are caught by the carved architraves, and lovingly enfolded by the triforiums, and gently wafted on through the clerestory, until they seem to vanish in the distant spaces of the gothic roof with the suggestion of an exquisite farewell. The soul seems to rise instinctively in ecstasy and reverential adoration. Everything around seems designed to uplift one in the worship of the One True and Only God and Jesus Christ, Whom He hath sent. The sight of the pillars rising to such incredible height, the glory of the pointed gothic in the windows with their dark stained colours, the richly carved stalls, all seem as if devised to lift up the imagination through the skilful handiwork of man to the glory and greatness of God.

The service, though rich and beautiful, is very simple, as the services always are in the Abbey. The lessons from the Word of God are read with great distinctness. The prayers are simple and intelligently uttered, and all so reverentially and appropriately ordered as to enable the worshipper to worship the Father in spirit and in truth. The most famous preachers of the land are heard from time to time in the pulpit, and as a rule the sermon is practical, earnest and clear. When the service is over, as is ever the custom, the visitors who are oftentimes gathered from every corner of the earth, from Australia and Canada, and the United States and India, and the distant fringes of the Empire, walk along the majestic aisles, so stately in their height and glorious in their arched beauty, and view the monuments and tablets in that great national temple of reconciliation and silence, whose beauty is intertwined with the glories of our Empire's history.

The hearts of the poetic glow as they look upon the monumental tablets of Chaucer, and Johnson, and Milton, and Gray, and Spencer, and Tennyson. The hearts of Americans thrill as they see a monument erected by the generous spirit of the English nation, so catholic in its recognition of merit and worth, to Longfellow, their most popular poet. The hearts of the musical

(Continued on page 528.)

The Church Abroad

Over 500 Mohammedan students in Cairo recently accepted invitations to a stereopticon lecture given by a Christian missionary on the Life of Christ.

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The Canadian Methodist Missionary Report shows a total current expenditure for 1915 of over \$650,000 on Home and Foreign Missions and Young People's Movement. Forty per cent. of the total was spent on Foreign Missions.

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In opposition to Christian Sunday Schools, the Buddhists in Japan have started schools. There are about 680 Buddhist Sunday Schools throughout the Empire, with an enrollment of 110,000. They are planning to double the enrollment.

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In Anglo-Egyptian Sudan there are a million-and-a-half children under 14 years of age. Dr. S. M. Zwemer has recently made a tour and reports that only three-tenths of 1 per cent. of these children are in any school. The World's Sunday School Association is planning to place a special worker there.

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At a cost of 6,000 rupees, Dr. H. M. Sanders, of New York, has erected a Judson Memorial in Ava in Burma. A rest house for travellers and religious teaching of wayfarers is being built. A massive block of marble seven feet long marks the site of the prison where Adoniram Judson was confined in 1824.

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About a year-and-a-half ago a strange sect arose in the Church of Uganda called "the Church that does not drink medicine." The word used in the Uganda version to translate witch doctor, also means "doctor of medicine." Hence the mistake. Many thousands of the illiterate were baptized into this strange faith. The movement is now dying out and the members are seeking instruction in the churches.

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Wang Cheng-Ting, secretary of President Li Yuan Hung, and now engaged in reorganizing the National Senate of China, says: "The Christian Missions in China have made a real and lasting contribution to the educational work of this nation. But their facilities are too limited and the quality of Chinese scholarship is poor and industrial education is lacking. But the Mission schools have produced students well known for their strength of character and high purpose in life. People find that those students who have embraced the real spirit of love and sacrifice of Jesus Christ are the ones that can best be trusted."

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THE CHAPLAIN'S WORK.

Bishop Taylor-Smith has delivered another of his illuminating addresses on the work of the Chaplains. The part that won most attention was the description of the work done by a Bishop Chaplain before a great engagement. The Bishop had charge of a Brigade as a Fourth Class Chaplain. He gathered the men together section by section in a wood and spoke plainly to them of their position before God. After searching words he asked them to repeat with him the General Confession, after which he pronounced the Absolution in the Communion Service. He then commended the men to God, and as they left the wood it was plain that all were deeply moved. When the engagements had taken place he led them section by section back to the trysting place, and when one body of 600 had been reduced to 140 he asked the men to thank God for their deliverance and to thank Him for the faith in which their brethren died. One man said, "Old Bill's gone and he had no religion." The Bishop turned to the commentator and said, "Was not Old Bill here? Did he not determine to have done with sin and turn to God and ask His forgiveness, and did he not confess openly his sin and ask for pardon? Did not Old Bill hear me pronounce the conditions of Divine forgiveness in Christ Jesus our Lord, and who are you to say that God did not accept the penitence and faith of Old Bill?" It was all so simple—so fundamental that the Chaplain-General's large clerical audience was as strangely and deeply moved as the Fourth Class Chaplain's military audience at the front. After all, the way to God for Old Bill was just the same as it is for every one of us.

Arch Abroad

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"After the War, What?"

The Venerable N. I. PERRY, M.A., Archdeacon of Lincoln and Welland,
Rector of St. Thomas' Church, St. Catharines.

THE first and supreme necessity of the day is to win the war. The second necessity is to make wise provision and preparation for after war conditions. Those upon whom is placed more or less responsibility for the guiding of the thought and activity of our people, must take, big, large, long views of our changing life. War is perhaps not all bad. Out of the collapse of our civilization, as we have known it, out of the utter failure of the ways of thinking, which, in our self-sufficiency, we had chosen, we may be led into a newer and better world.

Two years ago the writer was in Ireland. Even then one could fairly feel the movements of revolution. Here and there on the streets and in the restaurants of Dublin could be seen the sly and anarchical Sinn Feiners, haters of British rule; above all, haters of Protestant rule. Even such a great man as Augustine Birrell was jocular, irresponsible, unable to understand the psychology of the people whom it was his duty to rule. For the most part, other members of the Cabinet had not considered it worth while to make any prolonged stay in Ireland, in order to learn with personal directness the needs and dangers of a proud and unruly people. Suddenly the war came. The nation, luxury-loving, pleasure-seeking, money-accumulating, was in a night and a day thrown upon its defensive. At once the ancient greatness of our noble race was aroused. To-day, in the midst of our supreme sorrow there is more hope for our Empire than there has been for the past two generations. To-day, the word "Empire" is a reality such as it never was before. What are some of the probable after-war conditions?

Those who return will have a different view of life.—They have seen God and the devil. They will return physically, mentally and spiritually changed. The boy who left his home, joyous and careless, will return a careworn man—thinking deeply, in many cases praying really, for they had a vision of death and a vision of life. What if they should find us trifling, superficial, godless? A soldier, on returning from the front for a rest hearing his mother complaining because the war had upset so many of her social plans, answered her in these words: "Oh, mother, nothing is worth while now but God." Our social and religious ideals at home will need to be raised if we wish to rightly meet our returning men.

A newer and greater responsibility for women.—Many of our best men will never return. For the most part they are the men who have worked out in practice the ideal of mercy and honour, even to the giving of their own lives. With them the finest of our race perish, and the children, too, of whom they would be the honoured fathers. Still our womanhood remains. It must more than ever be a responsible womanhood—a womanhood pure and religious. These past few months the prayer of women for a greater recognition and for a wider power has been answered—answered by a sorrow unprecedented. Now countless pathways of service have been opened to them. The mantle of the martyred soldiers will fall upon them to a larger extent than perhaps even yet we are prepared to admit. This is the day of woman's opportunity and responsibility. The world agony is calling forth from her a rebirth of prayer, and a repentance on the part of many whose hearts had never before been touched with the realities of the unseen and eternal.

Changes in the industrial world and the labour market.—We can never allow ourselves to again be thrown at the mercy of the industry of a nation whose hates have always been more effective than their sympathies. Our Empire must be more self-contained, and our own country must become the home of an industry which our ease and self-satisfaction forbade before. Severe taxation, high cost of living, reduced incomes, and, perhaps, for a time, lack of employment, must quickly force to the front new methods of industry and new commercial undertakings.

There will be a newer and better feeling and relationship between the different classes.—Prince and peasant, peer and pauper are being thrown

together in a manner never before known in the history of the world. Not only is this so in the grim battle line, but it is true at home, in useful and unselfish service for others, in the universal call for sympathy, in prayer and intercession. The mere agitator is not likely to have so attentive a hearing as heretofore, nor will the idle rich occupy the central position in social life. All have been meeting a common foe and co-operating in the work of a common cause, often cementing the oneness of their hopes by out-poured work, money and blood. This, then, is the time for fostering the spirit of common brotherhood.

National economy, its value and necessity.—In Canada we are only moved, up to the present, by the far-off cry of starving Belgium, Poland and Serbia. As for ourselves, we are, to a large extent, living upon the blood money of our country. We do not yet hear much of the grace of economy, but ere long we may be face to face, even as other countries, with national anæmia. Economy will then become a very practical necessity. Wilful waste always makes woeful want. There does not seem to be in Canada any striking evidence of economy on the part of many who are living on the country's money. Still there are some hopeful signs. The Government has made it easy for the ordinary wage-earner to subscribe to its war loan, with the guarantee of reasonable interest. This should be an encouragement to save. Many of our luxury-loving people have been voluntarily giving up unnecessary things. Some fashionable women are speaking of the honour of wearing old-styled gowns and hats.

Local appeals for the conserving of old papers, rubbers, etc., formerly considered valueless, have brought in good financial returns. The miracle of a dry Ontario gives us hope of a provincial saving of many millions of dollars—money which before, to say the least, was foolishly squandered. "I spend my whole life," said Socrates, "in going about telling you that virtue does not come from wealth, but that wealth, and every good thing which we have, whether in public or private, comes from virtue." We need to be as faithful in proclaiming this truth as the noble pagan.

A new spirit of brotherhood among the nations.—The whole of Europe and a great part of Asia will some of these days emerge from a melting pot, and none of us know what the task of the geographers will be. At any rate, we may be sure that there will be a new brotherhood of nations. "God has made of one blood every nation on the face of the earth." We shall have neighbours and friends forced upon us. The old terms of "splendid isolation" and "Little Englanders" must vanish. "Who knows England who only England knows?" We shall have a sober, and perhaps, aggressive Russia, with her uncounted millions ever working westward, seeking for a land of liberty, and for their God whom they can fully worship. She will probably have quick access to the western world through the Dardanelles. Then if Japan is worthy to be our ally in war, will she not ask some equal rights in peace? The Moslems and Hindus of India are shedding their blood and treasure for the Empire. Can we close to them the door in days of peace which we were only too glad to open in time of war? We have crossed the deep gulf, "oceanum dissociabilem," which has divided our separated nations.

