

June 29, 1916.

# Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 43.

THURSDAY, JULY 6th, 1916.

No. 27.

**ONES & WILLIS**

**Statistical Art Workers**  
Wood Carving, Stone, Textile Fabrics, Glass Mosaics, Embroideries, Windows and Tablets, Marble, Mosaics, etc.  
Russell St., London, Eng.  
Birmingham and Liverpool.

**WHITNEY**  
RDSLEY, ENGLAND  
SURPLICE, STOLE AND CLOTHING MANUFACTURER  
Socks.—Russell Cord, to \$6.70. Serge, \$3.04 to Silk, \$12.18 to \$30.68.  
Socks.—Boys', \$1.09 to \$10.23.  
Socks.—Boys', \$1.09 to Men's, \$1.37 to \$4.75.  
Socks, Linen.—Boys' from Men's from \$1.34.  
Outfits from \$32.08.  
PRICE LISTS AND PATTERNS FREE.

**ICE** Exclusively  
Best Grade Coal  
**ENADIER**  
AND COAL CO.  
HAPMANS, LIMITED  
Head Office:  
ederation Life Bldg.  
QUEEN ST. EAST  
ENT, Sec'y-Treas.

PHONE MAIN 7404  
are equipped to produce  
**Printing Matter**  
AT WILL ATTRACT  
ENTION ANYWHERE  
ices are inducing, and should  
e shrewd business man—try us.  
onetary Times Printing  
of Canada, Limited  
URCH ST., TORONTO  
7. CORNER OF COURT ST. 1

**STAINED GLASS**  
**MEMORIAL**  
**WINDOWS**  
ns & estimates on request  
ialists for sixty years

MCAUSLAND LIMITED  
SPADINA AVE. TORONTO

**MEMORIAL**  
**WINDOWS**  
**STAINED GLASS**  
LYON  
GLASS CO.  
141-3 CHURCH ST. TORONTO

**This Week**  
Synod of Rupert's Land  
Sermon \_\_\_\_\_  
Late Dean Robinson  
Sub Judge \_\_\_\_\_  
Mrs. Plumptre  
Teacher Training Examinations \_\_\_\_\_

**Next Week**  
Canadian Soldiers in England  
Rev. F. J. Moore

**Hamilton Church Organ Works**  
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**Degrees** of Mus. Bac. and Mus. Doc. Theory work may be done by correspondence and Degrees obtained by University Extension plan at very low cost. Address—California College, 1232 Alice St., Oakland, Cal.

**WANTED**—A City Clergyman having the month of August free, will take duty in the country, summer resort preferred. Apply Box 3, Canadian Churchman.


**WANTED**—Verger, apartments provided. Apply Church Wardens, St. Stephen's Parish House, Bellevue Avenue, Toronto.

**REED, SHAW & McNAUGHT**  
INSURANCE  
Phone M. 6848 TORONTO

**PATRON—H.M. THE KING.**  
**For the Royal Navy and all Mariners**  
Seamen's Institutes at Montreal, Halifax, St. John, Quebec, N. Sydney, Charlottetown, and Vancouver, Victoria and Union Bay, B.C. \$150,000 needed for welfare-work.  
**Canadian National Ladies' Guild.**  
President, LADY WILLISON. Fee \$1 yearly  
Send Contributions or Enquiries to Rev. Alfred Hall, Senior Chaplain, Toronto


**"THE COAL OF QUALITY"**  
**Milnes Coal**  
ORDER NOW—LOWEST PRICE  
The MILNES COAL CO. Limited  
88 KING ST. E. — PHONE M. 5597

**MAKE THE FUTURE**  
of Your Wife and Family Secure by a  
**Monthly Income Policy**  
By this Policy the beneficiary is saved the trouble and expense attendant upon the advantageous investment of funds and the danger of loss by unwise ventures.  
**An Absolutely Secure Income, Payable Every Month**  
Write to-day for particulars, giving day, month and year of your birth, to any of the Company's representatives, or to the  
**Continental Life**  
Insurance Company  
Continental Life Building - Toronto, Ont.  
GEORGE E. WOODS, President  
CHARLES H. FULLER, Secretary

  
Write for catalogue of  
**Clerical Tailoring**  
**HARCOURT & SON**  
103 King St. West, Toronto

**THE HOME BANK OF CANADA**  
ORIGINAL CHARTER 1854  
Branches and Connections throughout Canada  
**EIGHT OFFICES IN TORONTO**  
8-10 King St. West  
Cor. Queen W. and Bathurst St.  
Cor. Queen East & Ontario Sts.  
1871 Dundas St., cor. High Park Ave.  
78 Church Street  
Cor. Bloor West and Bathurst St.  
236 Broadview Ave., cor. Wilton Ave.  
1220 Yonge Street Subway

**Layman's Library**  
Edited by F. C. BURKITT, M.A., F.B.A., Norrisian Professor of Divinity in the University of Cambridge, and Rev. G. E. NEWSOM, M.A., Professor of Pastoral Theology in King's College, London. Crown 8vo. \$0.90 net each volume.  
**The Faith of the Old Testament.** By the Rev. ALEXANDER NAIRNE, D. D., Canon of Chester, Professor of Hebrew and Exegesis of the Old Testament at King's College, London. With a Preface by F. C. BURKITT, M.A., F.B.A.  
**Some Alternatives to Jesus Christ:** a Comparative Study of Faiths in Divine Incarnation. By JOHN LESLIE JOHNSTON, M.A., Fellow and Dean of Arts, Magdalen College, late Lecturer in Theology at New College, Oxford.  
**What is the Gospel? or Redemption:** a Study in the Doctrine of Atonement. By the Rev. J. G. SIMPSON, D.D., Canon and Precentor of St. Paul's.  
**Discovery and Revelation.** A Study in Comparative Religion. By the Rev. HAROLD FRANCIS HAMILTON, D.D.  
**The Church and the New Knowledge.** By E. M. CAILLARD.  
**Upper Canada Tract Society**  
JAMES M. ROBERTSON, Depository  
2 Richmond St., East. Toronto

  
**IT SERVES YOU RIGHT**  
Use Rogers' Coal and see  
**ELIAS ROGERS CO. LTD.**  
28 W. King St., Toronto

  
**MENEELY BELL CO**  
TROY, N.Y. AND  
177 BROADWAY, N.Y. CITY  
**BELLS**  
  
**Church Bells**  
Memorial Bells a Specialty.  
Meneely Bell Foundry Co., Baltimore, Md., U.S.A.

YOUR ENVELOPES SHOULD BE ON ORDER NOW. GET OUR SAMPLES AND PRICES. THE CHURCH ENVELOPE CO., 109 JARVIS ST., TORONTO

**Garden Party**  
**JULES BRAZIL**  
 The Humorous Entertainer  
 41 Cormley Avenue, Toronto.  
 Long dist. Phone, Belmont 571

**GARDEN PARTY**  
 THE PEOPLE'S FAVORITE  
**WILL J. WHITE**  
 in his Humorous Character Songs and Sketches.  
 51 High Park Blvd., Toronto.  
 Long distance Phone, Parkdale 906.

**Municipal Debentures**  
 can now be obtained to yield the investor  
**5% to 7½%**  
 with absolute safety. Write for particulars.  
**BRENT, NOXON & COMPANY**  
 Dominion Bank Building, Toronto

**ST. AUGUSTINE**  
 (Registered)  
 The Perfect Communion and Invalids' Wm.  
 Prices F.O.B. Brantford, cases (qts.), \$5.50  
 Montreal, \$6.00; Halifax and St. John  
 N.B., \$6.50; Winnipeg to Victoria,  
 \$6.50, pints \$1.00 extra.  
 List of agents from Halifax to Victoria  
 and Booklets on application.  
**J. S. HAMILTON & CO.**  
 Manufacturers and Proprietors  
 BRANTFORD AND PEELE ISLAND, ONT

**—never a dollar  
 has been lost**

by investors in Ontario  
 Mortgage Debentures,  
 although hundreds  
 of millions of dollars  
 worth of them have  
 been sold.

You would be wise  
 to invest your savings  
 in the 5% Mortgage  
 Debentures of the  
 Standard Reliance  
 Mortgage Corporation

More than six million dollars worth of assets and a record for sound management is your guarantee of security of principal and interest. Write for our booklet about Profits from Savings. It will surely interest you. Address Dept 5

**STANDARD RELIANCE  
 MORTGAGE CORPORATION**

Branches and Agents in  
 Ayr, Brockville, Chatham,  
 Elmira, New Hamburg



**The Old Meneely Foundry**  
**MENEELY & CO.**  
 Watervliet (West Troy), N. Y.  
 Chimes, Pells, Church, School and other Bells  
 Memorials. Unequaled musical quality.  
 Highest Grade Genuine Bell Metal. 90 Years' Experience

**Personal & General**

The Rev. I. P. Johnson, D.D., has been elected Bishop-Coadjutor of the Diocese of Colorado.

The Rt. Rev. W. R. Mounsey, D.D., has resigned the Bishopric of Labuan and Sarawak for health reasons.

The Bishop of Carlisle has declined to accept a candidate for the diaconate who is eligible for military service.

Canon E. H. Pearce has been appointed Archdeacon of Westminster, England, in succession to the late Dr. Wilberforce.

The Bishop of London recently dedicated a motor car, one of several that are to be used in carrying literature, etc., in connection with the National Mission.

The Rev. W. W. Thomas, General Missionary of the Diocese of Rupert's Land, has been appointed Archdeacon. The new Archdeacon has done much to improve financial conditions in the Church in Manitoba and well deserved the honour conferred upon him.

Of the twelve hundred men who attended the Men's Congress of Missions, held in Washington the end of April, last, 171 were members of the Protestant Episcopal Church of the United States. This was the second largest number from any one denomination.

The following story is told of the late Dean Lefroy, of Norwich. At a gathering of medical men on one occasion the Dean maintained that there is a marvellous moral affinity between the clerical and the medical professions. He said: "It is the business of the former to preach and of the latter to practise."

The Bishop of Ripon in his recent Charge delivered at Leeds encouraged the hope that the diocese will be subdivided, with Bradford as the Cathedral city. The present unwieldy character of the diocese makes its adequate supervision well nigh impossible. The present proposal is that the Archdeaconry of Craven and the Rural Deanery of Otley shall be formed into a separate diocese.

Chaplains at the Front, Diocese of Ontario.—Rev. W. E. Kidd, Napanee; Rev. A. H. Creeggan, Deseronto; Rev. F. Williamson, Sharbot Lake. Very Rev. G. L. Starr served as Chaplain at the Front for some months at the beginning of the war, and later as senior Camp Chaplain at Barriefield. Rev. Canon Fitzgerald served for a time as Staff Chaplain at Barriefield Camp, and subsequently as Chaplain to the batteries stationed in Kingston through the winter.

Sir Colin Campbell Scott-Moncreiff, K.C.S.I., K.C.M.G., who died recently, was one of the saviours of Egypt. He retired from the Royal Engineers in 1883 with the rank of Colonel, and was appointed Under-Secretary of State for Public Works in Egypt, a position in which he had control over extensive irrigation works. It was he who abolished forced labour in that country. Forced labour was employed in the canal and other operations, but he set his face against it, and he traced not a little of the success of the work to the fact that the labour utilized was paid for. In recognition of his services he was in 1887

created a Knight Commander of the Order of St. Michael and St. George.

The late Mr. Richard Fremlin, of May Lodge, Watlington, Kent, whose will has but lately been proved, died possessed of about £250,000. He was a member of the well-known firm of Fremlin Bros, Maidstone, who were noted for their generosity to both missionary and philanthropic purposes. The Church of St. Faith's, Maidstone, together with a commodious vicarage and schoolhouse, was built at the sole expense of Mr. Ralph Fremlin, the head of the firm, who, together with his wife and daughter, were active workers in the parish.

Since the outbreak of war Grantham Parish Church has been crowded each Sunday with soldiers, and large numbers of officers and men have made use of it at other services besides the Sunday parades. The 30th Division, known as the Liverpool-Manchester "Pals," were exceptionally keen Churchmen. They overflowed the church, and it was necessary to provide a second Evensong for them. When they left they presented to the church a very fine chalice and paten in remembrance of their stay at Grantham. The chalice is 10 in. high, and its military origin is suggested by the towers at the base, and by the figures of St. George, St. Martin, and St. Alban in the interstices of the stem. The paten has on its back the names of all the units which were stationed at Grantham.

A coincidence in the careers of the two Bishops who are resigning their Sees this year, the Bishops of Peterborough and Exeter, respectively, is that they both went to their present Sees as a consequence of a vacancy in the Archbishopric of Canterbury. Dr. Carr Glyn became Bishop of Peterborough in succession to Bishop Creighton, who went to London in place of Dr. Temple, the successor of Archbishop Benson, who died suddenly in Hawarden Church on October 11th, 1897. Dr. Robertson became Bishop of Exeter in succession to Bishop H. E. Ryle (now Dean of Westminster), translated to Winchester to fill the place of Archbishop Davidson, Dr. Temple's Canterbury successor. Dr. Temple died on December 23rd, 1902, and Dr. Robertson was consecrated to his former See of Exeter on May 1st, 1903.

About four years ago Leonard A. Dixon, just graduated from Wycliffe, a son of Canon H. C. Dixon, of Trinity East Church, Toronto, left this country to serve in India as a Young Men's Christian Association Secretary. He was given a position of responsibility in his chosen field. On the outbreak of the war he felt that he must have some part in this great struggle and assisted in the work undertaken by the National Council of Young Men's Christian Associations of India in the camps of that country. Later, he was sent alone to represent the Association and its work with the troops in Mesopotamia. After being there a few weeks he cabled for two more men, who were sent. Two or three weeks later, he cabled again for two more, who were sent. There are now thirty Association secretaries serving the British troops in Mesopotamia and Leonard Dixon is the head of this important organization and is administering it in a most thorough and efficient manner. Mr. E. C. Cartier, National Secretary of India, stated recently, that he considered that Mr. Dixon was doing one of the finest and most important pieces of work of any man in the British Empire. A few weeks ago Sir Percy Lake cabled asking that twenty more Association secretaries be assigned to the work in this most interesting land.

**FAMILY  
 EXPENSES**

If the head of YOUR family was removed—would the household expenditure go on as before?

Life Insurance will answer the question.

Over 59,000 persons have found the best in Life Insurance in the policies of

**The Great-West Life  
 Assurance Company**

Head Office WINNIPEG

PHONE MAIN 7404.

Why are You Holding Back on Your Catalogue?

We have one of the largest and best equipped plants in the business for the prompt production of catalogue, commercial and fine job printing in one or more colors.

The Monetary Times Printing Co., of Canada, Limited

Cor. CHURCH and COURT STS. Toronto, Canada

**The Encyclopædia  
 of Sunday Schools and  
 Religious Education**

MORE than 300 of the world's foremost Sunday School Workers, of every religious denomination, in every part of the world, have contributed to this new work. The range of subjects covers every phase of Sunday School work and other related movements.

Every Sunday School teacher and worker will be interested. Send for descriptive circular giving price and containing special offer.

Ministers out of charge or other religious workers willing to act as representatives should write us at once.

**McAINSH & CO., LIMITED**  
 4 to 12 College St. Toronto

**You be  
 the judge**

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

**The  
 Standard Fuel  
 Co. of Toronto**

Limited  
 Tel. M. 4103.

# Canadian Churchman

Toronto, July 6th, 1916

## The Christian Year

The Fourth Sunday After Trinity, July 16th.

The eighth chapter of the Epistle of Saint Paul to the Romans is one of the most marvellous portions of Scripture. As some parts of the midnight sky are, above all others, ablaze with stars; so these pages of Holy Writ are radiant with "jewels five-words-long, that on the stretched forefinger of all Time sparkle forever." Mighty doctrines, glorious hopes, crowd upon one another in the triumphant march of the inspired language of the Apostle. He recounts the free, Spirit-led, and victorious life of the "man in Christ Jesus"; he tells of the transcendent future assured him in the predestined counsels of God; he records the invincible and eternal love of Christ Jesus our Lord for those for whom He died. But the vision of the Apostle penetrates further. He sees this love spreading out beyond the bounds of the human family to the utmost confines of the Universe. He proclaims a Gospel not for Man only, but for the whole Creation.

This Gospel for Creation, this proclamation that God's purpose of blessing is boundless as His works, bears a message not merely of the profoundest interest, but of the most satisfying comfort. Few thoughtful men can look at Nature, as she is at present, with her carnage and her struggle and her futility, without a sense of sadness. The cry involuntarily rises, "To what purpose is this suffering?" Some shallow optimists prefer to ignore this aspect of things. "God's in His heaven—all's right with the world!" But St. Paul frankly admits the dark and naked fact. "The whole creation groaneth, and travaileth in pain together until now." But note that the pains are travail pains. They look forward to a longed-for birth. "The creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

This magnificent hope is as old as the Old Testament. It finds a classical expression in Isaiah 65. It was a favourite theme with the later Apocalyptic writers, at whose hands it was grossly materialized. It forms the basis of the incomparable description of the New Jerusalem in the closing chapters of the Revelation of S. John the Divine. In what form can we hold it in this twentieth century, when science has so largely determined our conceptions of cosmical revolution?

The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like this insubstantial pageant faded,  
Leave not a rack behind.

So Shakespeare expresses the truth that science teaches—the mortality of the material Universe in its present form. The same truth was proclaimed by the Psalmist of old. The heavens "shall perish, but thou shalt endure: they all shall wax old as doth a garment." But beyond this temporal world we believe there to lie a spiritual and an eternal world. If the earthly house of our tabernacle be dissolved we believe that we have a house not made with hands, eternal in the heavens. That world, too, may have its material aspect. "That is certainly the working hypothesis which, until negated, we ought to make." So writes the great thinker and scientist, Sir Oliver Lodge. Into the glorious liberty of that world all God's creatures, at the great consummation, will be emancipated.

(Continued on page 424.)

## Editorial Notes

### Our Circulation Manager.

As a further indication of the fact that those in charge of The Canadian Churchman do not intend to leave any stone unturned in making the paper a success, we are pleased to announce that Mr. Walter Sunter, an earnest young layman of the Church in Toronto, has been appointed Circulation Manager. Mr. Sunter has for several years been very active in Sunday School work, and is a member of the Toronto Synod. He has, moreover, a good business training and is a good platform speaker. We bespeak for him the co-operation of all our readers in his important work.

\* \* \* \*

### The Late Bishop Scriven.

The date of the death of the late Bishop Scriven was given in last week's Churchman as Wednesday, June 21st, and his age as about 63 years. This should have read that he passed away in his sleep during Monday night between the 19th and 20th, and that had he lived until the 28th of August next he would have been 66 years of age. The Bishop had gone to Comox Valley to visit the Rev. J. X. Willemar, of Sandwich, in whose home he passed away. The funeral took place in Victoria on Friday, June 23rd.