A new view of history and a new channel of thought.—In the past most historians have been teaching history from a scientific standpoint. It has been a question of social and economic movements and those deep racial, psychological and cultural tendencies which control the life and destiny of people. With true Teutonic prescience they have investigated the origins of societies and institutions and had at last come to popularize the Germanic idea of racial superiority, such as Treitschke proclaimed before noble audiences in Berlin. The German Professor, Max Mueller, enthroned at Oxford, held sway over the opinions of a whole generation of Englishmen, and by his writings, "Chips from a German workshop," and other popular works, his influence extended far beyond the limits of the Professor's chair.

But in the days to come we shall look for other sources of our greatness or smallness rather than Teutonic. Brought into the days of surprise and alarm we are finding it more difficult to pin our faith to the idea of an orderly progress along the channel of German kultur. We are no longer sure that we can with wisdom explain the operations of the past generations as being a reasoned and firm advance towards righteousness and peace. Progress, we now find is seismic, catastrophic, cataclysmic. It is terrible in its leaps and bounds. So we find that evolution is not as satisfying a theory as it used to be. Nature does not always work in the leisurely, systematic fashion about which both historians and scientists have been writing. It is said that if there had been a little difference in the personal factors among some of the leaders in the world war, we might have been saved this world catastrophe.

Party politicians.—It is not probable that we shall ever again place such implicit faith in party politicians, nor shall we have such reverential regard for great Empire rulers and for the men whom they call to their assistance. Neither amateurism in politics nor autocracy in government can longer be tolerated by self-respecting Christian people. We must find some way of seeking real statesmen, not ignorant politicians on the one hand nor brutal, dominating Cæsars on the other. The most successful states have been raised to greatness by Christian statesmen, rather than by hereditary, autocratic rulers. "Experience is the best teacher but the school fees are very heavy."

A new imperial opportunity and duty.—It was Swinburne who once wrote that "all our future thunders in the sea," but surely that is only partly true. We need some more protection against a land hungry and unscrupulous foe than that of the mighty shield of the navy. We have been almost as lambs in the midst of wolves. When we read of the espionage system carried on by our enemies, we seem like credulous and innocent children. It may not be well for us to lose anything of that sweet, confidential nature which we as a nation possess; but faith without works is dead in national as well as in spiritual affairs. Now, since our languor has been bitten into with teeth of iron, we are not likely to allow all the great units of our Empire to remain uncoordinated and unorganized for a common defence. Some small progress had already been made by honest men towards practical unity, but even this was pounded into uselessness by the damnable acts of political expediency. Had it not been for the fact of our great moral concord, which drew every part of our far-flung Empire to a unity of action unknown before in history, we might have lost our possessions. But if added to this moral unity we had had some organ of common control for the Empire, we could, with great speed, skill and effect, have brought all our human and material strength to bear upon the foe to his rapid undoing. So there must be appointed some Imperial executive for, at the least, the purpose of defence, which shall administer this great trust on behalf of the whole Empire. But if we are to have a common system of Imperial defence, we must have some sane and practical interest in Imperial diplomacies and control over foreign affairs. Fortunately, the British Foreign Office received the unwavering approval of all the overseas governments. But it might have been otherwise. That it was so is an undying testimony to the wisdom of Sir Edward Grey, that great statesman, "whose mind to him a kingdom is." It was, however, a transfer of human rights and British freedom which startled our enemy. We must never presume on such a self-abnegation of human rights again, nor ever in the future allow ourselves to be involved in a struggle which will cause such colossal sacrifices without having a voice which will help to determine the results. We must have the right to penetrate into the sacred secrecy of a diplomacy which means so much for weal or woe. So this all opens up great questions of statesmanship and government, involving those of, perhaps, an Imperial cabinet and an Imperial parliament, with a common system of defence for the whole Empire to which we as Canadians in all honesty must be willing to liberally contribute. Indeed, the British cabinet which met in December, 1915, may go down into history as the beginning of a new era in the organization and constitution of our mighty British heritage, because our own Prime Minister, for the first time, was asked to be present, although in what capacity we may not know until saner and quieter times. At any rate these great overseas dominions, into which the populations are bound to foregather, will not be contented with a self-righteous national indolence carrying out a "wait and see," a "masterly

(Continued on page 528.)

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XIX.

Fresh Plans.

ON their return to Otter Lake Claude carried out his intention of asking Colonel James' advice as to taking up land for fruit farming somewhere in the vicinity of Otter Lake. Colonel James was deeply interested in the scheme, and sharply cross-questioned Claude as to the amount of his knowledge of farming. The answers to his questions seemed to please the older man, but he merely said that he would consider the matter and talk to Claude again in a day or two.

Meanwhile he consulted with Mrs. Lane on the plan which was taking shape in his mind.

"I like that young fellow," he said. "He tells me he made a fool of himself once in the Old Country, but not more than most of us have done at one time or another, and he is perfectly frank about it. He has managed to pick up a certain amount of practical farming knowledge, and has saved up quite a tidy sum. I am thinking of suggesting that he and Sandy should come down and live in the log house which you were to have occupied, and act as manager on a salary till we see how he does. If he 'pans out' well, as the Canadians say, I might make some more permanent arrangement with him later. I saw Dr. Collins while you were away, and he examined me pretty thoroughly, and told me that he was pleased at the improvement in my condition. He says the most dangerous symptoms have disappeared for the time. In short, I have a reprieve—though I feel quite certain that the reprieve will not be a long one. I pray, at least, it may be long enough for me to put my affairs in order. Now what do you say to this plan?"

Mrs. Lane could urge no objection to it, though she foresaw that it would be practically impossible for her to insist upon the two years' delay she had asked from Claude. For every other reason she was glad that he should come; she hoped much from his influence with the two boys. Colonel James' next remark surprised her.

"Do you think that my little maid, Marjory, is the magnet which is drawing this young man out here? I've been fancying it once or twice."

Mrs. Lane was once more astounded at the insight of the old man, whose eyes saw so much more than they seemed to do.

"Yes, you are quite right," she said, and then she told the Colonel of Claude's confession on the lake, and of the conditions she had imposed upon him.

"You were very wise," he said, "but I must confess I doubt if you will be able to hold him to his bargain if he comes to live here. I shall watch him all the more carefully now that I know his aspirations, for my little girl must have a husband worthy of her. If he comes, and I keep fairly well, don't you think it would be a good thing for you to take Marjory for a time into Port Victor and give her a little society among girls of her own age? I would look after the boys; Gilbert seems more friendly since your camping expedition. I expect he'll settle down, and I think Claude will help to keep the brothers at peace. What do you think of it?"

The idea struck Mrs. Lane as very attractive, for many reasons. She felt

that Marjory should both pursue her education and also see something of the world before she was asked to make a choice which would affect her whole future life. But, on the other hand, could she afford to do this? Owing to Colonel James' illness the half-yearly financial statement of the estate had not been drawn up, and they were all ignorant of their position. She had seen the tremendous output of the concern, chiefly in wages and freight, and had privately wondered whether there could be any profits left for the partners, though she did not like to ask a direct question.

"I paid \$1,000 into your account at the bank at Albertville yesterday. I should advise you strongly to put Marjory on an allowance, and let her learn to manage her own affairs. I propose that the firm should engage Gilbert at a paid monthly salary. He will then have a definite position, and I can easily arrange that he shall be answerable to me rather than to his brother.

"I also propose to engage Claude, if you and David consent, nominally as manager, but really to relieve me of any part of my work which I may feel unequal to performing, and, of course, at my own expense. If he does well I might ultimately give him a share in the farm, but I must see how he takes to the work before I compromise myself in any way.

"And I think we must make it worth Jack's while to stay with the firm; he has experience and is a rare hand at managing the men, but we can afford to raise his salary if we make up our minds to live economically. You and Marjory could go to a quiet boarding-house I know of in Port Victor where you would be comfortable, and Marjory might take some classes and get to know some young people of her own age. I know a good many people there and can give you as many introductions as you want. I will look after the boys with Claude's help, and Martha will see that we don't starve."

The plan outlined by Colonel James commended itself to all concerned. David was intensely relieved at the prospect of Claude's assistance in the work, besides being genuinely glad of his companionship. Gilbert was glad to be free for a time from his mother's anxious watchfulness, unobtrusive though it was, and Claude accepted the offer with enthusiasm.

Martha alone raised a dissentient voice. At first she refused point blank to be separated from Mrs. Lane and Marjory.

"I took care of the mistress before you were born, Master David, and I've had Miss Marjory ever since she was born, and I crossed the sea to be with them, and leave them now I won't—not unless the mistress orders me to stay here."

Without issuing a direct command, Mrs. Lane succeeded in convincing Martha that her duty lay at Otter Lake. But even then Martha objected to another part of the scheme.

"That Sandy I can't abear," she announced; and have him in my kitchen I won't. He's much too smart for me, and I don't like his manner of conversation. Called me 'my dear' to my face, ma'am, if you'll believe such a thing—me as have always been respectable all my life. He's altogether too 'fresh,' as these Canadians say, and I warn you, ma'am, there'll be trouble if he comes around my kitchen."

"I'm sure nobody could be more capable of putting Sandy in his right place than you, Martha," replied Mrs. Lane, "and he has too much good sense to go where he is not wanted. I like Sandy so much—with all his roughness he seemed to me so good and honest."

(Continued on page 525.)

English Notes

THE NATIONAL MISSION.

THE most striking feature of the Church's life in England to-day is the preparation for the National Mission of Repentance and Hope. The Church papers are almost full of it, and references are being made to it in nearly every address and sermon. Whatever it means or may mean, it is true to say that the idea has caught the imagination of the Church's leaders in a remarkable way, and is slowly but surely taking hold of the rank and file of its members. There is gradually spreading a great spirit of expectancy.

Many are asking the question, What is it? What is to be the aim and scope of the Mission? Even amongst Church people in England there is still much fog and questioning as to what it aims to accomplish, and, indeed, it would seem that amongst the leaders themselves there is a good deal of mist yet to be dispelled. It is also clear, however, that ideas are crystallizing as time goes on. It is no mere party movement; it is absolutely inclusive, it is nationwide in its scope. In a recent pamphlet the aim is set forth as nothing less than the regeneration of England. What a stimulating and inspiring ideal! There is nothing in the history of modern religious life in any way comparable to it. And the wonderful thing is, though conditions partly explain it, that such a movement should have been initiated at a time when the nation's whole material and much of its spiritual energy is being thrown into the great European conflict. The Archbishop of Canterbury thus summarizes the aim of the Mission: "Our aim is to call the men and women of England to earnest and honest repentance of our sins and shortcomings as a nation, and to claim that in the Living Christ—in the loyal acceptance of Him as the Lord of all life, individual and social—lies the one sure hope in the light of which the strain, the sorrows and the sacrifices of the war, and the task of renewal and reconstruction when the war is over may be faced."

And what are its methods? There are, of course, many differences of opinion—that is unavoidable. But the outstanding point is that no uniform and rigid plan has been attempted. Each diocese is encouraged to work out its own methods, so that the Mission in every diocese will, as it were, bear the stamp of its own individuality. And as a matter of fact there is much variety in the preparation that is going on, including such forms as itinerating preaching tours through the villages, itinerating prayer bands, courses of Bible readings, sermons, etc., with the very definite aim of training both men and women to take their part in this aggressive movement. What does all this variety and initiative mean? Surely that the Church in England is at last realizing that "it is not unseemly to be enthusiastic," and that if its mission as a national Church is to be fulfilled there must be adaptability, a willingness to break away from traditional methods, and, if necessary, to do the strange, the unusual thing.

The Mission is to be inclusive in another sense. While it naturally begins with the clergy, it is mobilizing all the spiritual forces of the Church. Laymen and women are to take a prominent part as visiting "witnesses," and even the children will not be left out. Beginning with the ministry, its endeavour is that it shall spread throughout the length and breadth of the Church, creating a deeper sense of sin, a greater desire to win men and women to Christ, and a bold, aggressive, and uncom-

Progress of the War

August 8.—Tuesday—Italians make advance in Monfalcone sector, taking 3,600 prisoners. The French make slight advance to the north of Verdun. The British hold lines.

August 9.—Wednesday—Italians take Goritz bridgehead and 10,000 Austrian prisoners. The Russian drive in Galicia continues. On all the fronts the activities are in favour of the Allies.

August 10.—Thursday—Italians capture the city of Goritz. Anzacs make further advances at Pozieres. Turks recapture Mush and Bitlis, near Armenia.

August 11.—Friday—Italians push forward on a front of 30 miles. Austrian losses since Monday estimated to be 60,000 men.

August 12.—Saturday—Russians capture Stanislaw, the second greatest railway centre in Galicia. Franco-British offensive in Saloniki begins by occupation of Doritz. French gain ground on the Somme.

August 14.—Monday—British advance 400 yards along one-mile front north-west of Pozieres. Russians capture Mariampol on the way to Lemberg. They report 83,000 prisoners during the past week.

promising witness to the power of God. This will of necessity exert a tremendous influence upon the national life, and who can tell whether there may not be such a revival of religion as has never before been seen in the Kingdom?

It is a pity that controversy has arisen with reference to the Lord's Supper, but it was to be expected when we remember that the Church of England contains men whose theological points of view are as widely separated as the poles. It is pretty certain, however, that the desire to make the Holy Communion the one central service of the Sunday is not in any sense of the word general, though it will need great care lest the desire become sufficiently strong and persistent to mar the unity of aim.

One of the secretaries of the central committee said recently that the Mission was fraught with possibilities as great as the Reformation, and if that seems too optimistic, at least it shows the attitude and expectancy of many. The movement is big with promise. It would seem as if at last the Church of England is arousing itself, and has come—late in the day though it be—to an adequate sense of its national mission. It will yet be proved that the Anglican Church, with its ancient and beautiful forms of worship, its essential democracy, its profoundly spiritual outlook, and its adherence—as a Church—to the great fundamentals of New Testament Christianity can, under God, meet the needs of the English people. It is to be devoutly hoped that during the coming days of spiritual upheaval nothing will arise which will tend to change the character of the Church as it was formed at the Reformation.

—G. S.

Captain the Rev. Thomas Riley, who has died in France from wounds, was minister in charge of the Kensington Mission in British Columbia when the war broke out. With his Bishop's permission he returned to Burnley, his native town in Lancashire, and was gazetted captain in the R.F.A., having previously held the rank of major in the Territorials.

News of the War

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Monday—British advance towards along one-mile front west of Pozieres. Russian capture Mariampol on the front to Lemberg. They report 60 prisoners during the past 24 hours.

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Ninth Sunday after Trinity.

- Holy Communion: 232, 234, 237, 243.
- Processional: 488, 476, 493, 496.
- Offertory: 391, 485, 492, 680.
- Children: 233, 238, 241, 480.
- General: 8, 35, 219, 393.

Tenth Sunday after Trinity

- Holy Communion: 233, 236, 260, 508.
- Processional: 9, 47, 572, 615.
- Offertory: 35, 545, 504, 653.
- Children: 697, 707, 710, 712.
- General: 48, 543, 549, 760.

The Bible Lesson

By Rev. Dr. Howard, Montreal

9th Sunday after Trinity, August 20th.

Subject:—"St. Paul at Ephesus."— Acts xix: 23-41.

INTRODUCTION.

FOR two Sundays our lessons have been taken from St. Paul's First Epistle to the Corinthians. Previous to studying these two extracts we were occupied with some of the details of the Apostle's Second Missionary Journey. In order that we may have a clearer understanding of the setting of to-day's lesson we must notice the chief events in St. Paul's life between the time of his leaving Corinth and the incident that is the subject of our study to-day. Taking with him some companions, the Apostle went to Cenchreae, and from that port sailed to Ephesus. At Ephesus he entered the synagogue and "reasoned with the Jews." Although they wanted him to remain, he would not, desiring to press forward to Jerusalem. However, he promised to return, and then taking ship sailed for Caesarea. He, then "went up and saluted the Church," that is, he went to Jerusalem, probably being present there at the Passover. From Jerusalem he returned to the Church at Antioch, and thus completed his Second Missionary Journey (spring of 53 A.D.). But his stay at Antioch was not for long. Two matters evidently hastened his departure: (1) He had promised to return to Ephesus, and was anxious to do so on account of the great opportunity for missionary work that offered itself there;

and (2) he had received "serious news about the Galatian Churches." They were being turned aside by false teachers from the simplicity of the Gospel. These matters bade him hasten forth on his THIRD Missionary Journey. In the summer of 53 A.D. he left Antioch, went through "the region of Phrygia and Galatia" (Derbe, Lystra, Iconium, Antioch in Pisidia), "establishing all the disciples" (Acts 18:23). Having finished this work he "passed through the upper country and came to Ephesus." His arrival at Ephesus must have been in the autumn of the year 53 A.D. Here he remained until the beginning of the year 56 A.D.

EPHESUS.—This flourishing city was the capital of the Roman Province of Asia (not the continent of Asia, but the western portion of Asia Minor). It had a famous heathen temple—that of Artemis or Diana—one of the wonders of the world. The city of Ephesus was proud of being the "warden of the Temple of Diana" (Acts 19:35). There was a Jewish synagogue in the city, but, naturally, the great majority of the people were heathen. They were a profligate and licentious race. In spite of the enormity of the task before him St. Paul at once began his work there. The events of his sojourn at Ephesus prior to the incident recorded in to-day's lesson may be thus stated:—

1. Finding some disciples at Ephesus who had been partially taught Christianity by Apollos, one who knew only the Baptism of John, Paul instructed them more fully, and was the means, under God, of their receiving the Holy Spirit (Acts 19:1-7).
2. For three months the Apostle taught in the Jewish synagogue. Here the usual thing happened: some were converted and others simply opposed the Apostle's teaching. For this reason St. Paul left the synagogue and "reasoned daily in the school of Tyrannus." This continued for two years (Acts 19:8-10). He was wonderfully successful; "so mightily grew the word of the Lord and prevailed." Paul was now making plans to press on into Macedonia and visit the Churches there when the incident of to-day's lesson took place (Acts 19:21, 22).

ANALYSIS OF THE LESSON.

I.—*The heathen vengeance of Demetrius, the silversmith, against Christianity* (vv. 23-27).

1. St. Paul had taught successfully at Ephesus for two years and three months. His new teaching stirred up much discussion. We may well believe that there were deep searchings of heart among many in Ephesus. The new teachings were characterized as "The Way" (R.V.). St. Paul taught a new Way of Life in Christ. Jesus had said, "I am the WAY."

2. Demetrius, a silversmith of Ephesus, stirred up the craftsmen whom he employed against Christianity. His business was to make small silver "shrines" for worshippers to dedicate to the goddess Diana. Rich votaries would purchase these small silver representations of the goddess and take them into the magnificent temple and there offer them to the enthroned goddess. The business of making these "shrines" must have been very lucrative and have employed large numbers of skilled workmen.

3. Demetrius gathered together the workmen in this manufacture of shrines and stirred them up against St. Paul and Christianity. His argument was a very powerful one—addressed to their pockets and to their religious prejudices. Much people had been turned away from the worship of idols, he said. This had happened not only in the city of Ephesus, but in the greater part of the Province of Asia. Their trade was endangered. The great temple of Diana

might soon become of "no account." Diana herself stood in danger of being "deposed from her magnificence." Into his address he thus cunningly wove two lines of argument: (1) That Christianity would rob them of their employment, and, consequently, of their money, and (2) that Christianity threatened the religion which they and their fathers professed. It was a skilful address to the practical and religious instincts of the men.

II.—*The craftsmen were raised to indignation, and, gathering a crowd, the city was in "confusion"* (vv. 28, 29).

The speech of Demetrius had the desired effect. The craftsmen became indignant and sated, "Great is Diana of the Ephesians." They were joined by a city mob. This crowd of people took hold of two of St. Paul's companions, Gaius and Aristarchus, and rushed into the great theatre. Few of them knew what was the matter, except that in a general way they were conscious that their heathen religion was concerned.

III.—*The scene in the theatre* (vv. 30-34).

1. The confused, excited crowd entered the theatre, bearing with them Gaius and Aristarchus.

2. Paul desired to enter the place in order to bring the confusion to some sort of order, but his friends would not permit him to endanger his life in this way.

3. In the theatre there was the utmost confusion. The people present had no clear idea of what was happening. "Some cried one thing and some another." The majority were ignorant of the reason for so great a gathering.

4. The Jews desired to calm the disturbance by bringing a man named Alexander forward to address the assembly. They probably thought that the frenzied mob would not distinguish between the Jews and Christians, so they would take this opportunity, if possible, of turning the fury of the gathering from themselves.

5. But the crowd would not listen to a Jew. The sight of him made them shout the praises of their heathen goddess. For two hours they cried, "Great is Diana of the Ephesians." The heathen Ephesians thus showed that they looked upon Judaism, as well as Christianity, as the enemy of their religion.

IV.—*The speech of the town clerk* (vv. 35-40).

The town clerk was an important official at Ephesus. He was able to quiet the excited throng and to gain a hearing. His argument is very interesting:—

1. He assured them of the truth of their own religion. Any other faith was absurd. They knew that the worship of Diana was the correct worship. These were facts which could not be "gainsaid." Strong in this conviction, they ought not to get excited over the success of other religions. "Ye ought to be quiet and do nothing rashly."

2. You have arrested men who are not amenable to the law for having performed any legal offence. Demetrius and his craftsmen, instead of stirring up mob violence, should have proceeded against these strangers by legal methods. There was the *pro-consul's court*, that is, the court of the Roman governor, before which they should have brought the accused. On the other hand, if the citizens desired to go further into the matter, they should bring their discussions into the general assembly of the people, that is, the gathering together of the representative people of the city, before whom the whole matter could be discussed with decorum.