His kindly disposition endeared Bishop Scriven to all who knew him and his intimate knowledge of the diocese fitted him for the position that he occupied so short a time. The diocese, while being most fortunate in the personnel of its bishops, has been unfortunate in the frequency of the changes during the past few years. We earnestly trust that it may be guided aright in the serious responsibility that has once more been laid upon it of choosing a spiritual overseer.

\* \* \* \*

### The Work of Synods.

We have watched more closely than usual the business transacted by the various Synods at their recent meetings. One naturally looked for some progressive step at the present time, indicating a realization of the seriousness of the situation facing both Church and nation. The example of the great leaders of the Church in the Motherland made one hopeful that something would be done. But what does one find? Apart from the charges of a few of our Bishops, little, if anything, to indicate that anything out of the ordinary was taking place. Such questions as the deepening of the spiritual life of the Church, the supply of men for the ministry, the steps to be taken in view of the return of thousands of men from the trenches of Europe—matters that concern the very life of the Church, were given scant consideration as compared with financial returns and reports. Time was spent on matters that appear almost insignificant against the background of the present world war, and while the subject of the war was undoubtedly in the minds of all, and considerable attention was given to the subject of universal registration, the relation of the Church to all this and the steps that should be taken to safeguard the spiritual interests of our country received little attention. Is it any wonder that the Church makes so small an impression on the man on the street? When a few thousand more of our sons and brothers have shed their life blood for us we shall possibly begin to realize our share as Christians in the war.

### Professional Synod Goers.

A young layman, a church warden and delegate to one of our Synods, referred recently in conversation with the Editor of the Churchman to the large percentage of lay delegates who do little, if anything, in the way of active work in their home parishes. Nor is he the first who has noticed this. The custom, still too common, of electing men mainly because of their position in the community, financial, professional or political, is a disgrace to the Church and a tremendous source of weakness. Likewise, the custom of electing the same men year after year, creating as it too often does, a sort of proprietary claim on the position, to the exclusion very often of better qualified men, ought to be discouraged. We quite realize the value of sending men who are familiar with the business of the Synod, and it would be a misfortune to have too frequent changes. We realize also that there are many good men in business, professional or political life who are able to do splendid service for the Church. What we wish to emphasize is that the utmost care should be taken in the choice of the men who are sent to Synod, and that the most important business to be transacted is not the financial, but that which has to do with the more definitely spiritual work of the Church.

\* \* \* \*

### The Church and the Crisis.

The Bishop of London is taking a very active part in the preparations being made in England for the National Mission to be held in the autumn, and his addresses must give food for serious thought to those who hear him. He has been on the firing line and realizes the serious character of the situation facing the Church at the present time. He does not mince matters and does not hesitate even while the war is in progress to speak his mind. Addressing a meeting recently in the North of England he reminded them that "it was only natural that the nation should expect a national message from the National Church in the greatest crisis of its history." "Unless," he said "it had some message to the soul of the nation it could write itself down as a failure." He referred to the drink bill as one of the greatest indications of the need of action, and added that "it was a shock to the nation when the drink bill went up from 160 millions to 170 millions in the first year of the war, and a still greater shock when it went up to 190 millions. It was no good denying that these drinking habits had got hold of us as a nation, and were now imperilling our very safety."

\* \* \* \*

### Church Union.

Church Union, so far as the Presbyterians, Methodists and Congregationalists are concerned, promises soon to be an accomplished fact. That it will take place more rapidly than many expect, is quite possible, as there are scores of small centres that will probably take matters into their own hands and not wait for further action on the part of the governing bodies. We trust that the step that has been taken will prove a blessing to all concerned. We regret exceedingly that there is likely to be considerable litigation before matters are finally settled, particularly in view of the return of soldiers from the front, when peace and harmony amongst Christians will count for so much. There are many able and consecrated men among the leaders in the movement and we feel certain that they will do their utmost to avoid bitterness. Let us pray that they may be given the wisdom they require in dealing with the situation.

SES

head of YOUR was removed—the household expense go on as before?

Insurance will answer question.

9,000 persons have the best in Life insurance in the policies

East-West Life Insurance Company

WINNIPEG

MAIN 7404.

Holdings GET ur Catalogue? BUSY

one of the largest and best in the business for the production of catalogue, commercial printing in one or more

ary Times Printing Canada, Limited

CH and COURT STS. onto, Canada

Encyclopædia Day Schools and Religious Education

in 300 of the world's foremost Sunday School Workers, of religious denomination, in the world, have contributed to the range of subjects base of Sunday School work and movements

lay School teacher and interested.

descriptive circular giving pricing special offer.

it of charge or other res willing to act as representatives write us at once.

& CO., LIMITED Toronto

be judge

E of good judgment—shrewd buyers—our oldest and best

vidence—the facts in carefully weighed that we have satisfaction, and deliver it just

The Standard Fuel of Toronto Limited

OS.

## Thoughts for the Thoughtful

Friendship improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief.—Cicero.

\* \* \* \* \*

You cannot teach the Fatherhood of God and not teach social opportunity. Jesus Christ is the great disturber of foundations that are wrongly laid.—W. F. Oldham.

\* \* \* \* \*

Think how much we have to be thankful for. Few appreciate the number of every-day blessings: we look on them as trifles, we forget them because they are always with us.

\* \* \* \* \*

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—F. W. Faber.

\* \* \* \* \*

When temptations assail us and we are sore oppressed on every side, it is well for us to remember that "God's strength is always stronger than strong enough." There is ever a superabundance of His strength, and no need of our lives can overtax it.—Exchange.

\* \* \* \* \*

I need not tell you that you will find your labor prosper in your hands in proportion as you live near to Him, in all the ways He has appointed—in His Blessed Sacrament, in the solemn prayers of the Church, in the private and even, if I may so say, in the unspoken prayers which, amidst all the occupations of life, will ascend from your own heart.—William E. Gladstone.

\* \* \* \* \*

There is no knowing whither God might call us, if only we would keep our minds, by His help, free and true to hear His bidding when it comes; and on the drift and tone which our minds are now acquiring it may depend whether, when the time comes, we recognize our work or not; whether we press forward with the host of God, or dully fall away, it may be, into the misery of a listless, aimless life.—Dean Paget.

\* \* \* \* \*

A godly man writes: "The more I study the Bible, the plainer do its truths become to me. The one who studies it and earnestly prays for light will be able to penetrate its mysteries as far as it is God's will that he should." This is a great truth. It is in line with the expression of an old father, who said that "no one can see so far into God's truth as he who closes his eyes in prayer, and no one can travel so surely on God's highway as he who advances on his knees." It is still true, as it always has been, that "the secret of the Lord is with those that fear him."—Herald and Presbyterian.

\* \* \* \* \*

We need to remember the voluntary character of Christ's death, that He pleased to die, that in all things He might be made like unto His brethren, that for our sakes He would also taste of death, that in nothing might He differ from us, but might undergo every experience of man, and so be a merciful and faithful High Priest, able to sympathize with our sorrows, that even in that dark valley through which we each must go alone, we might still have the consolation of His presence, and hear His comforting word to cheer us, and to strengthen us when all alone in that last moment of life.—H. Lilienthal.

## Spectator

### Comments on Matters of Interest from Week to Week.

The Bishop of Huron, in the course of his charge, quoted the official statistics of enlistment so far as these relate to the various ecclesiastical communions in Canada. The startling feature of those figures was the astoundingly small enlistment of Methodists. We have heard a good deal said and whispered about the reluctance of Roman Catholics to enlist in the Canadian army, but the real problem of Canada to-day would seem to be, How are we going to get the Methodists to do their duty in this war? When we remember that the membership of the Methodist Church, as reported by the census of 1911, is greater than that of the Church of England in Canada, and yet 126,000 Anglicans have enlisted, as against 18,000 Methodists, we marvel at the inequality of the response. A situation like this is not an occasion for mincing matters. This crisis that is upon our country is the greatest and darkest that has ever been confronted, and it certainly is up to the leaders of a great ecclesiastical body to explain their attitude in such a time of trial. Are they with our Empire or against it, or are they like Meroz, standing aside and watching others bear the burden of warfare? Loyalty and devotion to our country's welfare in time of peace is all very well, but just now we are at war, with the very destiny of civilization at stake. What is the answer of Methodism to such a situation? Some years ago Spectator called attention to an illuminated maple leaf that was placed over the entrance of the church where the general conference was being held. It was manifestly an announcement to the public of the special interest of Methodism in the welfare of Canada. It was also an appeal to the spirit of patriotism of young Canadians on behalf of Methodism. This was before the war was thought of, and now that the war is nearly two years old 18,000 out of a total of 263,000 soldiers have been given for the defence of Canada! What is the explanation? There surely must be some reason. It isn't bilingualism. It isn't any oppression imposed upon them which Canada or the Empire refuses to adjust and remedy. It isn't because they are refused a fair share in the government of the country. It cannot be that nearly all Methodists are beyond or below the military age, medically unfit, engaged in munition factories or other vital industries of Canada at the present moment. And yet if these be not the reasons for non-enlistment what in the name of heaven can the true reason be? Can it be that they are too proud or too good to fight? Is it possible that they are worshipping a God who bids them refrain from shedding blood while they enjoy the privileges bought at the price of their neighbours' blood? The situation is a serious one and ought to be faced by our brethren. The good name of Methodism is on trial and they that share in the privileges must also bear their fair share of the responsibilities of citizenship. These words are not written lightly, nor are they written without a knowledge that they may be misconstrued. Delicacy in appealing to a communion at this juncture ought not to exist. Every available man is needed. Spectator has had a fair share of experience in recruiting and he is bound to say that everywhere he went he could count on the hearty and vigorous support of the Methodist clergy. He had on scores of occasions Methodist churches thrown open to him for recruiting meetings and he is astonished at the figures given. We are, however, getting

down to realities these days. The patriotism that is good only in times of peace is valueless to-day and will be still less valued in the peace that is to come. There is serious misconception of the duties of citizenship somewhere and the figures of enlistment would indicate a direction in which missionary effort might profitably be pressed.

\* \* \* \* \*

Cheering news at the time of writing has come over the wires, indicating important British, French and Russian victories. It may be that the turn of the war has come at long last. If this be so it must be remembered that it is only the turn and we are now at the point where we ought to have been at the beginning of the war. We have the fight of our lives before us yet and there can be no letting up in the enlistment of our young men for the safety of humanity. It will be one of the most interesting things in the history of the world to observe how *supermen* will take a wholesome trouncing from "slave nations." It will be interesting to follow the philosophy of these same "supermen" which taught that the power to have was the justification of having, when their enemies possess the *power*. It will be more than interesting to hear them exhort their shattered citizens upon the "drunk delights of war" and the beauty of "shining armour" on "windy plains." We haven't heard of the glories of war being sung with such vigour to the citizens of Germany for the past twelve months. The fact is that the philosophy of Germany and the German method of warfare was all conceived on the assumption of inevitable victory. When defeat comes their philosophy of life and nationhood will no doubt be cast upon the scrap heap of exploded conceits. In the meantime we ought to profit by the elements of truth that have so largely ministered to their very near success—the value of the spirit of sacrifice, the power of unity in a nation in the pursuit of an ideal.

\* \* \*

### THE CHRISTIAN YEAR.

(Continued from page 423.)

The old Universe will be reborn. Such seems, in this passage, to be the Apostolic hope. Other Scriptures apparently point, not so much to a renewed world as to a higher and a different sphere of existence that awaits the redeemed. Yet here we see through a glass darkly. For us it is enough to know that the future is as radiant as the love of God, and to pray that we may "so pass through things temporal, that finally we lose not the things eternal."

\* \* \*

"If you your lips would keep from slips  
Five things observe with care—  
Of whom you speak, to whom you speak,  
And how, and when and where."

\* \* \* \* \*

Say not you cannot gladden, elevate, and set free; that you have nothing of the grace or influence; that all you have to give is at the most only common bread and water. Give yourself to your Lord for the service of men with what you have. Cannot He change water into wine? Cannot He make stammering words to be instinct with saving power? Cannot He change trembling efforts to help into deeds of strength? Cannot He still, as of old, enable you in all your personal poverty "to make many rich"? God has need of thee for the service of thy fellow-men. He has a work for thee to do. To find out what it is, and then to do it, is at once thy supremest duty and thy highest wisdom "Whatsoever He saith unto you, do it."—Canon George Body.

# The Perfection of God

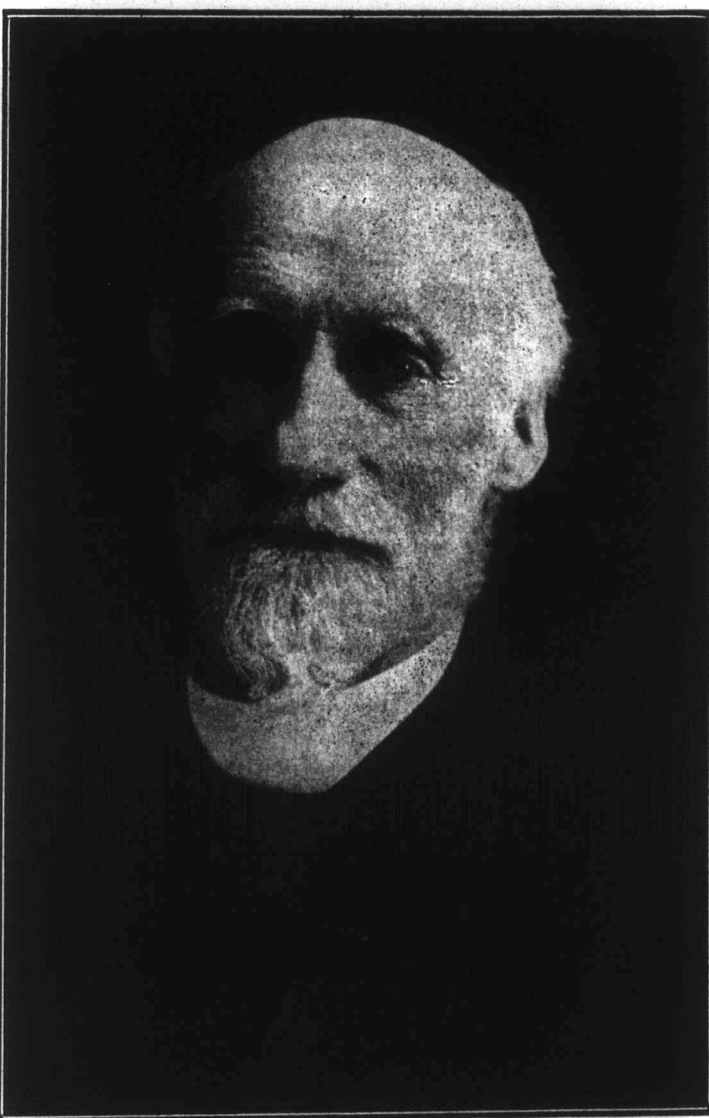
Sermon preached in St. Matthew's Church, Winnipeg, on Sunday, May 14th, 1916, by  
Dr. J. J. ROBINSON, (Late Warden of St. John's College, Winnipeg).

PSALM XXXVI, VERSES 5-7.

THERE is a famous poem which Robert Browning wrote which bears a curious name. It is called Pippa Passes. Pippa is a little Italian girl who passes along singing a little song about God in Heaven and how good He is; and as she passes one house after another the notes fall on the ears of various sinful people. The miser counting his horde looks away from it, and the burglar drops his tools, and the man who is giving way to lawless passions suddenly checks himself. Pippa knows nothing of the strange results she is producing, as on she goes singing that God is in Heaven so all must be well. In the Psalm we read to-day there is a sudden change of a similar kind. A most abrupt and remarkable transition. You will notice that it begins with a very dreadful picture of a wicked man, a man with no fear of God, who flatters himself in his own eyes, who imagineth mischief upon his bed, and so on, and then without any explanation or apparent connection it turns to speak of the perfection of God. Perhaps David felt that the thought of the badness of some people would be unbearable were it not that through all their evil doings they could just look up to God and rest on the thought of how great and good He is. But there is another reason for this dramatic swiftness of change from the thought of the Godless man to that of the revealed God. The true test of life is its power to bear the light of God let suddenly in upon it. How would you like, my friend, to be tried by this sudden light; how would you like to have all at once a window open in Heaven and God looking down upon you. Set your life in God's light;—that is the greatest test. We are always in His light whether we know it or not, and it is much better to bring our deeds willingly to the test of that light so that they may be made manifest, rather than to have them dragged out before His Bar when you are called upon to quit your last hiding place, to leave the sheltering illusion and pretences of time and to stand out clear among the eternal realities. Would a beam of that light falling on your life be like a flashlight turned on a band of conspirators that makes them huddle up their murderous tools under their cloaks and crouch away, or would it be like the sunlight on the flowers opening their petals wooing out their fragrance? Which? Some such thought as this may be the meaning of the curious contrast, but I leave this matter, which is only by the way, to ask your attention to my text. Now this text is a sort of parable or picture:—

I once had a very beautiful parish in Ireland. The churchyard was bounded by a wall which on one side was three feet high, but owing to the hilly nature of the country, there was on the other side a drop of ten feet to the road. I have often sat on this wall waiting for a funeral. On one side of me was the sea, on the other the mountains, above a few clouds floating and the blue arch of heaven over all. Ocean, mountains, clouds and sky. The Psalmist takes these four things and compares them to four attributes of God, twining them as it were into one strong rope of Divine perfection. "Thy mercy, O Lord, reacheth to the Heavens and Thy faithfulness unto the clouds, Thy righteousness is like the strong mountains, Thy judgments are like the great deep." Why is God's mercy like the heavens? Mercy, or loving kindness, as the same word is rendered in a verse or two further on, is just love in active operation. The love of the strong

to the weak, of a great and benignant monarch towards a group of trembling rebels waiting to learn their fate. "O God, who declarest Thy Almighty power most chiefly in showing mercy and pity," Thy love is like the sky. I wonder whether this thought was in the mind of Coleridge when he wrote those lovely lines:—



REVEREND JOHN J. ROBINSON, M.A.

Late Warden of St. John's College, Winnipeg, Man.  
Died in Winnipeg on Wednesday, June 14th

Born in Ireland 64 years ago. Educated at Blackheath School and Trinity College, Dublin. His first curacy was in the East end of London, England. In 1879 he became curate of St. Matthew's, Dublin, and finally became dean of Belfast. In 1911 he came to Canada, first to St. Andrew's and later Christ Church, Edmonton. In January, 1913, he was appointed Warden of St. John's College. "A courtly Irish gentleman of wide culture, witty and genial in social life, deeply interested in the spiritual needs of the newer world, he won the confidence and affection of all men."

"And this he knows through joys and woes  
That God will hear if men will call  
For the blue sky bends over all."