3. He then warned them. Such a mob as this would bring them into

trouble with the Roman authorities (v. 40).

After this speech, so full of practical common sense and direct warning, the gathering was dismissed (v. 41).

SOME LESSONS FROM THE PASSAGE.

I.—*"The love of money is the root of all evil."*

Demetrius, the silversmith, would not give any attention to the claims of Christianity, rather he would persecute it, because it was likely to take away his lucrative business. He found many to sympathize with him. How often this attitude to the claims of religion has been repeated! Men love money and all the temporal goods that money can supply. But Christianity bids them seek God and live a life conformable with Christ's character and teachings. To do this many must give up illegitimate ways of making money. They love money more than truth, righteousness, godliness. For the sake of money they reject the Way of Life. In our own day we see men cut themselves off from God and the Church because they are becoming rich in ways that are not commendable to the religion of Jesus Christ.

II.—*Prejudice is one of the strongest enemies of the Gospel.* At Ephesus the heathen prejudices were aroused against Christianity through assertions as to the truth of the old heathen worship. Such prejudice kept many from even considering whether there was anything worth while in the religion taught by St. Paul. How frequently do people let their prejudices keep them from Christ! They do not like some people who are Church members, therefore they belittle Christianity. They are prejudiced against some particular doctrine or practice of the Church, therefore they reject religion altogether. Thus prejudice is one of the deadliest foes to the progress of the Christian faith, because it prohibits those who are possessed by it from giving attention to the claims that God in Christ has laid upon men.

A TURN OF THE ROAD.

(Continued from page 524.)

Martha turned to her cooking-stove and began to stir furiously the contents of a saucepan.

"I'm not saying he's dishonest," she said, hastily. "Indeed, he's a very thrifty, saving young man, and could make a young person very comfortable, I dare say. But his speech is loose—'my dear,' indeed!"

A snort of scorn accentuated the words. A sudden intuition came to Mrs. Lane. Was it possible that Sandy, the irrepressible, had aspired to make Martha "very comfortable"? She smiled as she thought of the glee with which Gilbert would greet the news should it ever "materialize" sufficiently to reach his ears; and resolved to keep her counsel.

By the end of October Claude and Sandy were in the Log House at Otter Lake, having closed the Rat's Tail Inn for the winter, and Mrs. Lane and Marjory were in Port Victor.

The revised edition of the Oxford University Roll of Service, issued by Mr. E. S. Craig, assistant registrar, contains 10,075 names. Of these 869 have lost their lives and 72 are missing. No fewer than 612 men have been mentioned in despatches, many more than once, and 183 in Sir Douglas Haig's recent despatch. Two hundred and three have won the Military Cross, 111 the D.S.O., 46 foreign Orders, and 7 the V.C.

Church News

Preferments and Appointments.

Tippett, Rev. R. S., B.A., Curate of St. Peter's, Cobourg, Assistant Master at Trinity College School, Port Hope. (Diocese of Toronto.)

Moore, Rev. A. H., M.A., Rector of St. James', St. Johns, P.Q., to be Chaplain at the Valcartier Camp. (Diocese of Quebec.)

QUEBEC.

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

Quebec.—The Bishop is making his first official visit of the Labrador Mission at the present time.

MONTREAL.

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

Montreal.—**Diocesan Notes.**—At St. Andrew's East the church has been painted and this has greatly improved this historic building.

An addition to the church cemetery at Hinchingsbrook was consecrated recently by the Bishop.

New electric lights make a great improvement in St. Luke's Church, Hemmingford, and a new furnace adds to the comfort of the parsonage.

The Bishop dedicated a new pulpit, Bible and Prayer Book in St. John's, West Shefford, on a recent visit.

The church at Rawdon has been painted inside, and other work effected has made this as beautiful a country church as there is in the diocese.

St. John's Church, Brome, has been improved by a cement walk and steps; and beautified by a handsome brass lectern given by the Women's Guild. The latter was dedicated by the Bishop lately.

The grounds around St. Stephen's Church, Chambly, have been wonderfully beautified. There is no churchyard in the diocese of greater historic interest, and none that looks better. Great praise must be accorded to the Rev. J. W. Dennis, the Rector, for the enthusiasm he has shown in the improvements effected.

St. Jude's.—**Obituary.**—Rev. Canon James H. Dixon died on the 8th inst. at Morin Heights, P.Q., at the summer residence of his son-in-law, Mr. Henry Tucker. He was in his 74th year. Canon Dixon was best known in Montreal as the Rector of this church, a post which he relinquished about five years ago owing to failing health. He had been in charge of St. Jude's for a quarter of a century, seeing it grow from a small beginning to the large parish it was at the time he gave up the charge to the present incumbent, Rev. J. J. Willis. An earnest and tireless worker, Canon Dixon inaugurated many plans for the social betterment of his flock. He was popular with people of all denominations, especially in the west end of the city, where his immediate activities lay. Canon Dixon was born at Kildare, P.Q., on June 20, 1842. He was ordained deacon by the late Bishop Oxenden in 1862. His first parish was Mille Isles, Que., and his second Grenville, Que. In 1874 he was appointed to the charge of this church, and remained there until 1912, when he retired. He was appointed a Canon by the late Archbishop Bond in 1895. Within the last few weeks Canon Dixon's health had been failing rapidly, but the end came unexpectedly. His wife and his daughter, Mrs. Henry Tucker, were with him when he died. Canon Dixon married, on February 24, 1864, Miss Frances J. Con-

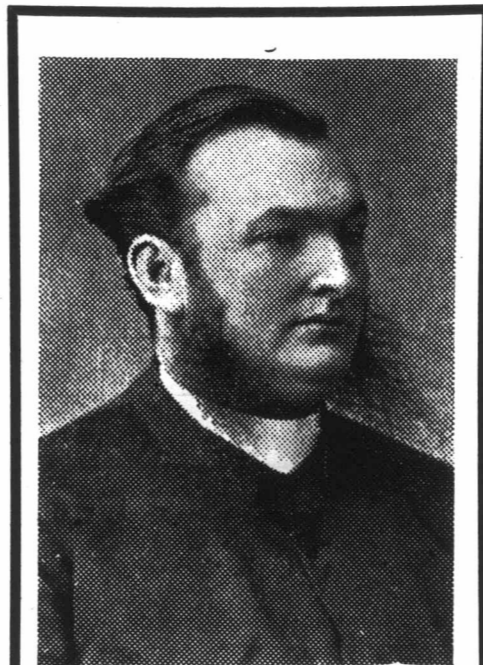
nolly, and celebrated his golden wedding on February 24, 1914. He is survived by Mrs. Dixon and a family of three children, the Rev. James C. Dixon, Rector of Stella, Ont., Frances C., wife of Henry Tucker, Montreal, and E. Crawford Dixon, now at the front with the Canadian forces. The funeral took place on the 10th inst.

ONTARIO.

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

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Co-adjutor of Ontario.

Kingston.—**St. George's Cathedral.**—Major the Very Rev. Dean Starr received a telegram from the Militia Department in Ottawa instructing him to report for duty Overseas as Chaplain. The Dean left this city on the following day for Halifax, from whence he will sail for England. So far no definite duties have been assigned to him. For the present Pro-



(By courtesy of the "Montreal Star.")

The late Rev. Canon **JAMES H. DIXON, M.A.**
Born June 20th, 1842. Died August 8th, 1916.

fessor Duckworth, of Trinity College, will take charge of the Cathedral services and will act for the Dean. Dean Starr has offered his services as Chaplain at the front without pay.

OTTAWA.

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

Ottawa.—**St. Matthew's.**—For the past year this church has been raising money for patriotic purposes by a system of voluntary contribution so successful that it might with profit be copied by other churches. The plan is an adaption of the envelope system of voluntary contribution, and was put into effect by Rev. G. S. Anderson, the Rector. Its success may be judged from the fact that in 12 months over \$1,500 has been contributed by members of St. Matthew's congregation to be used in defence of the Empire, without affecting adversely the regular parish funds. The plan is this: At the beginning of the year each subscriber to the church fund is mailed 12 yellow envelopes printed with the names of five funds—namely, the Red Cross, Patriotic, Belgian Relief, War Prisoners' and the Disabled Soldiers' Fund, together with an explanatory pamphlet "A Word About War Funds." If

the subscriber wishes to donate, he seals his contribution each month in one of these envelopes, marking with a cross the name of the particular fund to which he wishes it applied, and drops the envelope on the plate at Sunday service, together with his regular contribution. In this way, a total of \$1,660 has been raised to date, in spite of the fact that many members of the congregation of St. Matthew's Church (which includes a number of civil servants), contributed directly to the Patriotic Fund. All this money has been raised, too, without affecting adversely the regular parish fund. Indeed, the fund for parochial objects showed an increase in contributions for the year of \$200, and the fund for extra parochial objects a corresponding increase of \$160. Of the money raised, \$1,000 was presented to the Minister of Militia and Defence to be spent in purchasing a machine gun for an overseas battalion. The remaining \$600 has been about evenly distributed among the different funds.

Ottawa.—The Rev. E. J. Peck, the veteran missionary to the Eskimos on the Hudson's Bay and Baffin's Land, preached in St. John's and St. George's Churches on subsequent Sundays. Mr. and Mrs. Peck have been staying for a time at Aylmer, P.Q. Mr. Peck starts on a return journey to Hudson's Bay in a week or so, via Montreal. He goes thither to visit and encourage the workers in his old field of labour, in which he worked for more than forty years.

TORONTO.

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

William Day Reeve, D.D., Assistant.

St. Simon's.—**Obituary.**—Dr. Edwin Henry Kertland, who has been for a number of years a member of this congregation and previously to that a member of the congregation of All Saints', died on the 1st inst., at his residence in this city in his 91st year. Both at this church, as also at All Saints', Dr. Kertland served for a long period as the people's warden. The late Dr. Kertland was a resident of Toronto for nearly half a century and probably was the oldest physician in the city. He died after an illness of only a few days. Dr. Kertland was born in Dublin, Ireland, and came to Canada shortly after he attained his majority. He was then an engineer and surveyor and was employed in the construction of one of the early railways of the Dominion. He later obtained his degree at Queen's College, Kingston, and subsequently served as a physician in the Civil War in the United States. He returned to Canada and retired from active practice 20 years ago. Dr. Kertland resided at different times at Brockville, Prescott and Kingston and came to Toronto to make his home here in 1860. He married a daughter of the late Sheriff McLean, of Kingston. Mrs. Kertland died some years ago. Dr. Kertland leaves two sons and two daughters, Mr. A. H. R. Kertland and Mr. N. Kertland, Miss Kertland and Mrs. Douglas Burns, of Castle Frank Rd. Five of his grandchildren are serving in the overseas forces: Capt. Douglas E. Kertland, 126th Battalion; Lieut. Edwin Burns, 169th Battalion; Corp. Sidney Kertland, Signal Corps, 35th Battalion (in France); Bom'd'r Allen P. Kertland, Montreal, Siege Battery (in France); and Pte. Austin Burns, of the Cycle Division, Niagara. The deceased gentleman, it is interesting to note, was one of those who were amongst the original subscribers to this paper, he having subscribed for it since the paper's very inception.

Port Hope.—**Trinity College School.**—The Rev. R. S. Tippett, B.A., who has served for some months as Curate at St. Peter's, Cobourg, has been appointed one of the assistant masters at this School, his new duties beginning at the commencement of the Michaelmas Term ensuing. Mr. Tippett has worked most successfully in the Boy Scout movement at St. Peter's, Cobourg, as also specially with all the young people of the church.

Runnymede.—**St. Paul's.**—The second summer meeting of the Women's Guild of this church was held at the home of the Rector, Rev. Edward Morley, on the 10th. These summer gatherings are of a social nature for the purpose of keeping the women of the parish in close touch with one another. Several interesting letters were read by ladies whose husbands are serving at the front.

Cannington.—Services were held at Port Bolster on the first Sunday in August by the Rector, Rev. A. Cummer. The services were held in the grounds kindly lent by Professor Oswald Smith, and the attendance was about 50.

NIAGARA.

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

Hamilton.—**St. James'.**—The second anniversary of the war was solemnly commemorated at this church on the 6th inst., when the service was conducted by the Rector, Rev. George W. Tebbs. The service was also in the nature of a memorial for the five members of the congregation who have fallen while fighting for their King and country during the past few weeks. They are Sergt. Slack and Ptes. Slack, Buckthorpe, Bayliss and Cadman. The Rector took as his theme Song of Solomon 2:17, "Till the day break and the shadows flee away," and carefully reviewed the past two years of the war, mentioning the wonderful manner in which the Allies had held their lines up to the present time. "We are now slowly but surely approaching victory," he said, "but victory cannot be secure until certain conditions shall have been fulfilled. In the first place, it is part of God's education of the world, and He never allows any nation or individual to escape from the consequences of any mistake, nor does its work for it. This is what has happened during the past two years. We had to train our men after the war began; therefore, the end is further off than if our army had been as skilfully arranged and as competent as that of our enemies. Our navy was in just that condition before the war broke out, and as a result Britain still rules the waves. In the second place, God never allows tyranny to triumph in the world. We may have serene and absolute confidence that the Germans, who have been guilty of so much wrongdoing since the commencement of this terrible struggle, will ultimately be defeated. However, before ultimate victory can be attained, the nations which are to be God's instruments of judgment must be worthy weapons in his hands. In the third place, as we are about to enter upon this third year of the war, we must do so with a hopeful spirit and have faith in God, which is necessary. This will cause penitence, inspire activity and give us the courage to make greater sacrifices. Thus we can go forward with our heads erect, assured that the mighty task which we have undertaken will be carried to a successful issue. Our boys in the trenches are digging themselves in and consolidating their positions, and it is up to us to do the same at home."

hope.—Trinity College School.—Rev. R. S. Tippett, B.A., who served for some months as Curate at Peter's, Cobourg, has been appointed one of the assistant masters of the Trinity College School, his new duties beginning on the 1st of September. Mr. Tippett worked most successfully in the Scout movement at St. Catharines, as also specially the young people of the

mede.—St. Paul's.—The summer meeting of the Women's Guild of this church was held at the Rectory, Rev. Edward on the 10th. These summer meetings are of a social nature for the purpose of keeping the women of the church in close touch with one another. Several interesting letters were read by ladies whose husbands are at the front.

gton.—Services were held at St. Peter's on the first Sunday of the month. The Rev. A. Cummer services were held in the church kindly lent by Professor Smith, and the attendance was 50.

NIAGARA.

l. Clark, D.D., Bishop, Hamilton, Ont.

n.—St. James'.—The second anniversary of the war was solemnly celebrated at this church on the 17th when the service was conducted by the Rev. George. The service was also in honor of a memorial for the five years of the congregation who have been fighting for their country during the past five years. They are Sergt. Slack, Buckthorpe, Bayliss, and the Rector took as his text the words of Solomon 2:17, "Till break and the shadows flee and carefully reviewed the events of the war, mentioning in a most interesting and helpful manner in which they held their lines up to the time. "We are now slowly approaching victory," he said, "victory cannot be secured in any conditions shall be met. In the first place, it is God's education of the world. He never allows any individual to escape from the consequences of any mistake, nor work for it. This is what has happened during the past two years. We train our men after the manner of the end is in sight than if our army had been properly arranged and as competent of our enemies. Our navy stands that condition before the world, and as a result of all rules the waves. In the face, God never allows tyranny to exist in the world. We may have peace and absolute confidence in the Germans, who have been so much wrongdoers since the commencement of this terrible war will ultimately be defeated. Before ultimate victory can be won, the nations which are to be instruments of judgment must have worthy weapons in their hands. We place, as we are about to do this third year of the war, to do so with a hopeful spirit and faith in God, which is necessary will cause penitence, integrity and give us the courage to make greater sacrifices. Thus we stand with our heads erect, at the mighty task which is undertaken will be carried out with a successful issue. Our boys in the front are digging themselves out of their positions, and it is up to us to do the same at

Holy Trinity.—On the evening of the 7th inst. the wardens of this church waited upon Captain the Rev. George Pugsley, the Rector of the parish, and on behalf of the congregation presented him with a beautifully executed illuminated address, eulogizing the splendid work he had accomplished during his tenure as Rector, and emphasizing the happy relations that had characterized his ministry. Whilst regretting the loss of the parish sustained by his departure, they felt he was eminently qualified for the honourable office as Chaplain to the Mounted Rifles. The testimonial was accompanied by a substantial purse of gold.

Cayuga.—Obituary.—The Rev. John Francis, whose death occurred July 31, in Hamilton, Ont., was born on February 24th, 1838, in Cranbrook, Kent, England. Canon Spencer, who has known him for 40 years, writes that he entered St. Augustine's College, Canterbury, from which, in 1865, he succeeded in gaining three of the four yearly prizes then awarded—viz., those in Classics, Hebrew and Divinity. In 1866 he came to Toronto, in which city, in the Cathedral of St. James' on St. James' Day, July 25th, he was ordained deacon by the first Bishop of the diocese, the Right Rev. John Strachan, D.D., and was licensed to the curacy of St. George's Church, St. Catharines, to serve under the Rector, Rev. Henry Holland, B.A. In July, 1868, he was appointed to the Mission of Halpole, in the county of Haldimand. During his incumbency, the substantial brick church of All Saints' was erected in Hagersville. In September, 1869, he was ordained priest in Christ Church, Hamilton, by the Right Rev. A. N. Bethune, D.D., second Bishop of Toronto. The diocese of Niagara having been formed in 1875, he was in 1878 appointed by its first Bishop, the Right Rev. T. B. Fuller, D.D., to the parish of Watford and Aldershot. After 11 years' service in this charge he became Incumbent of the parish of Cayuga, Haldimand's county town, in which cure he remained until his retirement from active service at the close of the past century. While in charge of Cayuga he was instrumental in bringing about the erection of the fine stone church of St. John, giving to the enterprise not only a liberal contribution in money, but also much thought and careful supervision. Recently, he further laid the parish of Cayuga under obligation by assisting financially in the erection of a thoroughly modern parsonage. Since his retirement from parochial duty he had frequently assisted his brother clergymen by preaching for them or supplying their places. His knowledge of music is evidenced by the publication of nine compositions, which have appeared in the Boston "Parish Choir," two of which are settings for the Te Deum, and three are anthems. In 1888 his theological knowledge and standing procured for him from Nashotoh University in Wisconsin, the degree of Bachelor of Divinity. Four sons and one daughter survive their father: Arthur, in Holy Orders, Incumbent of St. John's Church, Cayuga; Harry, assistant manager of the Hamilton branch of the National Drug and Chemical Co.; Fred, inspector of the Bank of Commerce for the Provinces of Manitoba, Saskatchewan and Alberta; Hubert, manager of the Bank of Montreal, Medicine Hat, Alberta; and Miss Mildred, of the city of Hamilton.

HURON.

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

Windsor.—All Saints'.—Captain the Rev. Arthur Carlisle, the Rector of this church, who has been serving as

Chaplain at the front with the 18th Battalion, as also with the 4th Brigade, has arrived home on furlough. He has been succeeded as the Chaplain of the 4th Brigade by Captain the Rev. H. D. Peacock, who was formerly Rector of St. Stephen's, Sandwich, and who went overseas with the 33rd Battalion.

London.—Bishop Cronyn Memorial Church.—Rev. S. R. Heakes, formerly of this church, was lately promoted to the rank of Major. In the early stages of the war he enlisted in a Scottish regiment and was promoted from the ranks.

St. Mary's.—Rev. Dr. Taylor, son of the Rector of St. James' Church, who came back from China, where he has been engaged for a number of years, on account of the ill-health of his wife, has been offered several important positions, among which is the post of General Secretary of the Laymen's Missionary Movement of the Anglican Church in Canada. It is possible that he may accept this position, but if Mrs. Taylor's health continues to improve he has hope of resuming his work among the student classes of China. Dr. and Mrs. Taylor are now summering in Muskoka.

and suffocating. We gave everything up for lost, when by the merciful providence of God the fires on either side of the station house failed to meet by about 150 yards. There are many sad sights. Yesterday, I went in search of a couple of families, and found that they had both tried to save themselves in a small house with a good deep well. We found four women, one badly burnt to death outside the house and could not find the four men and two children. The well had 'fallen in,' so after scouring the country thoroughly, we dug the well out, 14 feet deep, and found the four men and two children at the bottom of the well. At one point here at Iroquois Falls, there were 600 people in two passenger cars on the railway and these caught fire, but the people mostly escaped with a few burns. A Roman Catholic priest was burnt with about 64 French people in one building. I am writing this letter on the relief train. I escaped with my life and saved only a few clothes that I was fighting the fire in. I am using a borrowed Prayer Book for use at the burial services."

Timmins.—St. Matthew's.—A union service was held in this church on

AN APPEAL

From the Bishop of Moosonee

THE terrible bush fire that ravaged Northern Ontario on Saturday, July 29th, with appalling loss of life and property, destroyed six of our church buildings, viz., two churches at Hunta and Porquis Junction, two rectories at Cochrane and Porquis Junction, and church-rectories at Matheson and Iroquois Falls. Only two of these buildings were partially insured, and we need at least \$2,500 to replace our losses. Contributions will be acknowledged through the "Canadian Churchman."