Let us take this all-embracing sky as a type of God's mercy. It meets us everywhere. We cannot escape it if we would. Our surroundings may change and our circumstances. We shall grow old in time; friends will drop off, but still above us the same blue sky, the same love of God. Yes, and over our friends. Some of them are far away. They walk in converse seasons. Their winter is our summer. We don't know who their associates are; we don't know what temptations they may be exposed to, but one thing we know—over them still is the same sky; still surrounding them the same love. Is it not a beautiful simile? It stretches from verge to verge of the horizon, north pole and south pole. That on which all revolves

is love. Science tells us that all the various forms of energy which there are in the material world, are all in reality but one thing, which they call just energy, having no better name. So in the spiritual world, all the manifestations of the Divine force are included in one thing, Love. God is Love, Thy mercy O God reacheth unto the Heavens . . . "And Thy faithfulness unto the clouds." It seems strange that God's faithfulness should be connected in thought with a seemingly inconstant thing as the clouds. But the clouds, though they come and go, are yet servants of the Divine will, obedient to the Divine promise. Nay, more, they distill their blessings on the land in fulfilment of God's covenant that while the earth remaineth seedtime and harvest shall not cease.

We may sometimes complain of too much rain, sometimes of too little, but in that, as well as in greater matters, ours is a faithful God. Through all the apparent changes of life, He keeps His promise to His people. Hath He said and shall He not do it? He will not alter the thing that hath gone out of His lips. He never changes. Think of that weird story of Macbeth and how the wretched man was lured on with promises that only tricked him in the end. God can never falter with a double sense, keeping His word of promise to the ear to break it to the hope, but faithful even more than keeping of verbal promises. Ours is a faithful Creator, true to, and responsible for, the beings He has made. Can a woman forget her child? Yes, she may forget, yet will I not forget thee, says the Almighty. God is not a despot; He has granted us a constitution so to speak; He has limited Himself; marked out a certain course along which His purpose shall travel, that we can predict with certainty. I was reading a night or two ago the account of a recent eclipse. It was possible to predict the exact spot and hour when the black shadow would fall. So we can reckon on God; we can plead His faithfulness, as well as His love and the one gives assurance that the other shall be from everlasting to everlasting.

And next we look at the mountains. They are compared here to God's righteousness. Why? Because they are immovable. Go and push against the hill over there. You can as easily change it as change the fixed and eternal standard of the holiness of God. Do you begin to fancy that your sin does not matter? That after all you can manage to slip into heaven somehow? Before the man who is going against God's will, stands that great mountain; that wall of God's holy law. You cannot reach it; there it stands. You may batter yourself to pieces against it, but there is no way but one,—to take the upward narrow path of conformity to the Divine will. And the hills never alter. I was greatly struck with that point when in Palestine. One goes to see Jerusalem, but the real Jerusalem lies buried under 40 feet of rubbish, the result of the battles the unhappy place has endured. Everything is changed, except the mountains. But Olivet looks down on Jerusalem just as it did when Melchizedek was king. The snows glitter over Hermon, as they did the day that Christ was transfigured there. These will look just the same when you and I are gone, and the very name on our tombstones is indecipherable. Even this august symbol fails

before the majesty of the reality, for the mountains shall depart and the hills be moved and the earth shall wax old as doth a garment, but my righteousness shall not be abolished.

And lastly, we turn from the mountains to the sea. What a poetic and vivid contrast. From the righteousness of God to His judgments. Like a great cliff rising sheer from the water, so God's righteousness springs up from His judgments, but if the ocean is deep, the roots of the hill are still deeper, and the very floor of the judgments that perplex us most is the righteousness of God. Of course the simile implies obscurity, but it is the obscurity, not of muddiness, but of depth. As far down as you can look the sea is translucent, but the light fails and your eye fails. All you can say is it is deeper still. But let me

(Continued on page 432.)

## NEW BOOKS

## The Light Within.

*A Study of the Holy Spirit.* By Charles Lewis Slattery, D.D. New York: Longmans, Green & Co. (325 pp.; \$2.00 net.)

The writer traces the manifestations and influence of the Holy Spirit at different periods of history—as He revealed His presence now in one way, now in another—beginning with the Old Testament dispensation and coming down to our own age. He points out that the chief lessons we learn from history and our own experience concerning the Holy Spirit have to do with His patience, His love, His unrelenting care, and His work in holding before the world the perfect Love of Christ. It is a fascinating book. The treatment of the subject is exceptionally fresh and suggestive. The book is rich also in illustration. Although the outlines are necessarily bold—covering as they do a wide field—it is by no means a superficial work.

## The Teaching of the Bible Class.

By Edwin F. Lee. New York: Association Press. (75 cents net.)

A book dealing with principles and methods, and prepared with special reference to classes of young men and boys. The writer aims to present in a comparatively small compass for the use of the average teacher the result of his own wide study of this important subject. Each study is followed by a short bibliography and a number of illustrative quotations. It is an excellent little book, and should prove helpful to all who are engaged in this difficult and responsible work.

## The Modern Churchman.

Canon Wilson, in the June number of the "Modern Churchman," insists on the necessity of repentance on the part of the clergy for sins of omission as well as commission. As the late Dr. Bruce said: "Many men have left the Church in order to be Christians." For this protrusion of the theological instead of vital and practical interests Canon Wilson rightly blames the clergy. An editorial warning is sounded regarding the attempt of some "Anglo-Catholics" to capture the National Mission. "The masses must be won by the Mass" is their slogan. Such attempts certainly will rob the Mission of any National significance. Rev. Cunningham Craig writes on "The Church," the sixth article on "The Outfit of a Modern Churchman." He finds no scriptural basis for the Churchmanship that attributes to the particulars of its own Church an absolute and exclusive validity. A layman, writing on "The Valley of Dry Bones," has the idea that they are all clerical bones. He knocks the clergy for being so far out of touch with modern life and needs. He falls into the snare of a universal negative. There are clergymen and clergymen, and, as this article shows, there are laymen and laymen. As usual, he has nothing positive to offer. An appreciation of Archdeacon Wilberforce and a vigorous correspondence column make up a number more stimulating than the average.

## The Forum.

Maurice Maeterlinck writes the first article, "When the War is Over," in the July "Forum," on the attitude to the unspeakable German. We do not hate, but we do not trust at all. We detest the enemy and abhor the aggressor, but do not hate the man. Fully stating the enormity of the crime, Maeterlinck has wonderfully temperate words regarding the German himself. Mr. Samuel Crowther takes the lid off the Pacifist organizations and shows that German millions have been and are being spent via the Pacifists to discourage preparedness in the United States. While Henry Ford spends only his own millions, Mr. Crowther advances some facts which makes Ford's reputation for sincerity look like one of his own discarded models. Mr. Henschen contributes an inflammatory article on the Japanese peril in the Pacific. The increasing Japanese navy means aggression, and nothing else. Is Henschen a German name or Norwegian? It certainly sounds Teutonic. Lt.-Col. Patterson, commander of a Jewish unit at Gallipoli, writes on the expedition there. It is evidently an uncensored account, and makes painful reading, with its detailed description of landings and trench work. Three articles take up American politics. Mary Smith's verses on "The Child in Me" are pretty and pathetic, but Vaetel Lindsay's are indifferent. The "Forum" passes under new management with this number.

Diocese of Rupert's Land  
Meeting of Synod, June 20th.

IN the absence of the Archbishop, on account of illness, the Very Rev. Dean Coombes presided at the opening session of the Synod of the diocese of Rupert's Land. The address of the Archbishop, which was read by Dean Coombes, referred to the fact that, notwithstanding the stress and strain, the material progress of the work of the Church had gone on undisturbed. The Archbishop pleaded for a parish hall in every parish. In view of the attitude of Church people to their church buildings, limiting their use to purposes of worship only, it was essential for the retaining of young people in the Church to have buildings for social or other purposes outside of worship on Sundays and holy days. The support extended to the Mission funds of the diocese was favorably spoken of. Both the home Mission fund and the apportionment to the M.S.C.C. had been kept up in a satisfactory manner. On account of business conditions, certain of the larger city and town parishes had not maintained their former standard of giving. But the Province, in common with the rest of the West, had a phenomenal crop last year, and as a consequence many of the country points increased very materially their contributions, so that the aggregate amount of missionary giving had more than kept up.

Speaking of the revised Prayer Book, the Archbishop said that he cheerfully sanctioned the tentative use of the Book in the diocese. He had hoped that the Book would have been placed on the market last January, but on account of the scarcity of paper in England and other causes, the publishers had so far not been able to issue it, but hoped to have at least some editions of it on sale by July at the latest. The address referred to the council of social service for the Church of England in Canada. The body is to consist of the Bishops of the Upper House and two clergymen and two laymen to be elected by this Diocesan Synod. Provision is made in the proposed council for having the Anglican Church officially represented in the Dominion Council.

The Archbishop said: "No less than 13 of the men who were with us at our last meeting, and these do not include those who are away on leave of absence, have left the diocese for other fields. During the same period, we have imported very few men; in fact, I do not know a diocese in Canada that brings in fewer men from the outside than does ours. On the contrary, Rupert's Land is more of an exporter than an importer of ordained men. For example, during the 13 years of my episcopate, I find that I have ordained no less than 98 men. Of these no fewer than 34 have permanently left the diocese for other fields of labour.

## Fourteen with the Colours.

"At the present time, also, we have no fewer than 14 of our clergy with the colours, either as Chaplains or on the field ambulance corps. In addition to these, all our theological students, except about six, are also at the front in one capacity or another. Notwithstanding all this, by the kind help of members of the college staff, and other men at the centre, and by calling into requisition the assistance of a number of devoted laymen in Winnipeg and at other points, we are thankful to say that we are able to keep the spiritual home fires burning in a way that I had scarcely anticipated."

Touching reference was made in the address to the death of Canon Phair, who was a victim of the "Lusitania" tragedy. The address pleads for religious instruction in the State schools. "No thoughtful statesman," it is declared, "would today venture the opinion that it is safe for the future citizenship of any country to divorce religion from the culture of its rising generation."

## Temperance Act.

Referring to the Manitoba Temperance Act, the Archbishop said: "As a Synod, we cannot pass by unnoticed the great change in our social conditions which has recently taken place in our Province. I refer to the passing of the Manitoba Temperance Act last March and its going into operation on the first day of last month. It must be freely admitted that our Church of England people in times past were much divided on the question of adopting too drastic reforms, and I daresay that the rank and file of them favored a well and strictly-enforced licensed system to

(Continued on page 431.)

## The Church Abroad

The British and Foreign Bible Society reports that in 1915 it distributed in Korea the record total of 826,000 volumes.

\* \* \* \*

There has been an average of one convert every hour in Korea since Christian missionaries first went there 25 years ago.

\* \* \* \*

There are in Bengal, India, 159 police circles containing a total population of 19,000,000, without a single Christian living in them.—Missionary Review of World.

\* \* \* \*

In the 43 years since the death of Livingstone, the 30 missionaries of the C.M.S. in Africa have grown to 320, the native clergy from 37 to 150, and the native Christians from 8,600 to 170,000.

\* \* \* \*

As the governmental system of new education in China for the people has become demoralized for lack of funds and of teachers, overtures are being made to the Missions to co-operate in the task.

\* \* \* \*

"The war has had a sobering effect upon the world, and there is a wholesale turning to Christianity that is bewildering and staggering the missionary forces abroad."—Willard Price in the Review of Reviews.

\* \* \* \*

Large movements, if hardly community movements, towards Christianity are in progress in every part of Bishop Tugwell's diocese as well as in Uganda. In the Yoruba country, among the Ibos, by the confluence of the Niger and the Benue, and even in the Bauchi Highlands, men and women, from varied motives it may be, are turning from their idols to at least a nominal service of the living and true God. In the lower reaches of the Niger, within the last three years, the Gospel has been spreading among the Soko section of the Igabos, until now there are nearly 5,000 of them who have forsaken idolatry.

\* \* \* \*

"I tell you I look forward to an advance in missionary conquests everywhere, because the men who have had their transfiguration under clouds of asphyxiating gas will no longer suffer us Christian leaders to hang back. I tell you I believe that the return of these strained and sobered and sanctified warriors will mean so much work for your Candidates Committee, that doubtfulness will speed away and all despair be utterly ashamed."—Archdeacon Pearce, Assistant Chaplain-General at annual meeting of C.M.S.

\* \* \* \*

The incomes of the leading British missionary societies for the past two financial years are as follows:—

	1914.	1915.
C.M.S.	£358,156	£382,404
S.P.G.	249,156	241,017
C.E.Z.M.S.	50,882	49,918
C. & C.C.S.	39,328	32,202
		(only £28,882 avail.)
B. & F. Bible Soc.	255,000	250,000
C.I.M.	82,326	87,879
L.M.S.	216,637	200,625
Baptist Missionary Soc.	118,557	117,108
Wesleyan Methodist Soc.	225,275	205,455

\* \* \* \*

The father of Dr. Datta, one of our most prominent Indian Christians in the Punjab, and at present a Government Civil Surgeon, was a religious Hindu. Though wealthy he retired from public life and society, and in his garden prepared a cave in which he used to meditate upon God. It was a great shock to him when his son, Dr. Datta, embraced Christianity, but he said to him, "As you have decided to be a Christian be an earnest one, for had you been a zealous Hindu you need never have left Hinduism." Before leaving Dr. Datta's home for his own, the father promised to read carefully from cover to cover the New Testament. Dr. Datta asked him to read it critically, but thoughtfully as well, as he would read any other book, and when he had finished to send him word of his impressions of Christ. Some months later he wrote his son: "Secretly, in my cave in the garden, after I had read of Him, I baptized myself with the baptism of Jesus." He died a Hindu so far as the world is concerned, but what in the sight of God?

h Abroad

a Bible Society reports  
d in Korea the record

ge of one convert every  
stian missionaries first

ndia, 159 police circles  
on of 19,000,000, without  
in them.—Missionary

e death of Livingstone,  
C.M.S. in Africa have  
clergy from 37 to 150,  
from 8,600 to 170,000.

ystem of new education  
has become demoralized  
teachers, overtures are  
ons to co-operate in the

obering effect upon the  
lesale turning to Christ-  
and staggering the mis-  
Willard Price in the Re-

ardly community move-  
ity are in progress in  
gwell's diocese as well  
Yoruba country, among  
ence of the Niger and  
the Bauchi Highlands,  
arried motives it may be,  
ols to at least a nominal  
true God. In the lower  
hin the last three years,  
eading among the Soko  
til now there are nearly  
forsaken idolatry.

ward to an advance in  
ewhere, because the men  
figuration under clouds  
ill no longer suffer us  
y back. I tell you I be-  
ese strained and sobered  
will mean so much work  
mittee, that doubtfulness  
all despair be utterly  
Pearce, Assistant Chap-  
neeting of C.M.S.

ading British missionary  
o financial years are as

ca, one of our most prom-  
in the Punjab, and at  
Civil Surgeon, was a reli-  
wealthy he retired from  
and in his garden pre-  
ne used to meditate upon  
ock to him when his son,  
Christianity, but he said to  
ided to be a Christian be-  
you been a zealous Hindu  
left Hinduism." Before  
ne for his own, the father  
ly from cover to cover the  
Datta asked him to read  
fully as well, as he would  
nd when he had finished  
his impressions of Christ.  
rote his son: "Secretly, in  
after I had read of Him,  
the baptism of Jesus." He  
s the world is concerned,  
of God?

**SUB JUDICE**  
III. Relation between M.S.C.C. and W.A.  
ADELAIDE M. PLUMPTRE

IN writing this series of articles on social and religious questions I had hoped to elicit helpful correspondence from the readers of the "Churchman," but so far my efforts in this direction have been unsuccessful, and I am inclined to envy "Spectator" his ability to draw fire. But this month I propose to use the correspondence column as a subject rather than the object of my article.

The editorial on the relations between the M.S.C.C. and the W.A., which appeared in the May 11th issue, has been followed in that of June 15th by a long and important letter on the same subject from Rev. Charles W. McKim. It raises an issue of great interest to Church people, and one to which the officers of the Missionary Societies of the Church have already given much thought. As an officer of the Woman's Auxiliary I have strong convictions upon this subject, but I do not know whether any of my fellow-officers share my opinions, which must, therefore, be regarded as entirely personal and non-official.

PRINCIPLE WRONG.

I agree with the editor and Mr. McKim in thinking that the present relations between the W.A. and M.S.C.C. are not wholly satisfactory—not because of friction in the working of the machinery, but because I believe the underlying principle of the arrangements to be wrong, and, therefore, not to be regarded as the permanent policy of the Church.

LOOKING BACK.

In order to understand the existing relations between the W.A. and M.S.C.C. it is necessary to look back a few years to the inception of the W.A. It was founded by earnest and prayerful women to help the work of the old Domestic and Foreign Mission Board, but, as the spheres of labour of this Board were not clearly defined, the W.A. acted as an auxiliary chiefly by enlisting the services of the women in the missionary cause at large, the W.A. taking up such work as commended itself to its various Diocesan Boards or to the General Board.

The policy of selecting definite spheres for the foreign missionary work of the Church after the inception of the M.S.C.C. opened the way for a closer connection between the M.S.C.C. and the W.A., and at Winnipeg, in 1911, the General Board of the W.A. adopted the policy of undertaking gradually the financial burden of the missionary work among women and children in the foreign dioceses of the Canadian Church. In 1915 the W.A. found itself able to assume the entire responsibility for this work, which involved raising some \$25,000 per annum. This scheme touched only the foreign work of the W.A., but at the same time steps were taken, though not in conjunction with the M.S.C.C., to systematize also all appeals from Canadian dioceses at home.

JOINT COMMITTEES.

Co-operation in work created the necessity of co-operation in administration, and the Consultative Committee accordingly sprang into being, composed of members of the M.S.C.C. and the W.A., with power to consider the estimates of the foreign field and to make recommendations to the Executive Committees of both M.S.C.C. and W.A. on this subject and any other which might be referred to it by either or both of the Executive Committees. Two other joint committees have since been constituted, one dealing with Candidates for the Foreign Field, and the other with Missionary Literature and Education. On this committee the Sunday School Commission is also represented. The drift of opinion is thus clearly towards closer co-operation between the M.S.C.C. and W.A., while the W.A. retains its autonomous position within the limits of its agreement with the M.S.C.C.

PAROCHIAL PROBLEMS.

But, as Mr. McKim rightly points out, the co-operation at headquarters between the M.S.C.C. and the W.A. has not relieved the parishes of a certain division in missionary work, as if the M.S.C.C. were for the men and the W.A. for the

women. He might have added that sometimes even a third line of demarcation seems discernible—the M.S.C.C. for the clergyman, the Laymen's Missionary Movement for the layman, and the W.A. for his wife and daughter.

THEORY AND PRACTICE.

But in theory the M.S.C.C. represents every baptized member of the Church of England in Canada, irrespective of sex, and includes, therefore, all members of the W.A.

Why, then, is not the W.A. merged into the M.S.C.C. and its funds regarded as part of the parochial apportionment?