(Signed),

J. G. MOOSONEE.

Bishophorpe, Cochrane.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

Callendar.—St. Simon's.—The Archbishop has appointed Mr. W. A. Hankinson to take charge of this Mission Church in the place of Mr. Palmer, who has gone to Englehart. Mr. Hankinson is not unknown, as a few months ago he was taking lay work at Timagami and Latchford and paid occasional visits to this parish. Lately he has been working in the Mission of Hymers.

The S.P.G., that venerable Church Society, has sent a generous gift of \$120 towards the liquidation of the debt on St. Simon's. The debt on the building now stands at \$255. It is hoped soon now to free this Mission of all such encumbrance.

MOOSONEE.

John George Anderson, D.D., Bishop, Cochrane, Ont.

Porquis Junction.—Mr. H. A. Ackland, the missionary in charge, writes: "Within about 12 miles of this spot we have calculated about 224 casualties, but there must be as many more. It certainly was terrible. About 300 of us were sheltering behind a wooden railway station at Porquis Junction, where the heat was intense

August 4th, the second anniversary of the war. The preacher was Rev. J. Douglas Paterson, Rector of the parish. He was assisted by Mr. T. W. Jones, student-in-charge of South Porcupine, and Mr. H. A. Ackland, of Iroquois Falls. The offering was given to the Canadian Patriotic Fund.

RUPERT'S LAND.

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

Summer School.—The Fourth Annual Summer School conducted by the S.S. Association and the W.A. was held in St. John's College, Winnipeg, July 17th to 21st inclusive. 109 representatives registered, 34 from country points and 75 from the city. The reception to the delegates on the first evening proved to be a most enjoyable affair. The Dean of Rupert's Land and Dr. H. M. Speechly gave addresses of welcome. An excellent programme of instrumental and vocal music, arranged by Mrs. A. Warner, was rendered by members of the Cathedral Parish and St. Luke's.

The Summer School proper began on Tuesday morning, the 18th, and lasted for four days. Due emphasis was laid each day upon the power of prayer. Holy Communion was celebrated at 7.30 a.m., mid-day prayers

and special petitions were offered, and Evening Prayer was said at 7 o'clock. The morning sessions of the school were of exceptional interest. At Morning Prayer an address was given each day on an Old Testament character:—"Job," by Rev. L. Swallow, B.A.; "Samuel," by Rev. A. S. Wiley, M.A.; "Isaiah," by Rev. J. H. Hills; "Daniel," by Rev. J. B. Elliott.

Mrs. A. Warner, Superintendent of the Diocesan Girls' Auxiliary, presided over the W.A. Sessions. Missionary Talks, based on the Text Books for the coming year, "The Why and How of Foreign Missions" (Brown's) were given by the following ladies:—Mrs. Gorham (The Motive), Mrs. Mulock (The Candidate), Mrs. Lyall (Administration), and Miss Hilliard (Our Responsibility).

The Sunday School sessions were of a varied character. Rural Dean Parker gave a Model Bible Lesson (St. Paul in Athens), and Rev. H. Cawley, a Model Prayer Book Lesson (the Benefits of the Holy Communion). The Field Secretary spoke on "The Art of Questioning," and Rev. J. H. Hill on "The Art of Illustration." Helpful discussions followed the treatment of each missionary and Sunday School topic. All afternoons were devoted to recreation in the parks and College grounds. The evening sessions attracted many older pupils in addition to the regular adult representatives.

The Junior Auxiliary of St. Alban's Church, Winnipeg, in charge of Mrs. Jackson, gave on one evening a "Demonstration of Hindu Life," and on another evening the Junior Auxiliary of St. Chrysostom's Church, in charge of Miss Curran, gave a "Demonstration of Chinese Life." This was followed by Japanese songs nicely rendered by St. Margaret's Juniors, Winnipeg.

The claims of the Brotherhood of St. Andrew and of the Boy Scouts were set forth respectively by Mr. J. M. Hargreaves and Rev. G. H. Williams. Revs. H. W. Baldock and W. M. Loucks discussed "The Law of Tithing." From 8.15 to 9 p.m., in the College Chapel, after brief intercessions and hymns, addresses were delivered on "The Acts of the Apostles," by the following clergy:—Rev. G. W. Findlay, M.A., ("The Author, Aim, Analysis, etc., of Book"); Rev. Canon Gill, M.A., ("The Church in Jerusalem"); Rev. R. C. Johnstone, LL.D., ("Life in Apostolic Days"); Rev. H. Cawley, B.A., ("Doctrines Taught in the Acts of the Apostles").

Lantern lectures in the gymnasium closed each evening's sessions. The topics were:—"Art in its Relation to Religion," (Rev. Dr. Johnstone); "China," (Rev. F. W. Goodeve, M.A.); "A Lantern Sermon—Christ the Burden-Bearer," (Rural Dean Parker); "Scenes from the Life of St. Paul," (the Field Secretary). A pleasing feature of the concluding session was the presentation to Dr. Speechly of books as a token of regard on the eve of his departure for England to offer his services in the hospitals. The presentation was made by Mrs. Coombes on behalf of the Summer School. During the Summer School, Miss Ockleshaw, Matron of St. John's College, acted as Hostess, the Field Secretary as House Master, Rev. J. H. Hill as Organist, and Mr. F. H. Davenport, of St. John's College, as Registrar. Breakfast and lunch were served in the College by St. Peter's W.A. After meeting all expenses the Registrar was able to provide free return fare to all delegates from a distance. Impressions of the Summer School of 1916 may be briefly summarized: deep interest throughout, a spirit of fellowship, careful preparation manifest, interesting and instructive treatment, the widespread use of note

books, a spiritual uplift. In the words of a dignitary of the diocese, "The Summer School is a power in the Church."

Brandon.—St. Matthew's.—During August, in the absence of the Rector, Rev. C. S. Quainton, who is taking the services at St. Paul's, Vancouver, the services are being taken by the Rector of Rivers, Rev. H. P. Barrett.

QU'APPELLE.

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

Medicine Hat.—St. Barnabas'.—In the City Park, on Friday, August 4th, the anniversary of the declaration of war, a large meeting of citizens was held. The Mayor of the city presided and the city band rendered selections. The Rev. E. A. Davis, B.A., Rector of this church, spoke on the subject, "In memory of the dead." Addresses were also delivered by the Presbyterian minister, Rev. J. N. Morrow, and the Roman Catholic priest, Rev. Father Saumer. The Methodist minister, Rev. A. S. Tuttle, offered prayer. A resolution to the effect that the British Empire should continue in the present war until victory has been achieved by the forces of our King and his allies, was passed unanimously.

EDMONTON.

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

Edmonton.—Church Notes.—Rev. Principal Lloyd, of Emmanuel College, Saskatoon, has been visiting Edmonton, having a scheme for bringing out British teachers to take charge of rural schools and acting as lay readers for the Church.

The Rev. W. H. Davis, Chaplain of the 138th Battalion, has been spending four days in Edmonton prior to leaving for the Old Country with his regiment.

The Rev. C. Clementson has just arrived from England to join the Edmonton Mission staff, and will take up work at Lac la Nonne.


A memorial service, conducted by the Bishop, was held in St. Paul's on July 23rd in memory of Pte. Melbourne Vye and Q.M. Sergt. Edwin Turner. St. Michael and All Angels' congregation and the Church of the Good Shepherd have been combined for working purposes under the leadership of the Rev. F. E. Mercer, M.A.

A memorial service was held on Sunday, July 9th, at St. Andrew's for Maxwell Hughes. Rev. W. Everard Edmonds and family have just received the sad news that Mrs. Edmonds' brother, Lance-Corp. L. E. Mayne, has been killed at the front. Mr. Mayne was employed in the Imperial Bank of this city, and left for Overseas with the First Contingent. He leaves a wide circle of friends to mourn his loss.

ATHABASCA.

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

Grande Prairie.—Obituary.—In the death of Rev. Robert Holmes, of Lake Saskatoon, on July 20th, the Peace River district has lost one of the most valuable of the early pioneers of the district, and a highly valued worker in the Mission work of the north. The development of the country has from the beginning been associated largely with pioneer churches, and Mr. Holmes was one of the most enterprising of the Anglican ministers. Coming first to Canada from England in 1901 he was stationed at St. Peter's



ALMA LADIES' COLLEGE
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YEAR ON SEPTEMBER
TWELFTH: NINETEEN
HUNDRED & SIXTEEN

For calendar and terms: R. I. Warner, M.A., D.D., Alma College, St. Thomas, Ont.

Mission on Lesser Slave Lake (now Grouard). The summer of 1905 found Mr. Holmes assisting at the Shaftesbury Mission. Later he took work in divinity in St. John's College, Winnipeg, and was ordained deacon by the Archbishop of Rupert's Land in 1907, after which he took charge of the work at Christ Church Mission, Shaftesbury. In 1910 Mr. Holmes took examination for priest's orders, and was ordained by his brother, Bishop Holmes, of Athabasca, in St. Peter's Church, Lesser Slave Lake. In the fall of 1914 he was transferred to St. James' Church, Peace River Crossing, where he remained but a few months, being transferred in July of last year to Lake Saskatoon as superintendent of the Grande Prairie district. Here again his work was well rewarded and zeal recognized, the marked sympathy for his bereaved family testifying to the appreciation of his worth held by the population of that district. Mr. Holmes passed from this life while still at his work. He had just delivered an address at a garden party held in connection with the Lake Saskatoon Church on Thursday evening, July 20th, and while he was conversing with friends the sudden call came. The funeral was held at Lake Saskatoon Church on Sunday, July 23, conducted by the Right Rev. Bishop Robins.

Griffin Creek.—On Sunday, July 30th, the Bishop of Athabasca travelled to this church in the West Peace River district and dedicated a church which was finished last year. The church is to be known as All Saints', being the Robert Holmes Memorial Church, as this church was the first one in that particular district in which the late Rev. R. Holmes was interested when he was in charge of the district. The Rev. R. E. Randall, of Fort Vermilion, accompanied the Bishop and assisted in the service.

NEW WESTMINSTER.

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

Vancouver.—The Pacific Coast Theological Conference was held this year at Seattle, instead of Vancouver. Principal Vance spoke on "The Religious Education of the Young," and Prof. Trumpour, of Latimer Hall, spoke on "Some Modern Theories of the Person of Christ."

Christ Church.—Strenuous efforts will be made by a specially appointed

committee of this church to induce Rev. C. C. Owen to reconsider his resignation as Rector. This was the decision of a meeting of the vestry held recently. Accordingly, this committee, which is small, though representative, will take the matter up with Mr. Owen and endeavour to induce him to remain in charge of the congregation, even though he deems it his duty to return to the front until the end of the war. On his arrival here Mr. Owen stated that he would return to Europe and that the matter of his resignation rested with the vestry.

IN WESTMINSTER ABBEY.