First, because the W.A. was in existence before the M.S.C.C., and was practically too valuable an asset of the Church to be abandoned in order to carry a theory to its logical conclusion.

Secondly, because, as first constituted, the sphere of the M.S.C.C. was not so broad as that of the W.A., and, although the limits of their spheres of work are now more nearly approximated, yet the work of the W.A. in Canada still differs in its scope and methods from that of the M.S.C.C. A resolution asking that the Canadian work of the W.A. may be included within the scope of the Consultative Committee is now under discussion by that committee. If this resolution were adopted, it would be a further step in the policy of co-operation.

ONE—BUT WHAT ONE?

But co-operation implies at least two co-operating parties, and Mr. McKim pleads for one inclusive society. I, too, believe that this would be the ideal condition, and evidently the drift of missionary opinion is in this direction, for co-operation is often the first step towards union. But when Mr. McKim suggests that this one body should be the M.S.C.C. as now constituted I differ with him.

If the W.A. has had a measure of success in inspiring missionary enthusiasm and deriving therefrom supplies of money and candidates, it is largely due to the fact that it is autonomous. And as money is the medium by which enthusiasm is most readily measured, we may conclude that a society which not only collects, but also administers its own funds has a double claim upon the enthusiasm of its members.

One half of this claim would vanish if the W.A. became merely a collecting agent for funds which would be administered by boards and committees on which it has no representation.

Would the abandonment of the W.A. as it now exists help the parishes to pay their apportionments more easily than at present?

I venture to think not. First, because I believe that the W.A. has an effect upon the general missionary "temperature" of the parish; and secondly, because the parochial apportionments would be increased by just the amount which the W.A. now contributes to the foreign work of the M.S.C.C. (about \$25,000 a year).

A "PERCENTAGE" BASIS NOT INSPIRING.

Nor do I agree with the editor's suggestion that the W.A. should adopt as its budget a percentage of the M.S.C.C. estimates, so that the funds of the W.A. might be reckoned in the parochial apportionments. This would deduct from the collecting power of the W.A. another element of attraction, namely, the effort towards accomplishing certain definite "concrete" objects.

A "percentage" has nothing like the same "drawing" power for contributions as a hospital, or an orphan, or a Bible-woman; and, while I am fully aware that the policy of perfection is to urge giving because giving is our duty, yet it seems unnecessary to abandon entirely the incentive to giving which is unquestionably provided by a personal interest in certain concrete things or actual persons.

LOOKING FORWARD.

The ultimate solution seems to me to lie in applying the theory of the M.S.C.C. to its administration, as well as to its membership: Make the M.S.C.C. a society of men and women,

(Continued on page 432.)

Address to Synod

Extracts from the Address of the Rt. Rev. E.-J. BIDWELL, Bishop of Kingston, to the Synod of Ontario.

CALL TO PRAYER.

IN the first place, the call to prayer issued at the outbreak of the war, is not less, but even more insistent than it was at that time. As the vastness of the issues involved forces itself upon our understanding, as we see the area of loss and bereavement so quickly extending till few are unaffected, so we are bound to realize more and more clearly that the outcome is in God's hands, and His alone. Our cause is indeed a righteous one, but we need to pray that we may, as a nation, be made worthy of the cause we are maintaining. Also, we ought to envelope in a constant cloud of prayer those who are offering their lives for our sakes, remembering that, in the rush and roar and nerve-racking excitement of the battlefield, it will not be easy for them to pray for themselves. Keep up therefore your intercessions, both public and private. They will bring a blessing both to you and to those for whom you pray."

PROHIBITION.

"I feel that there is one matter in connection with the call to service and sacrifice, which I cannot pass over unmentioned. I refer to the legislation by which prohibition for the period of the war, has been introduced into this province. As some of you are aware, I had, in conjunction with the Moderator of the Presbyterian Church, presented a petition to the Licence Commissioners, asking for prohibition to be introduced into Kingston for the period of the war, before the question came before the Legislature as a Provincial measure. So that I need not dwell at any length upon my opinion in regard to this important matter, as my former action made that clear. Quite apart from the general question, I am absolutely convinced that the measure as now introduced is both wise and necessary, and if it involves some sacrifice on the part of individuals, the great advantages which I hope and believe it will bring, should be more than a compensation. I urge, therefore, all of you to do your best, on the ground of the welfare of the nation and Empire, as far as in you lies, to make the measure a success. I need not assure you that I am ready to oppose, and guard against, with all my power, any teaching as to the use of wine which might seem to impair its sacramental use. But apart from that, it seems to me to be our bounden duty to support our Government in every way in a measure which it has taken for the benefit of the people at this crisis.

SPIRITUAL LIFE OF THE DIOCESE.

"I have been much encouraged by the special efforts the clergy made during last Lent, to bring before their people the serious call to repentance, prayer and sacrifice, which is now sounding in our ears. In more than one parish I have seen a remarkable renewal of spiritual life, and in nearly all a high level seems to be reached. So much depends, of course, upon the clergyman. If he is devoted to his work, then his people are always ready to second and support his efforts, and the spiritual life of that parish will be vigorous, the House of God properly equipped and adorned, and the financial position satisfactory. I pray that God's blessing may rest upon both clergy and laity who are working throughout the diocese with such devotion and loyalty to the Master's cause.

FINANCIAL SUPPORT.

"I have also been cheered by the fact, that in spite of the many unaccustomed calls made upon us at the present time, the diocese contributed during the past year more for the work of the Church than it ever has before. Even so, however, we should have fallen short of the needed amount had it not been for the very generous contribution of our diocesan, and the splendid donation from the W.A., which Society deserves our warmest thanks. We must not relax our efforts in any way, for if there is one thing of which I am sure, it is this: We believe rightly that we are contending for a righteous cause, and we are praying to Almighty God to help us to victory. Surely then, we must take every care that what is so distinctly work for God—namely,

(Continued on page 433.)

## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

### CHAPTER XIII.

#### The Adventure with the Cougar.

THREE days slipped by; days of cloudless sunshine spent by the young people in long rambles in the woods or in fishing in the lake or stream. Mrs. Lane busied herself in producing some sketches of the Rat's Tail hotel and its surroundings. Then came a day of gloom and oppressive heat, bursting at nightfall into a magnificent storm. The lightning leaped from peak to peak and the sullen mountains roared back to the angry sky.

The next day dawned calm and fresh; it was Sunday, and to Mrs. Lane's great surprise, both Claude and Sandy had made an effort to put on best clothes. She had not expected to find Sunday remembered by two young men in that wild spot.

Claude soon explained.

"Mrs. Campbell made me promise when she sent me here that we would always go to church at Mindaho or read the service here. She said she didn't want us to become pure heathens, and it does keep one decent somehow. We didn't know very well what to have at first if we didn't go to church, as Sandy said his mother was a Methodist and his father was a Presbyterian, and he himself was christened in an emergency by a Roman Catholic priest. I was an Anglican and had a Prayer Book, so we finally compromised on that as we weren't up to extempore speaking. If you would like it, we will row across and have service under the trees on the other side of the lake. It's always cool there in the morning."

Mrs. Lane was delighted to accept the invitation, and about an hour later the whole party, with Sandy and Martha, rowed across the lake to a natural church in the forest, where the roof was the sky, seen through the interlacing boughs of the pines, and the pillars were their thin tall stems.

Claude read the service, and when it was ended, Mrs. Lane asked:—"Shall we sing a hymn?" and in her clear sweet voice sang, as Englishmen and Englishwomen have sung the world over:—

"O God, our help in ages past,

Our hope for years to come."  
And there, where "the hills in order stood," she realized for the first time the restfulness of the unchangeable love of God. Already, as Anne Campbell had said, her creed was beginning to "come true."

The next day, the last before they resumed their journey, was to be celebrated by an expedition to a tiny lake which lay some four hours' tramp up one of the nearer mountains. Mrs. Lane had decided to stay near the hotel to finish one of a series of sketches to be given to Mrs. Campbell as a souvenir of their visit. Marjory, to her intense delight, was to ride a "cayuse" or Indian pony, which Sandy had produced for her use. Its name was "Kruger" and it was certainly gifted with Dutch obstinacy. She rode astride in true mountain fashion, for the trail was too rough to allow of side-saddle except for really skilled riders; and though Marjory had plenty of pluck, she had no experience. Claude, carrying his gun, walked at the pony's head, while the boys trudged behind.

The trail led mainly through the woods; but every now and then emerg-

ed on to the bare mountain side, where the path became a narrow ledge with a precipice below and cliff above. It was all easy enough to an experienced mountaineer, but for the novice it had that delightful dash of danger which is the salt of adventure. At last, however, they reached in safety the shore of little Lake Christabel, over which the snowy peaks bent to look at their reflection in the placid water below.

The lake itself lay at the further end of a little grassy valley, bright with flowers, across which Marjory's steed, somewhat against its rider's will, insisted on cantering, while Claude ran by its side.

"Oh, I am so sorry," panted Marjory, as she jolted painfully along, "but I can't stop the thing; its mouth is like iron, and pulling makes no difference!"

"Don't mind me," said Claude politely, "but I'll stop him in a minute if you like."

As he spoke, Kruger decided to assert his independence by stopping abruptly. Marjory nearly went over his head, but just managed to dismount as if by intention.

Lunch was unpacked and devoured with that keen hunger which mountain air can produce; and then they started homewards.

They had crossed the grassy plain and were just about to enter a pine wood, when Kruger started violently, and then stood trembling, refusing to move.

"Go on, you stubborn Boer," shouted Gilbert, who was close behind. But one glance at the trembling beast convinced Claude that Kruger had some real cause for fear.

"Quick, Gilbert, hold his head!"

The boy heard the note of insistence in his voice, and made a dash for the pony's head as Claude loosed his hold on the bridle to raise his gun. Gilbert, followed hard by David, was just too late to catch the pony, who frantic with fear, galloped wildly down the narrow trail.

As the boys rushed past Claude on his right side, a huge mass, like some gigantic bird, seemed to fly out of one of the trees on the left of the trail.

Claude's gun cracked twice; and a moment later, an animal like a great striped cat, lay coughing and writhing on the ground. The boys both stopped involuntarily at the gunshot.

"A cougar," said Claude, "quickly, boys, get down that slope and see if you can't head off Kruger where the trail zig-zags. It isn't as steep as it looks; I must finish this job. Don't try to pass the pony; the trail is too narrow and you will only frighten him into running further. Shout back when you've got him. He'll stop of himself, I expect. If only your sister can manage to hold on."

The rest of his speech was a soliloquy, for the boys were already scrambling down the steep slope.

Claude leaned dizzily against a tree. His left shoulder was bleeding, where the cougar's claws had caught him in its flight. After a moment's rest he stood up and reloaded his gun and walked towards the animal. It lay in a pool of blood, shot through the lungs. Claude looked curiously at it. What on earth had made her attack their party? Cougars, or mountain lions, were usually timid enough to be frightened away by a shout.

"Looks half-starved," said Claude as he turned over the head with his foot. "Hallo! That was it, was it?" One eye was missing, and the blow which had destroyed it had also injured the other. "I guess the old girl had gone short of food through blindness, and that explains her boldness and why she made such a bad shot at the pony. Bother this arm. I wish it would stop aching; it makes me sick."

Just then a shout from below reached him.

"Hallo, all right!" called David.

"All right. Coming," responded Claude; "Sandy and I will attend to

(Continued on page 433.)

## Teacher Training Examination Results

THE results of the Examinations conducted in April last in the First Standard and Advanced Teacher Training Courses have been received and are given below. While the number of candidates writing this year was somewhat smaller than in 1915, due in some measure to the fact that a number of Teacher Training classes have disbanded during the war on account of the demands of the Red Cross work, the showing of these candidates was, on the whole, as creditable as in any preceding year. Of the 191 persons who wrote no less than 50 obtained a first class, and only 21 candidates failed to qualify for their certificates.

Of those taking the *First Standard Course in one year*, the honour of gaining first place falls to Reverend Arnold Stackhouse, of St. Andrew's, Port Hardy, Diocese of Columbia, with an average of 83.

Of those taking the *First Standard Course in two years*, Mrs. Marie Nesta Brotherhood, of St. Mark's, Elkhorn, Diocese of Rupert's Land, won first place in the first examination with a general average of 84, and Miss Emily L. Withers, of St. Paul's, Vancouver, Diocese of New Westminster, the first place in the final examination, with an average of 88.

In the *three-year course* the honour of first place in the first examination went to Miss Janet Hall Noxon, of St. John's, Winona, Diocese of Niagara, with an average of 95, while in the second and final examinations the first places were won respectively by Miss Josephine Betz, of Trinity Church, St. John, Diocese of Fredericton, with an average of 90, and Miss Lillie Bowers, of All Saints' Parish, Montreal, Diocese of Montreal, with an average of 91.

As a result of these examinations the number of those who have completed the First Standard Course, entitling them to the Commission's graduation diploma has been increased to 179.

In the Advanced Standard Course there were only 8 candidates, 2 writing on the final examination and 6 on the first examination. These all passed creditably.

It will be a matter of interest that applications were received from 16 dioceses, representing 74 parishes.

The lists, as given below, are arranged according to the course taken and according to the general standing of the candidates. The names in each class, however, are given in alphabetical order and not in order of merit. The marks of individual candidates have been forwarded to the incumbents of the parishes in which the candidates wrote.

The standard of classification is as follows:—First Class, 75%; Second Class, 60%; Third Class, 40%.

The Commission extends to the successful candidates and to those who trained them very hearty congratulations. The certificates and diplomas have been forwarded to the various parishes.

### FIRST STANDARD COURSE.

#### THREE-YEAR COURSE—FIRST EXAMINATION.

**First Class.**—Brown, Russel F., Montreal, P.Q.; Butler, Helen Muriel, Halifax, N.S.; Dickens, Bessie, Regina, Sask.; Hartwell, Hazel Irene, Goderich, Ont.; Holdom, Aldah W., Mirror, Alta.; How, Mary Louise, Annapolis Royal, N.S.; Jackson, Muriel Helen, Quebec, P.Q.; Lee, Melva P., Woodstock, Ont.; Lewis, George Rochester, Winona, Ont.; MacLennan, B. Consuelo, St. John W., N.B.; Mahinney, Ethel M., St. John W., N.B.; McCormick, Edith, Annapolis Royal, N.S.; McMillan, Rev. Canon, Leth-

## Progress of the War

June 27.—Tuesday—Comparative quiet on all fronts.

June 28.—Wednesday—Italians rapidly regaining lost ground. Increased activity along British front. German offensive against Russians breaks down.

June 29.—Thursday—British continue to raid German lines at night. Still quiet at Verdun.

June 30.—Friday—Russians continue to drive Austrians back east of Kolomea. British continue their raids. Germans make an unsuccessful attack at Verdun.

July 1.—Saturday—Russians capture Kolomea. The French recapture Fort Thiaumont.

July 3.—Monday—British and French advance along a front of about 25 miles on both banks of the River Somme, to a distance from one to five miles. French hold their ground at Verdun. Russians again defeat Austrians, but are being held by Germans further north.

bridge, Alta.; Neville, Florence E., Montreal, P.Q.; Newton, Mary Agnes, Sarnia, Ont.; Noxon, Janet Hall, Winona, Ont.; Noxon, Margery M., Winona, Ont.; Patton, Blanch Helen, Annapolis Royal, N.S.; Robinson, Mrs. John L., Lennoxville, P.Q.; Scovil, Edith Coster, St. John W., N.B.; Steele, Gladys G., Montreal, P.Q.; Wainwright, Muriel Gray, Annapolis Royal, N.S.

**Second Class.**—Benny, Rena Louise, Regina, Sask.; Blake, Frances Annie, Hamilton, Ont.; Brough, Mrs. A. G., Timmins, Ont.; Bulley, Bertha, Toronto, Ont.; Caddy, Violet, Winona, Ont.; Cole, Gladys, Huntingford, P.Q.; De Venne, Elynn, St. John W., N.B.; Ellis, Olive Eileen, Toronto, Ont.; Filmer, A. M., Lethbridge, Alta.; Harris, Dawson George, Hamilton, Ont.; Hill, Violet Louise, Quebec City, P.Q.; Hunter, Gladys Jean, St. Anne de Bellevue, P.Q.; Jones, Agnes Myra, Brantford, Ont.; Kirkby, F. Vera, St. Anne de Bellevue, P.Q.; Labelle, Eva., Montreal, P.Q.; Layton, Vera Perle, Hamilton, Ont.; Sheppard, Jennie, Verdun, P.Q.; Smith, Elsie, Hamilton, Ont.; Stevens, Christine Louisa, Regina, Sask.; Steele, Frances Eleanor, Guelph, Ont.; Tupp, Hazel Frances, Stratford, Ont.; Turner, Florence, Woodstock, Ont.; Wase, Frederick Homer, Hamilton, Ont.; Whipple, Ada May, St. John W., N.B.; Wigmore, Helen Ball, Hamilton, Ont.; Wigmore, Kathleen B., Hamilton, Ont.

**Third Class.**—Berwick, Dolce, Shelburne, Ont.; Bowkett, Fannie Louisa, Toronto, Ont.; Bridges, Alice Victoria, Hamilton, Ont.; Burton, Marjorie, Cookshire, P.Q.; Carter, Mrs. Minnie, Toronto, Ont.; Chubb, Dorothy, Hamilton, Ont.; Clossey, Helen C., St. Anne de Bellevue, P.Q.; Dowler, Thomas, Timmins, Ont.; Eydt, Adeline Anna, Hamilton, Ont.; Fairclough, Gladys E., Hamilton, Ont.; Filmer, Mrs. A. M., Lethbridge, Alta.; Foreman, Nellie, Toronto, Ont.; Freeman, Dorothy, Hamilton, Ont.; Goatbe, Lillian T., Sault Ste. Marie, Ont.; Jones, Edith, Montreal, P.Q.; Kalbfleisch, Elizabeth, Carlton, Sask.; Langhorn, Annie, Hamilton, Ont.; Leaper, Clara, Hamilton, Ont.; Marlow, Rosabell, Verdun, P.Q.; Mills, Pauline, Halifax, N.S.; Montgomery, Hildred, St. Anne de Bellevue, P.Q.; Norris, F. C., Elkhorn, Man.; Palmer, Elizabeth Irene, St. Anne de Bellevue, P.Q.; Payton, Maud, Toronto, Ont.; Phillips, Mary A., Sarnia, Ont.; Raycroft, Pearle, St. Anne de Bellevue, P.Q.; Riley, Clara, Hamilton, Ont.; Robinson, F., Hamilton, Ont.; Rollit, Mary Monica, St. Anne de Bellevue, P.Q.; Saunders, Martha, Ashton,

(Continued on page 432.)



## Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. President  
 THOMAS MORTIMER, Esq. Vice-President  
 J. M. McWHINNEY, Esq. Treasurer  
 MARK BREDIN, Esq. E. B. BIGGAR, Esq.  
 Subscription: \$1.50 a year, in advance.  
 Single Copies 5 cents.