(Continued from page 522.)

grow glad as they see that stately monument to Handel, and gaze upon the memorial to Jenny Lind. The Presbyterian feels his spirit moved with pride as he sees England's tribute to that great hero-soul, one of the noblest of modern missionaries, David Livingstone. And Anglicans, as well as Methodists are proud to see chiselled on a marble tablet on the southern wall the saintly faces of John and Charles Wesley, with the triumphant motto, "The best of all is, God is with us." And all who love the Empire will glow with pleasure to see not only monuments to Lord Lawrence, the man who ruled our Indian Empire, with that splendid tribute, "He feared man so little because he feared God so much," and Pitt, and Chatham, and Fox, and Wilberforce, but in a conspicuous position a monument to that noblest of Christian Englishmen, the seventh Earl of Shaftesbury, endeared to his countrymen by a long life spent in the cause of the helpless and suffering, with his motto: "Love, serve."

Then the visitor passes along that incomparable chancel, and views the Coronation Stone, and the Chapel of Henry VII., and the faded memorials of the splendour of England's knight-hood and chivalry, the tombs of almost forgotten kings and queens and princes, and nobles of high degree, until a kind of "sic transit gloria mundi" sadness steals over one, and the shadows of mortality fall upon the soul.

But sursum corda! The past is gone forever, but the present is still our own. God buries His workmen but carries on the work. Life is real and life is earnest, and here and now and everywhere as ever is the great

opportunity of life for heroism and duty. These lives of the great and brave remind us that we too can make our lives sublime, and have a place with the called and chosen of God. And, above all, as the inspiration of all achievement, the spur of all ambition, and the secret of all victorious patience, is the evervitalizing fact: Christ lives, Christ reigns, Christ conquers, Christ controls, Christ comes again in triumph. "They shall perish: but Thou remainest."

"Sursum corda!" Lift up your hearts! is the voice of the Conqueror! We lift them up unto the Lord! is the answering cry of faith.

"AFTER THE WAR, WHAT?"

(Continued from page 523.)

inactivity" policy. In this connection it seems providential that we have at the present time as Secretary of State for the Colonies a distinguished Canadian, a man, calm, wise and balanced, who knows well the demands and claims of the overseas dominions.

A different character and outlook to our missionary work.—The question which must be settled is that of race and colour, and this is likely to dwarf all other missionary questions in importance. The voluntary participation of Japan and India in the war, has greatly altered the whole situation and given a new aspect to the race question. We will be forced to find some other basis of relationship with Asiatic people than that of mere heathen and heretic and of beneficent superiority to them. The wonderful affection which Hindu and Moslem, Buddhist and Confucianist have shown for British rule and the new comradeship which they have formed with us may make it easier to proclaim to them the religion of the cross, if they are kindly and wisely treated. Confessedly, a new missionary responsibility is ours.

A new ideal for our Canadian life.—The vastness of our Empire has become our pride. We lived undreaming of sacrifice. The pursuit of pleasure, the craving for ease, our insane waste and profligacy, our easy tolerance with all forms of national vice, had made sacrifice old-fashioned and the doctrine of the cross an ancient fable. The messenger of the Church who carried the gospel of surrender and sacrifice to even the humblest homes could scarcely find an entrance. The teachers among men who spoke of sin and repentance and conversion were about as much disregarded as were Amos and Hosea and Jeremiah of olden days. Even our young men and maidens had become partakers with those who walked in the counsel of the ungodly and stood in the way of sinners and sat in the seat of the scornful. But now as never before there has come a forced condemnation of unjust profits, of our criminal wastefulness, of our national sins, of our trivial pleasures. Now the dullest minds, who have been given over to the gospel of secularism and materialism, are being purged of the alloy of their thoughts. Our national ideals and practices have been put in the crucible and they cannot come out the same as before. Mr. Rudyard Kipling has been telling us "that if the Hun had been quiet another 20 years the world would have been his—rotten, but his." We had begun to doubt the very existence of evil. But the solemn and terrible facts of the last 24 months have made us fully certain of the facts of sin. We no longer think we need a gospel of Teutonic kultur, such as many of our scholars from all our Anglo-Saxon Universities have been so affectionately imbibing; not a gospel of social amelioration and moral improvement, but the gospel of a crucified Christ.

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of life for heroism and these lives of the great and and us that we too can make sublime, and have a place called and chosen of God. e all, as the inspiration of ment, the spur of all am the secret of all victorious is the evervitalizing fact: s, Christ reigns, Christ con- sist controls, Christ comes iumph. "They shall perish; remainst." corda!" Lift up your the voice of the Conqueror! m up unto the Lord! is the cry of faith.

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Correspondence

NORTHERN ONTARIO RELIEF

Sir,—In the vestries or basements of many of our older churches discarded chancel furniture may frequently be seen. Sometimes it is an old lectern or Communion table, in other places it may be a discarded Communion service or a sanctuary chair. Five of our churches were destroyed in the Northern Ontario fires, and these must be rebuilt and furnished. If you would be willing to make an appeal for such discarded furniture, asking for a list and a brief description of same (kind of wood, size, etc.), I am sure you would provide a valuable link between the parishes having these things and the parishes needing them.

In some parishes the question might be raised concerning its right to give to other parishes articles which have been given as memorials to a certain church. If the family is still represented, permission could doubtless be obtained, and if not, such gifts are usually given "To the glory of God," and passing the unused article to a needy parish would be, in my opinion, quite within the intention of the original giver.

"Practical Pastor."

[We shall be glad to act as a Bureau of Intelligence in this matter. If word is sent to us regarding any furnishings which could be donated we will communicate with those needing such.—Ed. C. C.]

ANSWERS TO CORRESPONDENTS.

VANCOUVER READER.—According to Rubric, the office for the Burial of the Dead is not to be used for any that are unbaptized or excommunicate, or have laid violent hands upon themselves. In each of these cases of prohibition the person is counted no longer a member of the Church, and the Church's Offices are for members. A clergyman cannot constitute himself a judge of what is or is not baptism, because the Rubric at the end of the Baptismal Service sets forward the application of water, whether by immersion or affusion, in the name of the Trinity. This is valid, whether performed by a minister, a lay person, a schismatic or a heretic. It has been decided that "excommunicate" means excommunicate from the Christian Church generally and not merely from the Church of England (Kemp v. Wickes, 1809). In cases of suicide, where "while of unsound mind or temporary insanity" is appended to the verdict, the fact of self-destruction is no bar to the use of the office. In any case where the burial service may not be used, and in any other case at the request of the person having charge of the burial, any clergyman of the Church of England authorized to perform the burial service may use such service, consisting of prayers from the Prayer Book and portions of Scripture as may be approved by the Ordinary. Logically, a graveyard should be consecrated because it ought never to be put to common uses again. A prayer for consecrating a grave is to be found in "Pastor in Parochia," and will doubtless be added in the new Canadian Book of Common Prayer.

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That is what the dying soldiers demand, and that is what a sin-stricken world needs. There has been developed in the passing days a new passion for service, and even we in the ministry are being taught a lesson in sacrifice and heroism, which in our most lucid moments we scarcely dreamed of preaching. The Canada of to-morrow cannot be the Canada of yesterday. The great life pulses of the world are bound to stir our young nation, situated as we are on the broad highway between the Occident and Orient. We must face the new situation as a self-respecting and virile people. Our Church must learn to think in terms of the whole world, since to us must come the sad and poverty stricken and oppressed of every other land, people speaking more languages than Babel ever had—people bearing with them the antagonisms and strafeings of Europe and clinging to all the vagaries of undemocratic peoples. They are to be ours to train and Canadianize. Everything is shifting. Every partition is being torn down, whether it be civil or religious, political or social, moral or ecclesiastical. We must proclaim with a new trust and outlook the evangel of reawakened Christianity. We need to lift up our eyes and look northward and southward, eastward and westward, for behold all this great land is ours. It is a heritage worthy of any sacrifice; a land appealing afresh for a gospel from Bethlehem and Galilee, from Olivet and Calvary—a gospel big and real enough to enable us to take our place worthily in the new internationalism of the world.

ACKNOWLEDGMENT.

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DEATH NOTICE

DIXON—At Morin Heights, on the 8th inst. Rev. Canon Dixon, late rector of St. Jude's Church, Montreal, at the age of 74.

Lady Dorothy Walpole, who was on June 21st, married to Captain Hobart Mills, had her wedding ring set, by her own special desire, with a portion of the shrapnel with which her husband was so dangerously wounded in France.

The streets of London, England, are busiest with pedestrians, on an average, between six and seven in the evening, when thousands of workers are homeward bound. The total earning capacity of London's workers is estimated at nearly \$900,000,000.

THE WAR, WHAT?

(Continued from page 523.)

policy. In this connection providential that we have present time as Secretary of the Colonies a distinguished man, calm, wise and balanced knows well the demands of the overseas dominions. The character and outlook of our primary work.—The question to be settled is that of race, and this is likely to dwarf missionary questions in importance. The voluntary participation of our people in the war, which has altered the whole situation, has given a new aspect to the situation. We will be forced to other basis of relationship with people than that of mere beneficence and of beneficent to them. The wonderful which Hindu and Moslem, and Confucianist have British rule and the new which they have formed may make it easier to promote the religion of the they are kindly and wisely confessedly, a new mission- sibility is ours.

deal for our Canadian life.— The loss of our Empire has be- pride. We lived undream- ifice. The pursuit of pleas- aving for ease, our insane profligacy, our easy toler- all forms of national vice, sacrifice old-fashioned and e of the cross an ancient e messenger of the Church d the gospel of surrender ice to even the humbler d scarcely find an entrance rs among men who spoke repentance and conversion : as much disregarded as and Hosea and Jeremiah ys. Even our young men ns had become partakers who walked in the counsel odly and stood in the way and sat in the seat of the But now as never before come a forced condemna- ust profits, of our criminal s, of our national sins, of pleasures. Now the dul- who have been given over el of secularism and mater- being purged of the alloy ughts. Our national ideals es have been put in the id they cannot come out as before. Mr. Rudyard s been telling us "that if ad been quiet another 20 rld would have been his- his." We had begun to ery existence of evil. But and terrible facts of the nths have made us fully the facts of sin. We no nk we need a gospel of ultur, such as many of our om all our Anglo-Saxon ; have been so affection- ing; not a gospel of social and moral improvement, spel of a crucified Christ.

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"WHERE IS HE NOW?"

(Continued from page 521.)

weakness that He cannot make strong, there is no need for God, experienced by man in all the worlds and all the ages, that He does not meet.