1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.
2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.
4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.
5. Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,  
 613 Continental Life Building, Toronto.  
 CORNER OF BAY AND RICHMOND STS.  
 R. W. ALLIN, M.A.,  
 Managing Editor  
 Phone: Main 5239.

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

### Third Sunday After Trinity.

Holy Communion: 248, 251, 507, 563.  
 Processional: 383, 465, 478, 612.  
 Offertory: 9, 22, 479, 670.  
 Children: 691, 700, 705, 714.  
 General: 213, 493, 494, 779.

### Fourth Sunday after Trinity.

Holy Communion: 243, 258, 269, 495.  
 Processional: 378, 382, 596, 626.  
 Offertory: 44, 292, 605, 632.  
 Children: 50, 687, 718, 719.  
 General: 293, 503, 556, 779.

## The Bible Lesson

By Rev. Dr. Howard, Montreal

3rd Sunday after Trinity, July 9th.

Subject—"St. Paul and Silas at Thessalonica and Berea."—Acts xvii: 1-15.

### INTRODUCTION.

PRACTICALLY expelled from Philippi, where their ministry had resulted in gaining many converts from heathenism, three of the missionaries (Paul, Silas and Timothy) journeyed towards Thessalonica, the then capital city of the Roman province of Macedonia. Luke was probably left behind at Philippi—possibly as head of the thriving Christian community that had been formed there. The reader will notice that the writer of Acts uses the pronoun "they" instead of "we," showing that he himself was no longer present with the travellers. There is mention that they "passed through" Amphipolis and Apollonia. It is very likely that some work of evangelization was done in these places, but the writer of Acts was not personally present, and, as nothing that was startling occurred in them he merely mentions the fact that the missionaries "passed through" them. The stay in them could not have been more than a few days at the most. St. Paul was, no doubt, anxious to reach Thessalonica, the provincial capital, as soon as possible.

Thessalonica was a place of very considerable importance. Not only was it the provincial capital of Macedonia, but it was a city of great commercial importance. It was situated on the Gulf of Salonica, and from it a great Roman road led to the Imperial capital. Thus by sea and by

land it was so situated as to command great commercial importance. For us it has at the present time a special interest. Ancient Thessalonica is the same as the modern Salonica, the important Greek city that is to-day the entrenched encampment of the Allied armies in their fight against the Central Powers of Europe. To-day it is a city of great importance, both commercially and strategically. St. Paul recognized in his day that this city was one of strategic importance in the spread of the Gospel of Jesus Christ.

### ANALYSIS OF THE LESSON.

I.—Work among the Jews of Thessalonica (vv. 1-4).

1. The Jewish synagogue was entered at once. For three Sabbath days St. Paul took advantage of the opportunity for preaching and teaching that was offered there. He "reasoned with them from the Scriptures." This expression implies that he was not simply acting as a preacher. He probably met all who would come to him, day by day (not merely on the Sabbath), and discussed with them by questions and answers the teaching of Holy Scripture regarding Christ.

2. The nature of Paul's teaching is asserted. He clearly put before them (1) that Scripture foretold the suffering and death of the Christ (a hard fact for Jews to receive), and that He should rise from the dead; (2) that Jesus had suffered, died and risen from the dead; therefore, Jesus fulfilled the teaching of Scripture, and is undoubtedly the Christ.

3. Considerable success followed this work in the synagogue. Three classes of people are specially mentioned as making up the body of converts: (1) Jews. (2) A multitude of devout Greeks. (3) "Not a few" of the wives of the chief men of the city. Evidently the result of this three weeks' teaching were highly satisfactory.

II.—Other work at Thessalonica and the riot (vv. 5-9).

1. Evidently the missionaries were doing other work than that performed in the Jewish synagogue. Some time, no doubt, elapsed between the incidents noted in verses 4 and 5. In this time work had been inaugurated and successfully carried on among the Gentiles of the city.

2. The unbelieving Jews became "jealous" of the great success that the strangers were having. So they gathered together a mob formed from the idlers or rabble part of the population. This mob, directed by its jealous Jewish leaders, sought to find the missionaries at the house of a Jew named Jason, with whom they evidently lodged. But the missionaries had escaped from the house when the mob entered it.

3. Jason and some converts were brought before the magistrates of the city. The accusation against them was very serious, namely, that they were disloyal to Cæsar. They were described as men who "had turned the world upside down." Such was the stir that Christianity had already made. The teaching of the Gospel that Jesus is the Lord of human life was construed into the statement that the missionaries were advocating the claims of another Emperor than Cæsar.

4. The rulers of the city could not punish Jason for the faults of others. So they took bail from him and the other arrested converts and let them go. Some think that this taking "security" from them was the gaining of a guarantee from him that the missionaries would not return to Thessalonica. At any rate, St. Paul in his Epistles to the Thessalonians, written shortly after this event, showed how strong was his desire to go back to this place where he had had such great success; but, he said,

"Satan hindered us." (Read carefully 1 Thess. ii. 13-18; iii. 1-5.) Thus through Jewish jealousy and resentment the good work at Thessalonica was interrupted. But though deprived of its founders, the Church there lived on and flourished.

III.—At Berea; the initial successes (vv. 10-12).

1. After the uproar of the mob Paul and Silas were "sent away" by the brethren to Berea. Again, the Jewish synagogue was made the starting-place for Christian teaching. 2. Very marked success followed this teaching. The Jews diligently searched the Scriptures to know whether Paul's teaching could be verified thereby. Many Jews, women of "honourable estate," and not a few of the chief men (Gentiles) of the place believed.

IV.—The expulsion from Berea (vv. 13-15). The Jews of Thessalonica were revengeful. The missionaries had escaped their anger at Thessalonica, so they came to Berea to follow up their persecution. Again the mob was roused. Immediately the brethren of Berea sent Paul away, "as far as to the sea" (R.V.) Timothy and Silas remained at Berea. St. Paul journeyed to Athens; arriving there he sent for his two companions to join him there. Christianity was now planted in Macedonia. Three cities had been successfully entered, viz., Philippi, Thessalonica, and Berea. Perhaps some successes had been gained at Amphipolis and Apollonia. Through much tribulation the seed had been sown in this important Roman province. The missionaries had done their best and were forced to leave results to God.

### SOME RELIGIOUS LESSONS OF THE PASSAGE.

I.—Defeat in one sphere of work should not discourage us from trying to do some good elsewhere. Driven out of each centre that they entered, the missionaries simply pressed on to other places. Their work was God's work. They were but witnesses, and persecution in one place only taught them that they must go elsewhere. This thought may hearten us in our endeavours to spread a knowledge of Christ. One sphere of work may be closed to us; try another. We are called to service—opposition should not stop us from witnessing; it should rather make us more reliant upon God.

II.—In religious work results must be left with God. These missionaries had to flee from the places where great encouragement had met them. They longed to remain at their work and enjoy the results of their labour. They desired to consolidate the Churches formed and guard the converts made. But they had to press on and leave results with God. "Paul may plant and Apollonius may water, but it is God that gives the increase." This is a lesson that we are all slow to learn. We want to make and to see results for our labour. We become impatient and discouraged when results are not forthcoming. It is well for us to know that we are but witnesses for Christ; the Holy Spirit attends such witnessing, and in His own time not only brings conviction to the hearts of those for whom we labour, but also gives permanency and strength to that which we have faithfully performed.

III.—We learn to admire the patience of God with His children. How these missionaries must have become impatient with the jealousy, the bitterness, the resentfulness and the hardness of heart manifested by unbelieving Jews. Upon reflection must they not have thought, "How long-suffering and patient is God with rebellious man." Such a thought increases our faith in God and deepens our love for Him.

## Church News

### Preferments and Appointments.

Ribourg, Rev. A. E. H., Curate of Holy Trinity, Winnipeg, to be Curate of St. Alban's Cathedral, Toronto. (Diocese of Toronto.)

### NOVA SCOTIA.

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

Halifax.—The Supreme Lodge of Canada, Sons of England, will meet this year in Halifax, and will bring to the city members of the organization from many different parts of the Dominion. The church parade will be to All Saints' Cathedral, and the preacher will be Archbishop Worrell. Rev. A. George E. Jenner, of St. Anne's Church, near Boston, will be the special preacher at the Cathedral during the months of July and August.

St. Matthias.—At a mid-day service recently in St. Matthias' Church the Rector, Rev. T. H. Perry, made feeling reference to the death of Private William Thomas Farewell, "killed in action," and to Private Charles Holmes, formerly a choir boy of the church, who is among the wounded. These are the first of the young men on the church's roll of honour whose names have appeared in the casualty lists. Both youths were members of families belonging to the congregation, and Mr. Perry gave earnest expression to the sympathy which is generally felt with them.

Canon Vernon and Rev. T. H. Perry left recently for Rothesay, N.B., where both will deliver addresses at the Summer School for Sunday School and Missionary Workers.

St. George's.—At St. George's Church, where soldiers of the Royal Canadian Artillery were in attendance, the Rector, Rev. H. W. Cunningham, preaching on love of God and of man, emphasized the fact that the latter is the measure and expression of the former. He stated that during the past fortnight he had personally observed a larger amount of drunkenness on the streets of Halifax than usual, and denounced in cutting terms all who, especially in times such as these, would "cause their brothers to offend" by placing temptation in their way.

### QUEBEC.

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

Quebec.—Cathedral of the Holy Trinity.—The Rev. Canon Hepburn, Rector of Stanstead, preached in the Cathedral both morning and evening on June 25th.

St. Matthew's.—Three hundred and fifty members of St. Matthew's Sunday School and congregation enjoyed their annual picnic at the Island of Orleans on the 28th ult.

Trinity.—The Rev. S. C. Selwyn, Vicar of the Church of the Messiah, Toronto, is locum tenens in this church for the month of July. On Sunday evenings he is preaching a course of sermons on "Our Favourite Hymns."

### MONTREAL.

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

Montreal.—In addressing the Irish-Canadian Rangers at their church parade on the 25th ult., Bishop Farthing spoke very strongly on the matter of the necessity of conscription in Canada, and he made a call upon the Dominion Government to

## News of the War

Tuesday—Comparative quiet fronts.

Wednesday—Italians rapidly gaining lost ground. Increased activity along British front. German offensive against us breaks down.

Thursday—British continue to drive German lines at night. Quiet at Verdun.

Friday—Russians continue to drive Austrians back east of the sea. British continue their offensive. Germans make an unsuccessful attack at Verdun.

Saturday—Russians capture the French recaptured Fort Thiaumont.

Sunday—British and French continue along a front of about 100 miles on both banks of the Somme, to a distance of one to five miles. French drive their ground at Verdun. Germans again defeat Austrians, but being held by Germans in the north.

...; Neville, Florence E., P.Q.; Newton, Mary Agnes, Ont.; Noxon, Janet Hall, Ont.; Noxon, Margery M., Ont.; Patton, Blanch Helen, Royal, N.S.; Robinson, L., Lennoxville, P.Q.; Smith, St. John W., Montreal; Gladys G., Montreal; Muriel Gray, Annapolis, N.S.

...; Benny, Rena Louise, Ont.; Blake, Frances Annie, Ont.; Brough, Mrs. A. G., Ont.; Bulley, Bertha, Toronto; Caddy, Violet, Winona, Ont.; Gladys, Huntingford, Venne, Elvyn, St. John W., Ontario; Olive Eileen, Toronto; Mer, A. M., Lethbridge, Alberta; Dawson George, Hamilton; Hill, Violet Louise, Quebec; Hunter, Gladys Jean, St. Ellevue, P.Q.; Jones, Agnes, Huntingford, Ont.; Kirkby, F. Anne de Bellevue, P.Q.; Layton, P.Q.; Layton, Hamilton, Ont.; Sheppard, P.Q.; Smith, Elsie, Ont.; Stevens, Christine, Regina, Sask.; Steele, Frances, Guelph, Ont.; Tupp, Hazel, Stratford, Ont.; Turner, Woodstock, Ont.; Wase, Homer, Hamilton, Ont.; Ada May, St. John W., N.B.; Helen Ball, Hamilton, Ont.; Kathleen B., Hamilton, Ont.

...; Berwick, Dolce, Shelburne; Bowkett, Fannie Louise, Ont.; Bridges, Alice, Victoria, Ont.; Burton, Marjorie, P.Q.; Carter, Mrs. Toronto, Ont.; Chubb, Hamilton, Ont.; Clossey, St. Anne de Bellevue, P.Q.; Thomas, Timmins, Ont.; Eline Anna, Hamilton, Ont.; Gladys E., Hamilton, Ont.; Mrs. A. M., Lethbridge, Alberta; Nellie, Toronto, Ont.; Dorothy, Hamilton, Ont.; Lillian T., Sault Ste. Marie, Ont.; Edith, Montreal, P.Q.; Elizabeth, Carlton, Sask.; Annie, Hamilton, Ont.; Clara, Hamilton, Ont.; Marjorie, Verdun, P.Q.; Mills, Halifax, N.S.; Montgomery, St. Anne de Bellevue, P.Q.; C., Elkhorn, Man.; Palmer, Irene, St. Anne de Bellevue, Verdun, Ont.; Maud, Toronto, Ont.; Mary A., Sarnia, Ont.; Ray, St. Anne de Bellevue, Verdun, Ont.; Clara, Hamilton, Ont.; F., Hamilton, Ont.; Rollit, St. Anne de Bellevue, Verdun, Ont.; Martha, Ashton,

...; continued on page 432.)

bring this about. The Bishop spoke as follows: "It is a shame, a very great shame, that you men who have given yourselves to go forth to fight for your country should have to spend your time in the unpleasant and difficult task of getting recruits," he said. "It is a shame that you should have to do this work, a shame upon the manhood of Canada that they do not respond to the call. Some are held back for physical reasons, others have reasons which are sacred. We all realize that, but I am speaking of the thousands of men in Canada, thinking of themselves, following up their own ambitions and holding back from this holy cause. 'Tis a shame for them, as it is a hardship for you to have to do this work. I think it is time to call upon the Government. I would like to see the Government strong enough and bold enough to organize the whole thing as they have been obliged to do in the Mother Country."

**Rosemount.—St. Augustine's.**—At the evening service on the 25th ult. in the presence of a crowded congregation a memorial tablet and an Honour Roll were unveiled in this church. The Rev. Dr. Symonds, assisted by the Rector, Rev. Frank Guy Coombs, officiated. The tablet bore the names of Wm. James Hadley and Arthur Mayhew, while the Honour Roll had over fifty names. In an eloquent and powerful sermon Dr. Symonds spoke on the tremendous issues at stake in the present world convulsion. He dwelt upon the age-long conflict between the forces of good and the forces of evil, saying that righteousness was the outcome of struggle, whether with individuals or nations; that perfection was impossible without conflict, and that the ultimate triumph of good was God's eternal aim and purpose.

\*\*\*

#### 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.

**Brockville.**—The following letter, signed by the Anglican, Presbyterian, Methodist and Baptist ministers and by two laymen of each congregation, was recently mailed to every Protestant home in Brockville. In addition to this, the different congregations were addressed on the subject. This step was taken in order to stem, if possible, the tide of pleasure-seeking on Sunday:—

"Dear Friends,—The Ministerial Association feels compelled to call the attention of their congregations to the growing disrespect for the Lord's Day and the neglect of attendance at divine worship. This sin is not confined to any particular class of the community, and it is committed by Christians as well as others. It expresses itself in a variety of ways, but in the great majority of cases it is done in quest of carnal pleasures. The prostitution of God's Holy Day by making it a mere holiday for the pursuit of selfish pleasures is a dangerous and debasing act, and will recoil upon us with awful consequences as sure as will any other sin, for God has said that 'the nation and kingdom that will not serve Him will perish.' This is not a plea for a gloomy Sabbath, but it is an appeal to the whole community, and especially those who profess to be followers of the Lord Jesus Christ and believers in Divine institutions, that they may stop and consider whither all this Sabbath desecration and religious indifference are leading ere the wrath of God break in judgment upon us. Has it come to this, that many Christians no longer exclaim, 'How amiable are Thy Tabernacles,

O Lord of Hosts!' but rather, 'It is vain to serve God; and what profit is there that we have kept His ordinance?' If so, it is time for general humiliation and a return to a faithfulness that is largely forsaken. This appeal is made for the following reasons: 1. Religious indifference and pleasure-seeking are peculiarly objectionable when human freedom and our national existence are threatened with destruction. Nero's fiddling while Rome was burning has always been considered the very acme of heartless selfishness and riotous abandon; but if our people can shout, 'On with the dance; let joy be unconfined,' when the nation is in peril, we can only conclude that the spirit of Nero is not yet departed from the world. We should walk soberly and humbly these days, when hundreds of thousands of our fellows are sacrificing their lives for us, our nation, our rights, and our privileges. They are bleeding to death on the plains of Europe, and still others are called to follow them, and we do not yet see the end. Surely, when our beloved are falling and we are surrounded by hearts bowed down in sorrow or in fear, it ill becomes us to rush after pleasure and amusement as if there were no lonely hearts to cherish. Human sympathy is being called for to-day as never before in our experience, and our duty is to weep with those who weep. 2. God has, undoubtedly, some great lesson to teach us by this tragic war, and woe be to us if we do not gather wisdom. We have just gone through the greatest period of prosperity and the wildest carnival of extravagance in human history. The burdens of war are, no doubt, intended to lead us back to habits of frugality and a simpler life. When the Imperial Parliament is seriously considering the necessity of prohibiting motoring for pleasure on any day, our people, who are fortunate enough to have cars or motor boats should at least refrain from making Sunday a day for touring or boating and the burning up of money that might be better spent. 3. 'Whosoever a man soweth, that shall he also reap.' The saddest feature of this truth is that a man reaps more than he sows, and he often reaps it in his children; and even though the fathers return to wisdom, their children become abandoned to folly. Let us, therefore, consider, not only the power, but the consequences of our example and guard against a harvest of wickedness and sorrow from irreligion and Sabbath desecration that we may have to gather some day in pain and tears. We, therefore, humbly submit that this is an acceptable time to consider our ways and return unto the Lord, going to His house to pray, and there waiting upon God that our strength may be renewed and that hearts that are bowed down may be upheld and comforted. We simply ask that you will listen to our appeal to worship God in His house on His Holy Day; and further, that you will refrain from the pursuit of those pleasures on that day that can only leave your hearts hungry and your spiritual life, at last, in ruins. We

believe that God will send deliverance to the Empire when His children turn to Him in obedient faith and with loving hearts."

Brockville, June 23rd, 1916.

**St. Paul's.**—On Saturday morning, June 24th, the Rev. G. W. Latimer was married in this church to Miss Edna Blanche Carpenter. The Rev. L. E. Davis, Rector of St. Paul's, performed the ceremony. Mr. Latimer is a graduate of Wycliffe College, Toronto.

\*\*\*

#### TORONTO.

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

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

**Toronto.—The Bishop's Movements.**

—The Bishop of Toronto held Confirmations on Sunday last at Newcastle and Orono, and during the present week he has held similar services at Stayner, Orillia and Wilberforce.

**St. Alban's Cathedral.**—Rev. A. E. H. Ribourg, Curate of Holy Trinity, Winnipeg, has been appointed, one of the assistant clergy on the staff of this cathedral church. It is expected that Mr. Ribourg will assume his new duties on October 1st.

**St. David's.**—On Wednesday, June 28th, the Rev. R. H. Fleming, of West Fort William, was married in this church to Miss Gertrude Muriel Young, daughter of the Rev. Canon Young, of the diocese of Algoma. The ceremony was performed by the Right Rev. George Thorneloe, Bishop of Algoma, assisted by the Rev. H. A. Bracken, Rector of the parish.

**Holy Trinity.**—The Very Rev. Dean Paget, D.D., of Calgary, preached in this church on Sunday morning last.

**Church of the Messiah.**—During the Vicar's absence from the parish throughout the months of July and August the Rev. H. A. Bull, M.A., Vicar of Thornton Hough, Cheshire, England, and the Rev. Charles O'Meara, M.A., Rector of Trinity Church, Monroe, Michigan, will be in charge, the former during July and the latter during August. The Vicar, Rev. S. A. Selwyn, expects to be in residence again at the beginning of September.

**Eglinton.—St. Clement's.—Presentation to Miss S. C. Morley, M.A.**—A meeting of the parents and friends of the pupils of St. Clement's School, North Toronto, was held in the Parish Room on June 29, to take farewell of Miss S. G. Morley, M.A., the retiring Principal. Rev. Alfred Hall was voted to the chair, and paid a high tribute to the efficiency of Miss Morley's scholastic work and her personal influence upon her pupils. A silver card case with monogram was presented to the retiring principal as a souvenir of appreciation. Miss Morley, in thanking them for the gift, said that sympathetic home influence had been a most valuable asset during her two years at St. Clement's. A presentation was also made to Miss V. Waddington, in absentia, also retiring from the staff of St. Clement's. Mesdames H. Grundy, C. A. Risk and H. Brownlee acted as selection and management committee. At the close of the function Miss Osler presented the annual prizes for courtesy and kindness, awarded by the vote of teachers and pupils, to Freda Natalie Hall, of the girls' division, and Master Nicholson, of the boys'.

**Oshawa.—Bishop Bethune College.**—The prize-giving took place at this school recently, when the Bishop of Toronto distributed the prizes. As the pupils gave their Saturday afternoons and three half-hours during the week to Red Cross work, having been formed into the Edith Cavell Chapter by Mrs. W. Cowan, besides giving over a hundred dollars by their work from their own efforts,

and as the generous friends of the school sent their usual contributions, it was thought well that the pupils should receive their usual prizes.

**Annual Retreat for Clergy.**—A Retreat for clergy will be held at Bishop Bethune College, Oshawa, from Monday, August 28th, to Friday, September 1st next. The programme begins with tea, followed by Evensong and first address on the evening of August 28th. The conductor of the Retreat will be the Rt. Rev. J. C. Roper, Bishop of Ottawa. Those who wish to attend or to receive further information are requested to write to the Rev. C. Ensor Sharp, M.A., 381 Huron Street, Toronto.

**Wyebridge.—Church of the Good Shepherd.**—This Mission, at present in charge of Mr. W. F. Wrixon, greatly appreciated the visit of the Rev. Robt. Sims, of Toronto, who not only administered Holy Communion in the two churches, but also baptized four adults and three infants. Mr. Sims also spoke inspiring words to the 32 candidates shortly to be confirmed.

\*\*\*

#### HURON.

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

**St. Thomas.—Trinity.**—A memorial service for the late Lord Kitchener was held in this church on the 25th. Those members of the congregation who have lost their lives in the present war were also remembered. The Rector, Rev. J. W. J. Andrew, preached from the text, "Know ye not that there is a great man fallen this day in Israel?" and also the words, "Greater love hath no man than this, that a man lay down his life for his friends," St. John 13:15. The "Dead March in Saul" was played by the organist at the conclusion of the service. Several members of the choir, who have joined the 91st Battalion, took part in the service for the last time prior to leaving for the Front.

**Owen Sound.—St. George's.**—At the regular meeting of the A.Y.P.A., of this church on Monday evening, a very interesting and instructive paper on the Apostles' Creed was read by the Rector, the Rev. Canon Ardill. The origin of the Creed was clearly explained and the meaning attached to the Christian Creeds was made plain. Canon Ardill called attention to the teaching of the Church of England that the Creed contains the "Articles of our belief," and showed how necessary it is in these days to have such a simple and yet such comprehensible guide as the Apostles' Creed supplies. The paper was highly appreciated by those who were present.

**Sarnia.—St. George's.**—On Sunday evening, June 11th, a service in memory of the late Lord Kitchener was held in this church. A large congregation was present and the Rector preached from the text 1 Sam. 9:2. The 32nd anniversary of the opening of St. George's was observed on June 25th. His Lordship Bishop Williams was the preacher both morning and evening. In the morning he took as his text St. John 8:12. In eloquent language he pointed out the parallel between the physical light, which was the source of all life of the world and the spiritual light, which had been shed upon the world by the teaching of Christianity. In the evening his text was taken from Heb. 12:1. In a most interesting manner he developed the symbolism of the text which compared the Christian life to a race, and incidentally made a very touching reference to the many members of the congregation, who had completed their race and passed to their reward during the years since the church had been opened, and whose record should be an inspiration to those who

N.B.:—  
Kindly examine  
the label on your  
paper—it will  
tell you how your  
subscription stands

generous friends of their usual contributions, but well that the pupils have their usual prizes.

**Treat for Clergy.**—A Regency will be held at Bishop Lege, Oshawa, from Monday 28th, to Friday, September 1st. The programme begins followed by Evensong and is on the evening of the 29th. The conductor of the Regency will be the Rt. Rev. J. C. P. of Ottawa. Those who wish to receive further information are requested to write to Ensor Sharp, M.A., 381 St. George Street, Toronto.

**Church of the Good Shepherd.**—This Mission, at present of Mr. W. F. Wrixon, has celebrated the visit of the Rev. J. C. P. of Toronto, who has ministered Holy Communion in the churches, but also baptised adults and three infants. He spoke inspiring words and candidates shortly to be

\*\*\*

**HURON.**  
John Williams, D.D., Bishop, London, Ont.

**Trinity.**—A memorial service for the late Lord Kitchener was held in this church on the 25th inst. The services of the congregation were also remembered. The Rev. J. W. J. Andrew, in the text, "Know ye not a great man fallen this day?" and also the words, "There hath no man than this, who lay down his life for his country." John 13:15. The "Dead End" was played by the choir. The conclusion of the service was by the 91st Battalion, the service for the late Lord Kitchener leaving for the Front.

**St. George's.**—At a meeting of the A.Y.P.A. on Monday evening, the Rev. Canon Ardiff called attention to the meaning of the Christian Creeds. He stated that the Creed contains the teaching of the Church and is necessary to us in these times. A simple and yet comprehensive guide to the Creed was presented. The paper was appreciated by those who

**St. George's.**—On Sunday the 11th, a service in the late Lord Kitchener was present and the Rector in the text 1 Sam. 9:2. Anniversary of the opening of the new church was observed on June 11th. The Rectorship Bishop Williams preached both morning and evening. In the morning he took as his text John 8:12. In eloquent language he pointed out the parallel between the physical light, which was the life of the world and the spiritual light, which had been the world by the teaching of Christ. In the evening his text was from Heb. 12:1. In an inspiring manner he developed the symbolism of the text which he Christian life to a race, and made a very touching appeal to the many members of the congregation, who had completed their journey and passed to their reward since the church was opened, and whose record was an inspiration to those who

were left to carry on the work they had laid down. The church was erected during the incumbency of the present Rector, Rev. Canon Davis, who has been in charge of the parish for over 34 years. The A.Y.P.A. held a lawn social on the church grounds on Tuesday evening, June 27th. The weather was not very propitious, but the attendance was good. The proceeds amounted to \$75, which will be applied towards paying for a garage in connection with the rectory. The Sunday School will hold the annual picnic at Lake Huron Park on July 5.

**MOOSONEE.**

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

**Timmins.**—The Rev. J. D. Pater-son, of this parish, who recently underwent an operation, is compelled to take a couple of months' rest. He is at present in Toronto at the home of his wife's parents, Mr. and Mrs. Perrin, 145 Wright Avenue.

**KEEWATIN.**

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

**Diocesan Notes.**—Two important meetings in connection with the diocese were held at Kenora during the month of June—viz., the Diocesan W.A. Annual, and the biennial Synod of the diocese. Delegates were present at the W.A. meetings from Sioux Lookout, Dryden, Eagle River and Keewatin, and the Ven. Archdeacon Fortin preached at their opening service. Mrs. W. J. Ball was elected Diocesan president. The Synod brought together the Bishop, 13 clergymen and a slim attendance of lay delegates. Motions in reference to the Church's attitude to divorced persons, women voting at parishioners' meetings, paying the expenses of delegates to Synod, and the changing of the ending of the parochial financial year to the end of December, were carried unanimously.

The Rev. E. Diamond, of Keewatin, who has been suffering with an attack of inflammatory rheumatism, is quite well again.

The Rev. Wallace C. Allison, who resigned from the parish of Dryden to accept the chaplaincy of the 52nd Battalion, has been invalidated home and returned to Dryden about the middle of June.

The Rev. John D. Martin, of Kenora, who was serving in the A.M.C. in France, was killed in the fierce engagement at the beginning of June. A memorial service was held in St. Alban's on Sunday evening, July 2nd, the sermon being preached by the Rev. Canon Lofthouse.

**ATHABASCA.**

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

**Athabasca Landing.**—The Bishop has just returned from the Athabasca district, where he conducted two Confirmation services. One was held at St. Andrew's Church, Colinton, when several candidates were presented by the Rev. R. Little. The other service was held at the Church of All Saints', Athabasca, when the Rev. S. B. Baron presented his candidates.

**Dedication of a New Church.**—The Bishop recently dedicated the new Church of St. Mary, which is situated in the Athabasca district of Paxon. This church takes the place of the one that was burned down last year. There was a large attendance, and all expressed themselves pleased with the new building.

**High Prairie.**—St. Mark's.—A very bright and encouraging service was held in this church on Sunday, June

18th, by Archdeacon A. S. White, who was on a visit to the district from his isolated Mission at Wabasca Lakes. Although it was an extremely hot day, the church was full, many driving and others walking from great distances to attend the service. Within the last year the Edmonton, Dunvegan and British Columbia Railway has passed through this district, and a small town has sprung up a mile and a half from the church. The Prairie has seen a marked increase in population during the past few years, and farming activity and prosperity is to be seen on every side. In the absence of any regular minister of any denomination some of the settlers have started a Sunday School, which is very well attended. St. Mark's Church is under the care of the Rev. W. G. White, of Lesser Slave Lake Mission, who has also two other churches to serve, and an Indian Mission, forty miles away, which he visits once a month to administer the Sacraments of the Church to the people there. The district of High Prairie has sent a large contingent of men to the war, many of whom have already received their baptism of fire.

**COLUMBIA.**

**Victoria.**—Memorial services for the late Bishop Scriven were held in every church throughout the diocese on the 25th ult. At Christ Church Cathedral, in this city, the Dean preached in the morning and Rev. J. W. Flipton, of St. Mark's, in the evening. Large congregations were present on both occasions.

**CALEDONIA.**

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia,

**Chilco.**—Bishop DuVernet has received word that the Mission stable and barn, with all their contents, at this place, which is in the Nechaco Valley, were destroyed by fire on the night of the 13th inst. A passing traveller had asked permission to put up his horse at the stable, and, refusing the offer of a lantern, lighted a match, and, thinking it out, threw it down. About an hour afterwards Rev. E. Gillman and his wife were awakened by the blaze of light. Flames were then bursting forth in every direction. Saddles, harness, tools, sleigh, hens and a pig were all lost. As Mr. Gillman puts it, "Not a halter or a hammer left."

The Rev. H. V. B. Darlington, formerly Rector of Delaware, and now Rector of St. Barnabas', Newark, New Jersey, recently distinguished himself as a bridge builder, a promoter, a politician and a financier as well as a clergyman. At Myer's Ferry, on the main line of the Pennsylvania Railroad leading to the Delaware Water Gap, five women lost their lives through the capsizing of the ferry boat at that point. Mr. Darlington took prompt steps to prevent a repetition of such disasters. He paid \$5,000 out of his own pocket for an old and abandoned railroad bridge owned by the D. L. and W. Railroad and began his campaign. It ultimately cost over \$40,000. But Mr. Darlington interested the motorists of the two States of Pennsylvania and New Jersey, and by diplomatic management got bills passed by the legislatures of the two States permitting the rebuilding of the old bridge as a toll bridge for vehicular traffic. The needed money was raised and the bridge now stands as a monument of the young Rector's untiring and public-spirited efforts. Mr. Darlington is a son of the Bishop of Harrisburg.

**DIocese OF RUPERT'S LAND.**

(Continued from Page 426.)

anything of the nature of prohibition. For several years past, however, I have observed a very distinct and decided change of sentiment, both on the part of nearly all our clergymen and quite a large number of the leading laity. Be that as it may, what I desire to say to the Synod, and through the Synod to the Church people in the diocese, is this: The Act is passed and carries with it an overwhelming preponderance of the will of the people of our province in its favour. At present, it is only so far on its trial, but let me call upon our Church people in every way to give it a fair trial. Give it fair play in accomplishing what it is destined to bring forth, and I am convinced that it will not only bring good, but very great good, to the various communities of our people. Well administered, it will be a blessing; badly administered—well, it will be the very opposite. It will not usher in the millennium at once. We must not expect that, but if the Government and people combine to give it fair play, it will improve social conditions immeasurably."

**Effect of War on the Church.**

The great war is referred to in the address in a most patriotic way. "How is it affecting our Church?" the Archbishop asks. "We rejoice that the Churchmen from all over the Dominion have flocked in such a noble manner to the colours. Up to the end of February of this year statistics show that out of 265,000 men of Canada who up to that time had enlisted, nearly 125,000 were returned as members of the Church of England, and, according to the Dominion census of 1911, that meant that our Church had contributed nearly 12 per cent. of its aggregate membership in Canada, while the denomination coming next gave less than 6 per cent. of its aggregate. God forbid that at this solemn moment in our history I would even seem to boast of our contribution, which has arisen largely from the fact that, especially in the earlier stages of the war, the majority coming forward for enlistment were British-born, the major part of whom belong to our Church. But the point which I desire to bring home to us as a Church is this: While materially in men and money we are endeavouring to do our duty in this crisis, what is going to be the ultimate spiritual effect of this war upon the Church?"

**BUSINESS OF SYNOD.**

**Rupert's Land Ladies' College.**

Miss E. L. Jones, Principal of Rupert's Land Ladies' College (Haver-gal), in submitting the report on the work of the college for the past year at the morning session, expressed regret that many of the churches had obviously overlooked giving the college the aid which is so much required. Miss Jones reviewed the work carried out by the various branches of the college during the year, the total average attendance for which period was 135. The speaker pleaded for the hearty co-operation of the laity and the clergy in making the college the success which it ought to be.

**Treasurer's Report.**

Rev. Canon Jeffrey, in presenting the treasurer's report, referred to the flourishing condition now existing throughout the respective departments of the Church, notwithstanding the financial depression caused by the war. Canon Jeffrey stated that the amount of capital at the credit of the trusts for the year ended December 31, 1915, amounted to \$27,895.47. The diocese contributed during the

year the sum of \$6,741.46 to the M.S.C.C., and to the Home Mission Fund \$18,642.

**Report of General Missionary.**

Rev. W. W. Thomas, general missionary, surveyed the work of his department for the past two years. He stated that last year the country responded so well to missionary calls that it contributed an amount equal to that contributed by both city and country five years previously. Reference was also made by Mr. Thomas to the excellent missionary work being done among the Indians.

**Bilingualism.**

The following resolution, moved by C. W. Rowley and seconded by Mr. Justice Curran, condemning bilingualism in the schools of Manitoba, was passed unanimously:—

"Whereas, a considerable number of children in Manitoba are without the advantages of school facilities; in many of our schools children are not being taught to speak the English language: Therefore, be it resolved: That this Synod, herewith assembled, desires to place itself on record at the present time and juncture as holding strongly the opinion that for the unification of our people and for the progress of their commercial, social and political life it is essential that the English language be efficiently taught in the schools of the province to all the elements of our population, and for this purpose English should be the language of instruction in all subjects of the elementary public schools' course. That there shall be no recognition in the statutes of Manitoba of any language other than the English language, and that a committee from the Synod should be appointed, if necessary, as a deputation to convey this resolution to the Premier and members of the Government of Manitoba, to place before them this resolution and to press for its adoption."

**War Resolution.**

Thereafter another resolution, moved by C. W. Rowley, seconded by W. J. Tupper, was unanimously passed:—

"Whereas, in the present war, the very existence of the Empire is at stake, and it is, therefore, the manifest duty of every citizen to do his part for the defence of the Empire, and so for the defence of Canada as an integral part thereof, be it resolved that this Synod do express to the Government of the Dominion of Canada the readiness of the Church of England in this diocese to stand behind the Government in any scheme, whether under the Militia Act or under the Defence of the Realm Act or otherwise, as may seem most advantageous for the more complete and effectual mobilization of the entire resources of Canada in men and materials, which ought to be unreservedly placed at the disposal of our country and Empire."

**Anglican Chaplains.**

Rev. W. M. Loucks, Winnipeg, moved the following resolution, which was passed by a standing vote amid great enthusiasm, namely:—

"That this Synod has heard with deep regret that the supply of Church of England Chaplains at Camp Hughes is entirely inadequate, and it is, therefore, resolved that the Department of Militia and the Premier of the Dominion be memorialized in this regard, and that a strong committee be appointed by the chairman to co-operate with the Archbishop to see that the spiritual welfare of our splendid men is properly looked after."

The foregoing resolution provoked a great deal of discussion, several clergymen taking the stand that the Anglican Church was being unjustly dealt with by the military authorities, who so far had failed to furnish in-

formation asked for with regard to the number of Anglican Chaplains at Camp Hughes.

#### Election of Delegates.

General Synod.—Clergy—Rev. W. B. Heeney, Rev. R. B. McElheran, Archdeacon Fortin, Archdeacon Thomas, Canon Matheson, Dean Coombs, Rev. C. S. Quainton, Canon Jeffrey. Laymen—Mr. Justice Curran, J. G. Dagg, J. A. Machray, Dr. Speechly, Sheriff Inkster, W. J. Tupper, C. W. Rowley, G. W. Baker.