III.—HE IS HERE.—This, I take it, in those momentous hours, the Apostles endeavoured to realize most of all. As they left the Holy Mount and journeyed to the city, adoration and ecstasy filled their hearts, and yet I venture to say in the impending loneliness the words they treasured were such words as, "Lo, I am with you always," "When two or three are gathered together, there am I in the midst," and "I will not leave you

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comfortless; I will come to you." His presence with them is the real key to apostolic history, and explains its most dramatic moments. If the men who journeyed with Paul were bewildered by his harassed face they would not have failed to understand it if they, too, could have heard the voice that bade him not to kick against the pricks, or were conscious of the unseen companion of the way. If his judges were amazed at the light on Stephen's face, they were made wiser when he told them how he saw the heavens opened and Jesus standing at the right hand of God. He was there, and He is here. He is here always. He is here, in the Bible, when we read it. He is here, in the prayer, when we lift it up. He is here at the Holy Table when we go to meet Him. He is here in the life as we live it, and in the great, new world, which is most nearly ours, but which is most truly His. To realize this afresh would redeem our lives, would reinvigorate our Church, and would recreate and transfigure our world.

IV.—HE IS COMING IN HIS GLORY.—It means that the present and the future belong to Him. The Spencerian agnostic affirms that "all the labour of the ages, all the noon-day brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins." It is a lie.

"Grow old along with me,
The best is yet to be
The last of life, for which the
first was made."

The spirit of prophecy is not mad, but right, when it gives expression to millennial visions. And yet the whole point is missed when we interpret them as coming to an end in a Holy City, a New Jerusalem, a reconstituted humanity. The end of the divine achievement is not a mere social Utopia, but the manifestation of the Lord. The soul in all the mystic light and all the ravishing beauty of the City that comes down from God out of heaven would be utterly desolate if it were not true that "the glory of God did lighten it, and the Lamb is the light thereof." That Christ is the Coming One now means that He is reconstructing humanity. But it means not so much that as that He is so-fashioning the world as to make His Presence more widely and sensibly realized in human experience. The first reference is to His dear Self. That Christ is the Coming One in the Great Day means, above all, that things are moving onward to the historic moment when the fulfilment will be possible of the prophetic words, "This same Jesus shall come, as ye have seen Him go into heaven." The glory of the supreme hour is to be traced to nothing less than that whatever in our experience He is now He will be something different and greater then. He will be manifested, He will be there. His servants shall serve Him and they shall see His face.

Such a contemplation as is here suggested of the Lord, as He is, is stimulating, but it is more. It is the key to the Christian position. The cry of a former generation was "back to Christ." The state of mind, however, that the words were intended to imply is a manifest and impossible fallacy. If we could reconstitute the historic Jesus in bald, literal, and descriptive statement it might lead us to the faith of the disciples in their pre-resurrection experience and development, but that is not enough. It was weak and faltering, and at the best it failed to grasp the significance of the events and Person with

whom they were face to face. It was not this faith—it was apostolic faith that conquered the world, and that has to be reckoned with in any attempt to understand Christ and His Creed. They saw what Jesus did; they heard what Jesus said; they thought they knew what Jesus was; but it was only after He had risen and ascended, and they knew Him at the right hand of God, that they were able to go back upon themselves, and in the light of their fuller experience really see what Jesus did, and hear what He said, and know what He is. All becomes different and illumined with new light and truth when we retrace our steps and view the history not as of One Whom we believe to be a good man, the best in history, but Whom we know now to be risen and ascended and at the right hand of God, exalted. They were enabled to rescue the reality from their new point of view and experience. They fixed the portrait forever, and the portrait as it comes from them is the only portrait that exists. To seek another is to seek an impossible abstraction.

In addition to what they have given us, we have the heritage of Christ in nineteen centuries of history. It is as we go back to Him through the light (not the darkness) of this apostolic and accumulated experience that we see Him, find Him, know Him, and only so. Only so—and finding Him, know Him once again chiefest among ten thousand, altogether lovely, Lord and God.

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Even the robust man should make radical changes in his diet to meet the conditions imposed by hot weather.

The Summer "life-savers" are cooked whole wheat, fresh fruits and the fresh vegetables that grow above ground, such as spinach, lettuce, asparagus, peas and string beans. When it comes to whole wheat foods, be sure the whole wheat is thoroughly cooked, and be sure it is the whole wheat. Shredded wheat biscuit is the best of all the life-savers in Summer because it contains all the nutritive elements in the whole wheat grain prepared in digestible form.

In the process of making shredded wheat biscuit, the bran coat is retained, and this is very valuable in promoting bowel exercise, thus keeping the intestines clean and healthy. Its "little loaf" form also makes it a great boon to the housekeeper as it combines easily and deliciously with berries and all kinds of fruit. Being ready-cooked, it is so easy to prepare a deliciously nourishing meal with shredded wheat in a few moments. It contains more real, body-building material than beefsteak or eggs, and is more easily digested. With shredded wheat biscuit, milk and a little fruit you can prepare a complete meal that is satisfying, nourishing and strengthening at a cost of not over five or six cents—a meal that supplies health and strength during the hot days and keeps the body in fine working condition.

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Boys and Girls KITTY AND THE PEACOCK

"THERE, Kittywinks," said Rosella, as she opened the basket and let the little white puss leap, "this is your new home. Now, run and get acquainted; but keep out of mischief, Kittywinks."

Kittywinks sat on the piazza and made her toilet. She had been in that close, dismal basket for the greater part of three days—being taken out only at meal times, or to sit a while on somebody's lap. And then, too, she had been going up and down, up and down,—a frightful motion—all the while; and once the basket had run away with her, and brought up against something with such a terrible jar! She did not understand what it all meant; but here she was again on firm, solid ground. How good it seemed! And yet, how strange everything looked! What queer trees those were—not like the trees she was in the habit of climbing. She must try them by and by.

And what was that strange, splendid creature coming up the lawn, with a tail all glittering, a great glorious thing spread high in the air. And what a beautiful red topknot it had! How Kittywinks would like to cuff that topknot. She wondered if she could.

The peacock came pacing up over the grass—very queer grass, Kittywinks thought it was—proud and stately, with his dignified head turning from side to side and his beautiful tail swaying in the air; but he had not a glance for the little white cat, so quietly watching his royal progress. Just as he reached her she gave a spring, with one little paw held up to cuff the ruby crown; but she could not reach it, and the peacock only turned his head a bit and gave her a surprised, disdainful look as she fell back upon the grass.

Kittywinks ran ahead and waited, and tried again, but again she failed; and again the peacock looked disdainful and surprised, and passed her by. Then she ran ahead once more and made another trial, and this time she did clap the proud red crest.

The bird lowered his tail as quick as a wink, and gave an angry nip at the little cat, who fled before him; and then he scowled, in a harsh voice, using very severe language. The naughty one sat quietly at a distance, and listened; and when he raised his tail once more and began to move leisurely over the grass, she ran ahead and stationed herself beside his path.

She kept this up all day long, failing and succeeding, being nipped at and scolded, and then returning to the fray. But at dusk the poor tired-out peacock mounted a live-oak tree and went to roost.

Kittywinks eyed him wistfully. She could not see the fascinating crest now, but the tail hung down and swayed temptingly above her, yet too far up for her to leap at it. She sat and thought a while, yawned, lapped herself, and thought some more.

There was one of those queer trees just below the peacock's perch. Could she not climb up on that and claw the tail as it swung near? No sooner said than done. Up the palmetto she went, with much difficulty, clung there—the daring little white mite of a thing!—waiting until the tail swayed toward her, and then gave one clutch. She caught the tail, but she slipped and swung out herself—and a more frightened kitty you never saw.

She miaued and yowled; and the poor peacock screamed and screeched; and all the family came running.

"O my dear little Kittywinks! She'll fall and break her back!" cried Rosella.

"Here," said Rosella's father to the gardener, "hand me that ladder over there, while I get a rope."

So the man set the ladder against the tree and Rosella's father tied a noose in the rope and went up to rescue Kittywinks. He was too heavy to trust himself out on the limb, but he crawled part way, and threw the noose over the head of the peacock, who was frantically struggling to keep his perch, while the frantic kitten swung and kicked below. Then he drew the terrified peacock toward him, and pulling the tail up, saved the life of Kittywinks.

But Rosella said, as she cuddled and kissed her troublesome pet, "O Kittywinks, Kittywinks, a dearer, a badder kitty I never saw!"—Selected.

MR. CAN'T AND MR. CAN

"Oh, Mr. Can't from Mr. Can Is a very different sort of man. For Mr. Can he always tries, And Mr. Can't he always cries; Now Mr. Can gets many a blow, But he gets the best in the end, you know, While Mr. Can't gets nothing at all— For he's down too low to suffer a fall.

"Oh, Mr. Can gets up with a grin, And he says: 'I'm bound in the end to win.'

But Mr. Can't is a pitiful sight, For he's whipped before he's begun to fight;

And he says it puzzles him quite a lot, Why some can win and some can not.

"Oh, poor Mr. Can't, he never knew The secret I'm going to whisper to you;

That you can win if you only try, And you certainly can't if you only cry,

And that is the reason why Mr. Can From Mr. Can't is a different man."

PRINCESS MARY'S QUESTIONS.

"A Tommy who went to the Palace to tea tells me when Princess Mary speaks to a young soldier she always says, 'Is your mother alive?' If she is she will make various inquiries. 'But,' added Tommy, 'she never asks us if we are married. She's the bonniest girl I ever saw.'"—Sunday Pictorial.

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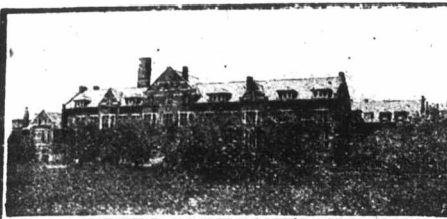
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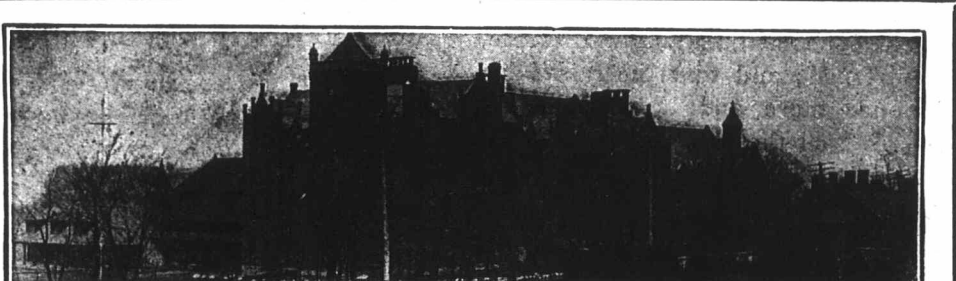
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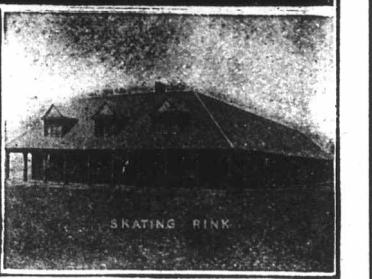
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