Provincial Synod.—Clergy—Archdeacon Thomas, Rev. R. B. McElheran, Rev. W. B. Heeney, Archdeacon Fortin, Canon Jeffrey, Rev. C. S. Quainton, Dean Coombs. Laymen—Mr. Justice Curran, J. A. Machray, Dr. Speechly, Sheriff Inkster, J. G. Dagg, G. W. Baker.

M.S.C.C. Board—Rev. R. B. McElheran, Archdeacon Thomas, Mr. Justice Curran and Chancellor Machray.

Before the Synod concluded its work two Indian chiefs from the Fairford Reserve made brief but earnest appeals for assistance in their Church work, Rev. J. A. Maggrah, of Holland, Man., acting as interpreter.

\*\*\*

#### TEACHER TRAINING EXAMINATION RESULTS.

(Continued from page 428.)

Ont.; Shuttleworth, Annie, Strandly, B.C.; Small, Louie, Hamilton, Ont.; Spencer, Muriel Victoria, Toronto, Ont.; Stonebridge, Bertha, Verdun, P.Q.; West, Winifred, Montreal, P.Q.

#### THREE-YEAR COURSE—SECOND EXAMINATION.

**First Class.**—Attwaters, Winifred, Vancouver, B.C.; Bailey, Helen Leighton, St. John, N.B.; Betz, Josephine, St. John, N.B.; Chenery, Dorothy, Montreal, P.Q.; Cuming, Edith M., St. John, N.B.; Horobin, Harriet M., Montreal, P.Q.; Jackson, Annie L., Montreal, P.Q.; Rhodes, Dorothy, Calgary, Alta.; Wilson, Mabel Groome, St. Catharines, Ont.

**Second Class.**—Carman, Gladys B., Grand Manan, N.B.; Code, Edith M., West Toronto, Ont.; Cuffling, Lillian May, Montreal, P.Q.; French, Florence G., Cookshire, P.Q.; French, F. Louisa, Cookshire, P.Q.; Harris, Dawson George, Hamilton, Ont.; Husbands, Pattie, Cookshire, P.Q.; Nash, Annie E., Montreal, P.Q.; Peters, Anna Marion, St. John, N.B.

**Third Class.**—Coward, Eva R., Saskatoon, Sask.; Farley, Gertrude, Montreal, P.Q.; Gould, Margaret, Montreal, P.Q.; Kitchen, Mrs. Fred., Woodstock, Ont.; Wilson, Ellen, Montreal, P.Q.

#### THREE-YEAR COURSE—THIRD EXAMINATION.

**First Class.**—Archer, Mildred, Warwick, Ont.; Bower, Lillie, Montreal, P.Q.; Cole, Bella M., Huntingford, Ont.; Curry, Margaret L., Brockville, Ont.; Garrett, Emily, Toronto, Ont.; Heeney, Helena A., Calgary, Alta.; Jenkins, Emma M., Montreal, P.Q.; Lee, Mrs. Lillian, Dauphin, Man.; MacDonald, Ethel M., Collingwood, Ont.; Myles, Lillian, St. Mary, N.B.; Norton, Clytie Mary, Brockville, Ont.; Reynolds, Willow, Brockville, Ont.; Stickles, Rebecca, St. Mary, N.B.

**Second Class.**—Armstrong, Ada, St. Mary, N.B.; Barnes, Millie, Warwick, Ont.; Bertie, Marjorie D., Toronto, Ont.; Bertie, Helen M., Toronto, Ont.; Code, Edith M., West Toronto, Ont.; Cutriss, James V., Hamilton, Ont.; Dennis, Grace, Brockville, Ont.; Fox, Edith, Montreal, P.Q.; Myers, Nellie, Warwick, Ont.; Staples, S. Winifred, St. Mary, N.B.; Talbot, Flossie, Toronto, Ont.; Thomas, F. Ivy, Montreal, P.Q.; Thompson, Martha, Hamilton, Ont.; Turner, Doris, Verdun, P.Q.; Williams, Edith, Hamilton, Ont.

**Third Class.**—Adams, Ethel, Hamilton, Ont.; Adams, Winifred, Toronto, Ont.; Armstrong, Grace, Lancaster, N.B.; Balson, Lily Florence, Toronto, Ont.; Bimson, Bessie, Verdun, P.Q.; Dodd, Elizabeth, Scarborough Junction, Ont.; Hawkins, Mary Grace, Warwick, Ont.; Hudson, Minnie, Toronto, Ont.; Slight, Daisy, Toronto, Ont.; Winfindale, Constance, Brockville, Ont.

#### TWO-YEAR COURSE—FIRST EXAMINATION.

**First Class.**—Brotherhood, Mrs. Marie Nesta, Elkhorn, Man.; Brown, Jessie Cameron, Victoria, B.C.; Burrows, Muriel, Regina, Sask.; Chow, Mildred, Victoria, B.C.; Cooke, Annie Beatrice, Victoria, B.C.; Cook, Nora Fisher, Vancouver, B.C.; Le Neven, Donald, Vancouver, B.C.; Orwin, Emily Kate, Tillicum Mission, B.C.

**Second Class.**—Endacott, Ethel R., Vancouver, B.C.; McCabe, Mildred, Coxheath, N.S.; Nearshallsay, Mabel E., Vancouver, B.C.; Van Exan, Lottie, Regina, Sask.

**Third Class.**—Palmer, Ruth Caroline, St. Anne de Bellevue, P.Q.; Porter, Marie, M.A., Regina, Sask.; Porter, Muriel, M.A., Regina, Sask.; Rath, Mary, Calgary, Alta.

#### TWO-YEAR COURSE—SECOND EXAMINATION.

**First Class.**—Bird, Harold Godfrey, Gananoque, Ont.; Phillips, Cicely Campbell, Vancouver, B.C.; Roberts, Winifred, Brantford, Ont.; Withers, Emily L., Vancouver, B.C.; Withers, Ida Sayers, Vancouver, B.C.

**Second Class.**—Hurd, Sarah E., Sawyerville, P.Q.; Salkeld, N. Laura, Goderich, Ont.

#### ONE-YEAR COURSE.

**First Class.**—Stackhouse, Rev. Arnold, Port Hardy, B.C.; Stackhouse, Dora, Port Hardy, B.C.

**Second Class.**—Wright, Percy, Coblenz, Sask.

**Third Class.**—Knowles, Miss Laura F., New Bandon, N.B.; Warren, Mary S., New Bandon, N.B.

#### ADVANCED STANDARD COURSE.

##### FIRST EXAMINATION.

**First Class.**—Sieveright, Dorothy, Sutton, P.Q.; Smith, Edna, Vancouver, B.C.

**Second Class.**—Oakley, Margaret, Toronto, Ont.; Pangburn, Louise H., Toronto, Ont.

**Third Class.**—Bull, Jemima, Hamilton, Ont.; Harley, Edna M., Hamilton, Ont.; Turner, Annie L., Windsor, Ont.

##### FINAL EXAMINATION.

**Second Class.**—Whelpley, Elizabeth, Central Greenwich, N.B.

**Third Class.**—Wilson, Ellen, Montreal, P.Q.

\*\*\*

#### THE PERFECTION OF GOD.

(Continued from Page 425.)

tell you this: the higher you rise, the deeper you can see. It is a well-known fact that people up in a balloon can see the fish at great depth, while those at the surface can see nothing. So the nearer we rise to God the more His purposes explain themselves. But at best, we shall never understand more than a little while we are here. St. Paul had got pretty high up and saw things with wonderful clearness, and yet he exclaims, referring, perhaps, to this very passage, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Therefore, judge nothing before the time. When the Lord comes a great

many things that seem insoluble will be explained then. We are told that there will be no more sea; it will be drained off to the very floor. So wait a little. God will make all His meaning plain in a little while.

We have thought of these four great things: the sky, the clouds, the mountains and the ocean, and what they mean. And between sea and mountain there has just been a strip of inhabited land where the birds sing and the cattle browse, and men are born, and till the soil, and are fed by the hand of God, and all the surrounding glory of mountains and sky and sea exist for that strip. Therefore, it says, Thou, Lord, shalt save both man and beast. And we see enough down here in the plain to understand something of the rest. And if the mountains are too high and the sea too deep, yet have assurance that Thy mercy, O God, is in the heavens; Thy faithfulness reacheth unto the clouds; Thy righteousness is like the great mountains; Thy judgments are a great deep. How precious is Thy mercy! Can you say that? Therefore, they shall trust. It is the knowledge of the love of God that alone will make men long to trust Him. The one thing that will win the heart to love is that God should love us first. We may be driven to worship of a sort by power, awe, admiration. But there is one thing that wins a man's heart, and that is a sight of the heart of God. Come, then, and put your trust in His mercy. There is a beautiful picture in Deuteronomy of the eagle stirring up her nest, fluttering over her young. This is made still more vivid by the words of Christ, "How often would I have gathered them to Me as a hen doth gather her brood."

Come to Him now and say:—

"Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, ah! leave me not alone,  
Still support and comfort me.  
All my trust on Thee is stay'd,  
All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of Thy wing."

Humbly flee to Him for shelter now, and all the mercy and the righteousness and the judgments of God are over, and in His loving heart we shall find our home.

\*\*\*

#### "Work Amongst Italian Soldiers."

"It must be remembered that many of our correspondents are simple people, not accustomed to, or good at, expressing themselves in writing. A few simple words, such as those we have quoted, may mean very, very much from such, and the general tone of the letters and postcards received, both from our workers and distributors, and from the soldiers and sailors and others getting the Scriptures, shows clearly that real, abundant blessing is following the generous distribution which the Scripture Gift Mission and its noble friends and supporters are making possible."

The above of course deals only with one phase of the work and we feel week by week it may be better just to deal with one country rather than to say a few words on each.

For Italy specially then this week we would plead for help, although Russia and our brave lads are still pleading for the Word. Earnest prayer is requested by all those who are engaged in placing the Gospels into the hands of the brave men.

Donations may be sent to the Editor, or to Chairman, Rev. Preb. H. W. Webb-Peploe, M.A., or to Secretary, Francis C. Brading, 15 The Strand, London, W.C.

#### SUB JUDICE.

(Continued from Page 427.)

administered by men and women, and then, I believe, it will naturally and properly become the one missionary society of the Church. I do not know that either the W.A. or M.S.C.C. would welcome this change now; but as I look forward to the immense responsibilities accumulating on the Church, and the consequent need for conservation and concentration of all our resources, I doubt if any time could be more opportune.

#### THE ABANDONMENT OF ARTIFICIAL DIVISIONS AT HOME AND ABROAD.

The division of missionary work on the lines of sex is equally artificial and injurious, whether it appears in central administration, in parishes, or in the mission field. Perhaps its results are most obvious and most absurd in the mission field.

The salary of a clergyman or a male doctor must not be included in the W.A. estimates, because they are men. Yet do not our men missionaries work among women and children as well as men? But the W.A. pays the salary of a female nurse in a general hospital (men and women) because the nurse is a woman, although she may nurse mainly, or only, male patients! The system has to skip backwards and forwards: supporting a woman missionary because she is a woman, although she ministers to both men and women, and refusing to support a man missionary because he is a man, although he also ministers to both men and women.

Can the W.A. be fairly said to support the "work among women and children" at the present time? And if not, is it not because it is practically impossible and undesirable to draw a line of demarcation between work for men and work for women in the mission field? And is it not equally impossible and undesirable to draw that line between work of men and work of women at the home base?

#### A SUGGESTION.

There will always be departments best administered by either men alone or women alone, even if the central administrative body includes both, and the W.A. would lose little of its autonomy in carrying out a policy which it had helped to formulate, while the general gain in concentration would, I believe, fully compensate the M.S.C.C. for any "dilution" of authority. But even if the time is not yet ripe for such a policy as I have advocated, do not the times call for a forward policy to meet the emergencies of the present crisis?

Could not a joint session of the two Executive Committees, or the Consultative Committee with enlarged powers, review the whole condition of the extension work of the Church, at home and abroad, and decide what work is most pressing, and recommend that of the "most pressing" work the M.S.C.C. and W.A. should undertake proportionate shares, regardless of whether the work is for men or for women? Sometimes missionary work calls for concentration of effort on one place, sometimes on one race, sometimes on one sex, sometimes on one department of missionary activity. Why should our hands be tied by self-imposed fetters?

#### THE GAIN.

A society of men and women, directed by men and women for the good of men and women, commanding the loyalty of the whole membership by its true democracy of administration, and conserving the resources of the Church by its unity of policy at the centre and by its concentration of effort at the circumference, has within itself the elements of permanence and stability. Is it within sight?

UB JUDICE.

ued from Page 427.)

d by men and women, and  
eve, it will naturally and  
come the one missionary  
ne Church. I do not know  
the W.A. or M.S.C.C.  
ome this change now; but  
rward to the immense re-  
s accumulating on the  
d the consequent need for  
and concentration of all  
ces, I doubt if any time  
ore opportune.

ONMENT OF ARTIFICIAL  
AT HOME AND ABROAD.

ion of missionary work on  
f sex is equally artificial  
us, whether it appears in  
nistration, in parishes, or  
ion field. Perhaps its re-  
ost obvious and most ab-  
mission field.

ry of a clergyman or a  
t must not be included in  
estimates, because they are  
do not our men mission-  
among women and children  
men? But the W.A. pays  
f a female nurse in a gen-  
al (men and women) be-  
urse is a woman, although  
urse mainly, or only, male  
The system has to skip  
and forwards: supporting  
missionary because she is  
although she ministers to  
and women, and refusing  
a man missionary because  
n, although he also min-  
th men and women.

W.A. be fairly said to sup-  
work among women and  
t the present time? And  
t not because it is practi-  
sible and undesirable to  
e of demarcation between  
men and work for women  
sion field? And is it not  
ossible and undesirable  
at line between work of  
ork of women at the home

A SUGGESTION.

All always be departments  
stered by either men alone  
alone, even if the central  
ive body includes both,  
A. would lose little of its  
n carrying out a policy  
ad helped to formulate,  
eneral gain in concentra-  
I believe, fully compen-  
S.C.C. for any "dilution"  
But even if the time is  
e for such a policy as I  
ated, do not the times call  
d policy to meet the emer-  
the present crisis?

a joint session of the two  
Committees, or the Con-  
Committee with enlarged  
iew the whole condition of  
on work of the Church, at  
abroad, and decide what  
ost pressing, and recom-  
of the "most pressing"  
f.S.C.C. and W.A. should  
proportionate shares, re-  
whether the work is for  
women? Sometimes mis-  
k calls for concentration  
one place, sometimes on  
sometimes on one sex,  
on one department of mis-  
sion. Why should our  
ed by self-imposed fetters?

THE GAIN.

y of men and women,  
men and women for the  
and women, commanding  
of the whole membership  
democracy of administra-  
onserving the resources of  
by its unity of policy at  
and by its concentration  
t the circumference, has  
f the elements of perman-  
ability. Is it within sight?

Correspondence

ACKNOWLEDGMENT.

We beg to acknowledge receipt of  
\$2 towards the Scripture Gift Mission  
from Rev. H. Plaisted.

SPECTATOR AND BI-  
LINGUALISM.

Sir,—I am in cordial agreement  
with my old friend, Judge Savary, of  
Annapolis Royal, in his position re  
the French language in Ontario, and  
I do think that our French fellow-  
citizens have a genuine grievance.  
The action of the Ontario govern-  
ment is contrary to British policy  
throughout the Empire. As has been  
truly said, where would the great  
mass of the Boers have been in this  
struggle if we had denied them their  
language? And there is no doubt  
that this unfortunate stand has most  
seriously affected recruiting in Que-  
bec, and has given certain designing  
and disloyal politicians a handle to  
work on the feelings of their com-  
patriots. As the Judge says: "I can  
see nothing but narrowness and stu-  
pidity in the attempts to repress it."  
It is to be hoped that wiser counsels  
will ultimately prevail.

Nova Scotian.

AUDI ALTERAM PARTEM.

Sir,—In reference to the letter of  
Canon Plummer in your issue of the  
29th ult., it seems to me the point of  
those who claim that through this war  
God is calling people to a recognition  
of Himself, is not so much that God  
is punishing as that He is chastening.  
"Whom the Lord loveth He chasten-  
eth." We know the love of God, "God  
is love." Not one of us can look  
back over his life without seeing evi-  
dence that "God is love." One thing  
which God is teaching us by this war  
is what love means. Love means sacri-  
fice. "God so loved the world that  
He gave His only begotten Son."  
"Who loved me and gave Himself for  
me." "Greater love hath no man than  
this that a man lay down his life for  
his friends." The world has gone on  
living apart from God, pleasure loving,  
the love of gain, personal ambition,  
gambling, and yet grosser sins. We  
have grown into the habit of forget-  
ting the great sacrifice of love as  
manifested to us in Jesus Christ. Has  
the voice of the Church been heard  
with uncertain sound amidst all this  
forgetfulness of God? Have the lives  
of us clergy been such as to bring  
men to a realization that love means  
sacrifice? It does seem to me that  
God is teaching us through this war,  
the yet fuller meaning of love, His own  
love to us and our love to God and to  
man. He is calling us closer to His  
own sacrifice in the giving of our  
sons, even the sacrifice of the Father  
Who gave His only begotten Son.  
Surely our boys are learning some-  
thing of the love of Jesus Christ, as  
they give themselves in this great  
war? Many a man has said: "I do  
not want to go, but I am going. I  
feel it to be my duty." Do these men  
not love home and kindred, and life?  
Ah, yes, but they are learning a  
higher love. "He that loveth father  
or mother more than me is not worthy  
of me; and he that loveth son or  
daughter more than me is not worthy  
of me. And he that taketh not his  
cross and followeth after me, is not  
worthy of me." What is duty but  
something to be done for God and  
man? Love is the fulfilling of the  
law. When men go where duty calls,  
they are fulfilling this law of love, in  
some cases perhaps unconsciously.

No parent would from choice en-  
courage a boy to go to the danger  
of the trenches, no wife would for a

moment consent to her husband going  
to such dangers, no son or husband  
would leave his loved ones to enter the  
trenches, were it not that all are learn-  
ing, as we have never learned before,  
the meaning of the words of our Bless-  
ed Lord: "If any man come to me,  
and hate not his father, and mother,  
and wife, and children, and brethren,  
and sisters, yea, and his own life also,  
he cannot be my disciple." There is  
a yet higher love than that of family  
and of life.

Thank God we may believe that in  
every nation, even among our ene-  
mies, there are many devout souls  
who, in the midst of a sinful world,  
have proved faithful to God. Yet, as  
Canon Plummer says, "the innocent  
suffer with the guilty." Has not this  
always been so? "Which of you con-  
vinceth me of sin?" are the words of  
our Blessed Lord. The greatest sacri-  
fice the world has ever seen is the  
sacrifice of the sinless for the guilty,  
and those devout souls to whom I  
have referred, are the very ones who  
will realize most fully that God's  
greatest lesson of all to the world,  
the lesson of love, cannot be taught,  
nay, cannot be learned, except through  
the suffering of the innocent with the  
guilty.

It is when we bring the horrors of  
this war to the test of our Blessed  
Lord's life and teaching, that we learn  
most truly that through this carnage  
God is bringing the world to a deeper  
recognition of His love.

Chas L. Ingles.

A PLEA FOR INTERCESSORY  
PRAYER.

Sir,—No doubt many who read this,  
if many are kind enough to do so,  
know as much about prayer as I who  
write it, or more so. Yet I have  
known something, too, and, therefore,  
believing in its power, am writing  
to ask especially for prayers from in-  
dividuals, as well as from congrega-  
tions, on behalf of the thousands who  
are starving in Lebanon, Syria.  
Eighty thousand have died, so we  
are told in the Toronto "Mail and  
Empire" of Thursday, 25th May.  
Lebanon, it seems, has for a long  
time been cut off by land and sea  
from other parts of the country. Will  
you plead with our God of power, of  
love, and of sympathy that He will,  
in His boundless compassion and in  
His infinite power, stretch forth His  
hand and rescue this people, making  
a way for food to reach them, and  
that His blessing may fall upon that  
land and people? How dear are these  
people to Him! And what people are  
not dear to Him? And what might  
we not do for His glory and the sal-  
vation of mankind if we used this  
wonderful weapon of intercessory  
prayer more faithfully, more power-  
fully? We are learning more and  
more to use it. It is not always easy,  
but, like most things we try to do,  
if we do *but try*, we learn how. So  
do not let us falter because we are  
busy, because we are tired of pray-  
ing, and in these days we are asked  
to pray so much and for so many  
objects. I know of nothing, unless  
it is kindness and love, that accom-  
plishes so much in a few moments  
of time as prayer does; and what  
wonderful ease and joy and peace it  
brings to one's own heart! In any  
case, it is something God is asking  
us to do. Therefore, let us without  
questioning do it. Our work for God  
would bear far more abundant and  
valuable fruit if watered more care-  
fully by our prayers. Those who are  
working together in a parish caring  
for individual souls, or in any other  
way, would find their hands strength-  
ened and their hearts cheered by  
meeting together in little groups for  
intercessory prayer, when the names  
of the souls we long God to touch  
may be mentioned.

May God the Holy Spirit pour out  
upon His people the spirit of prayer  
and supplication, not forgetting  
thanksgiving. Then much that now  
oppresses us and worries us will pass  
from our hearts up into the heart of  
God and His dear Son, Jesus Christ.  
Caroline Macklem.

ATTENDANCE AT DIVINE  
WORSHIP AT SUMMER  
RESORTS.

Sir,—Now that the holiday season  
is upon us I write to urge upon any  
who have been careless in the past  
the good use of those holidays in re-  
gard to attendance at divine worship.  
It is too often the custom of those  
who attend church in the city to forget  
church altogether when at a summer  
resort. To take one instance out of  
many, I was at a summer resort in  
a recent summer where there were  
three Protestant churches within a  
mile and a quarter—Anglican, Pres-  
byterian and Methodist. The nearest  
Roman Catholic church was seven  
miles away. It cost the Roman  
Catholics fifty cents each to hire a  
stage and drive. Yet every Roman  
Catholic at the place, including two  
servants, went to church Sunday  
morning, while out of five times as  
many Protestants only one other and  
myself attended. This was the more  
striking, because the Anglican church,  
which was the farthest away of the  
three before mentioned, was situated  
near the post-office, and every week-  
day evening a large number of re-  
sorters walked to the post-office  
simply for the exercise. On Sunday  
only the two I have previously men-  
tioned walked to church. I cannot  
speak for the Presbyterian and Meth-  
odist services, but that at the Anglican  
church was well conducted by an  
earnest man, who preached simple  
and straightforward sermons. Parson  
and people would have been delighted  
with the assistance which those from  
the summer resort could render in  
the singing and the responses, but  
none came. What a damper it must  
be for country congregations to see  
men and women who pass for good  
Churchmen and Churchwomen in the  
cities ignoring the Church in this  
way! Worse than this, there were  
some who had been paid singers in  
city choirs who, instead of helping  
any of these congregations, spent the  
day in boating and fishing. If those  
singers ever sing in a church I attend  
I shall protest to the Rector, with my  
reasons, immediately.

This is a big question, and I know  
that even clergymen are singularly  
careless of church attendance at sum-  
mer resorts, but I do appeal to all to  
remember their Church duties this  
summer of all summers.

Central Canadian.

ADDRESS TO SYNOD.

(Continued from Page 427.)

the support of the Church of Christ  
here and elsewhere, and the efforts  
made to keep His service and wor-  
ship before the people must not suffer  
in the slightest degree. Otherwise,  
how can we consistently pray to Him  
to bless our army and give us vic-  
tory if we are not, at the cost of what-  
ever sacrifice, maintaining His cause  
before the people? If we pray hard,  
and work hard, and really make sacri-  
fices, I believe and trust that this  
year we shall do even better than be-  
fore. We need the fullest support in  
order to enable us to fulfil our obli-  
gations.

CANDIDATES FOR THE MINISTRY.

"At the same time, there is one  
matter about which my anxiety is great,  
and that is the dearth of candidates  
for the ministry. For some time all

Bishops have been confronted with  
this difficulty. But now, owing to the  
fact that the call to active service in  
this war has taken so many of our  
young men away, in addition to the  
complete stoppage of any supply from  
England for the same reason, and the  
vacancies caused, at any rate for the  
time being, by those who have gone  
to the Front as Chaplains, the posi-  
tion has become most serious. We  
cannot but rejoice that the young men  
who were expecting to be ordained  
have shown their courage, loyalty,  
and sense of service by enlisting.  
But the result is that for some time,  
at any rate, there will be hardly any  
candidates coming forward. I com-  
mend to the earnest prayers of all of  
you that when this war is over the  
hearts of many of our young men  
may be turned to give themselves up  
to service as officers in the great  
army of Christ's Church. We shall  
never have a really strong ministry  
till it is recruited mainly, if not en-  
tirely, from native-born Canadians."

A TURN OF THE ROAD.

(Continued from page 428.)

you to-morrow," he remarked to the  
cougar, as he shouldered his gun and  
started, rather unsteadily, down the  
trail. His wound was still bleeding  
freely, and he looked ghastly when he  
overtook the others.

Marjory, rather white and tremu-  
lous, was sitting on a fallen tree,  
while Kruger grazed placidly beside  
her. The boys, still panting after  
their scramble, lay on the pine needles  
at her feet. At the sight of Claude's  
face Marjory screamed, and the boys  
sprang to their feet hardly knowing  
what to expect.

"Don't worry, I'm all right. It was  
a half-blind cougar, wild with hunger.  
She caught me in her spring," began  
Claude cheerily; and then he caught  
at a friendly tree, while the world  
began to revolve much faster than  
usual. David felt in his pocket for a  
flask which his mother, much to his  
amusement, had insisted on their tak-  
ing with them. Claude drank a few  
sips of the raw spirit.

"That's better," he said as soon as  
he could speak. "Now, could one of  
you boys tie up this scratch on my  
arm? Then we must see about getting  
home, or Mrs. Lane will be setting  
out to look for us."

As he spoke he handed his big knife  
to Gilbert.

"Rip up the sleeve, will you?" he  
said.

With difficulty the boy sawed open  
the rough flannel shirt and laid bare  
the upper arm. The cougar's claws  
had almost reached the bone, and Gil-  
bert turned faint when he saw the  
wound. Like many boys, he could not  
stand the sight of blood—to his own  
deep disgust. David took his place  
as he fell back, intensely chagrined.

"Marjory, have you got a handker-  
chief?"

"Only this," producing an article  
about five inches square.

"That's not much good, and mine  
and Gilbert's are too black. Claude's  
is coloured, and I am afraid to use  
that. What shall we do?"

"I know; wait a minute," said Mar-  
jory.

She slipped behind a tree, from  
which issued the sound of the rending  
of garments. She reappeared with a  
long strip of calico, with which David  
bound up the gaping wound. When  
this was done, and the bleeding at  
least partially stanchied, they again  
started on their way at a swinging  
pace. Marjory tried in vain to per-  
suade Claude to mount Kruger, now  
as meek as a lamb. They trudged  
steadily down hill and reached the  
Rat's Tail before Mrs. Lane had be-  
gun to be anxious.

She was horrified at Claude's ap-  
pearance, and was thankful that Sandy,

Every 10c  
Packet of  
**WILSON'S  
FLY PADS**  
WILL KILL MORE FLIES THAN  
\$8<sup>00</sup> WORTH OF ANY  
STICKY FLY CATCHER

Clean to handle. Sold by all Drug-  
gists, Grocers and General Stores.

## ACCIDENT SICKNESS INSURANCE

— THE —  
**Dominion of Canada**  
Guarantee and Accident Insurance Co.  
TORONTO

## An Organ That Has Made Good

The **Karn Church Organ** is undoubtedly the best instrument at present made, thus meriting the unstinted confidence of our patrons all over the world.

Tone is the chief point to be considered in a Church organ. In tone the Karn is pre-eminent—it captivates all who hear it—it is an inspiration to organist, choir and congregation.

**The Karn-Morris Piano  
and Organ Co., Limited**

Head Office—Woodstock, Canada  
Factories—Woodstock and Listowel

REG. CAN. PAT. OFFICE

## O-Cedar Polish

MADE IN CANADA

**Dusts,  
Cleans,  
Polishes,**  
at the one  
operation

From your dealer  
25c. to \$3.

CHANNELL  
CHEMICAL  
CO., LIMITED  
TORONTO,  
CAN.



like most woodsmen, was fully qualified to render "first-aid" to the injured. Indeed, so skilful was his treatment, that Claude appeared at the tea-table, entirely refusing to be considered an invalid, in spite of Martha's gloomy prognostications of an early death from blood-poisoning.

During the meal Mrs. Lane heard in detail the story of the adventure, which Marjory had already given her in outline.

"Wasn't Madge a brick not to come off?" said Gilbert, for once willing to give his sister ungrudging praise. "You should have seen old Kruger scoot down the trail."

"Well, I must confess I had to hold on by his mane," said Marjory modestly. "I'm sure I should have fallen off if I had seen the cougar."

"I'm sure you would never have done anything but what was brave," said Claude in a low voice.

Mrs. Lane glanced at him quickly. She suddenly realized that Marjory was growing up, and that this young man looked upon her as almost a young woman. She had yet to discover that the Canadian schoolgirl of sixteen was in some respects as mature as an English girl three or four years older. To her, Marjory was still the boyish child with whom the lower forms of English high schools are filled; and, in truth, Marjory herself was loth to develop into a "young lady." But unconsciously she grew up a good deal in her ten days at the Rat's Tail, and it was as well that her mother should realize it.

After tea Claude was obliged to admit that the wound was very painful, and as he had some fever about him Mrs. Lane persuaded him to sit with her on the gallery while Sandy and the children went for a final row on the lake. As Sandy ran down the steps of the gallery he called to Claude—

"I wish Doc Graham was here to-night; he'd soon have you right end up, I guess."

"You met Graham on the 'Yukon,' did you not?" asked Claude. "He is an awfully good sort, poor chap."

Mrs. Lane was puzzled, and remained silent.

Claude noticed her embarrassment and went on—

"He's had awful hard luck and he can't get over it as he should. He's wild, I know, but he's got the kindest heart I ever knew."

Mrs. Lane felt it was useless to try to conceal her real opinion of Graham, and said,

"I must admit he did not impress me at all favourably. In fact, he made me very uneasy by his great intimacy with Gilbert and his unreasonable antipathy to David. You must have noticed how little the boys speak to one another; the coldness between them is entirely due to Doctor Graham, and I cannot forgive him for it. As for Martha, she can't hear his name without abusing him."

Claude sat silent for a few minutes, then he said,

"I should like you to know Graham's story; it would help you to understand him. As a child, he was left in England with a baby half-brother in the care of an old aunt, while his father and stepmother were in India. The aunt detested Graham and made his life a burden to him. His parents were gay sort of people, who never troubled about their children. Graham was awfully clever, but just the kind of boy is made bitter by injustice, and the aunt blamed him for everything that went wrong. Then his father died, and the stepmother took the two boys to live with her. It was just the same thing again. She hated Graham because all the money in the family had come from Graham's mother, and of course went to him, while she and the little boy were comparatively poor. Graham could not touch it till he was of age, except to pay for his own education, but his stepmother went on just as if he lived in luxury while she

and the little chap were paupers. And yet that little chap was the only human being Graham ever loved.

"Graham studied medicine at Edinburgh, and they thought him one of the most brilliant medicos they had ever had; he simply swept the board of every prize in sight. Then the little boy developed tubercular trouble in the hip.

"By this time, Graham was of age, and he spent every cent of his income on the little lame boy. Yet all the time the stepmother went on nagging his life out. I believe that was what made Graham take to drink. He couldn't leave home because of the little brother, and that woman's tongue was more than he could stand.

"And one evening he drank more than usual and went up to see the small boy. He meant to give him his medicine, but by an awful mistake, he took up the wrong bottle—and it was a lotion, deadly poison.

"There was an inquest, but no one had seen Graham drunk, and everybody knew that he almost worshipped the little boy, so no blame was attached to him except by the stepmother, who called him 'Cain,' and declared that he was anxious to rid himself of the expense of his brother's illness, and had adopted this means of doing so!

"Of course, Graham had to leave Edinburgh, and I think he always holds himself guilty of murder. The little boy's name was Gilbert; I never thought of it before. Graham came here on his way west, and he told me he had met a boy on the 'Yukon' who reminded him of 'the little chap' as he always calls him. No doubt it was your Gilbert; if he thought David was trying to keep Gilbert from being friendly with him, it would be quite enough to make him hate him, but I should never have thought that he would deliberately try to harm Gilbert. Still, his life is all twisted now, and he takes odd likes and dislikes, poor old chap. We went to school together in the north of England; and we never met since school-days till he happened to come out here for fishing two years ago. Canada's an odd country; one never knows who will turn up at any moment in the most out of the way place. Hallo! Here come the others, it must be getting late."

"Before they come, do let me thank you for your bravery and presence of mind in saving Marjory to-day. You have laid me under an obligation which I can never discharge. Will you remember this, and feel that it would be a great happiness if at any time I could repay even a part of my debt?"

Claude raised his hand deprecatingly.

"Really, Mrs. Lane, you have heard a very highly-coloured account of our adventure; Miss Marjory's safety was not due to my presence of mind, but entirely to Kruger's absence of body. Your visit has been an immense pleasure to me; I almost feel as if I have been in the old country."

"Well, then, promise to come to Otter Lake and visit the 'old country' there."

"Thank you," said Claude gravely, "I shall surely come to Otter Lake some day."

And he kept his word, but not just then.

(To be continued).

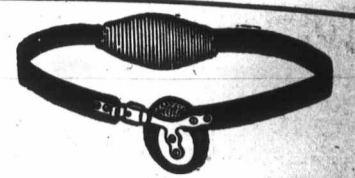
NOTICES UNDER THE HEADINGS OF  
BIRTHS, MARRIAGES AND DEATHS  
50 CENTS EACH INSERTION.

### BIRTH NOTICE

NOBLE—At the Rectory, Norwood, Ont., on June 29th, 1916, to Rev. and Mrs. N. H. Noble, a son.

### MARRIAGE NOTICE

MOBERLY—WRENSHALL—At St. Anne's Church, Toronto, by the Rev. Lawrence Skey, on Wednesday, June 28th, 1916, at 2.30 p. m., Edith Maude Wrenshall, daughter of Charles E. Wrenshall, of 15 Rusholme Road, Toronto, to Thomas Edward Moberly, of Osgoode Hall, Barrister-at-Law.



## RUPTURE

For 50 years we have studied this painful affliction, and have tested and examined every known appliance for its relief.

No wonder, backed by improvements of our own invention and manufacture, we have achieved a wonderful measure of success in fitting trusses.

Our trusses are easy and comfortable to wear, and are, moreover, guaranteed to retain the rupture.

Headquarters for crutches.

**AUTHORS & COX**

Helps for the Afflicted

185 Church St., Toronto

Pure ICE Exclusively  
Highest Grade Coal

**GRENADIER  
ICE AND COAL CO.**

CHAPMANS, LIMITED

Head Office:

Confederation Life Bldg.

17 QUEEN ST. EAST

B. W. TRENT, Sec'y-Treas.

Main 2686  
**Toronto Carpet Cleaning Co.**

Carpet cleaning and altering a  
speciality.

67 LOMBARD STREET

Your Food Is Safe  
When Old Dutch  
Cleans the Refrigerator



**Church  
Brass Work  
MEMORIAL  
BRASSES  
RAILS, VASES**

**PRITCHARD ANDREWS  
CO. OF OTTAWA, LIMITED**  
264 Sparks St. OTTAWA

**-CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation  
Plan No. 70. Estd. 1858. BELLS for  
Churches are DUTY FREE. The C. S.  
Bell Company, Hillsboro, Ohio, U.S.A.

### Boys and Girls

## A CHRISTIAN'S ALPHABET

BY REV. W. S. FOREMAN.

- A is for Asking,  
Commonly called Prayer.
  - B is for Believing,  
In God every where.
  - C is for Christian,  
The name to us given.
  - D is for Death—  
The gate-way to heaven.
  - E is for Earnestness—  
To do what is right.
  - F is for Faith,  
To believe in the right.
  - G is for Grace,  
In which virtues are grown.
  - H is for Hearts,  
Where the good seeds are sown.
  - I is for Intemperance,  
A destroyer of Peace.
  - J is for Jealousy,  
Which quickly should cease.
  - K is for Kingdom,  
For which we contend.
  - L is for Love—  
For both enemy and friend.
  - M is for Mercy—  
A grace each much show.
  - N is for Nourishment—  
Without which we can't grow.
  - O is for Offering—  
A gift made in love.
  - P is for Pardon—  
Sent down from above.
  - Q is for Quickening—  
By the Spirit bestowed—
  - R is for Refuge—  
We have in our Lord.
  - S is for Surrender—  
Which each one must make.
  - T is for Trust—  
Which hell cannot shake.
  - U is for Uprightness—  
Jehovah's delight.
  - V is for Virtues—  
The sum of all right.
  - W is for Wisdom—  
To guide us to heaven.
  - X is for X-cuses—  
By so many given.
  - Y is for Yoke—  
Which for Jesus we wear—
  - Z is for Zeal—  
His truth to declare.
- Church Observer.

### THE PASSING OF THE BUFFALO

The buffalo as a wild animal is gone. The great herds will never again be seen roaming the plains.

Who is there of the present generation that does not feel profound regret at the thought and ask himself: "Why was I born too late? What would I not give to have seen the buffalo days and people in their romantic prime?" All the hungry regret that Sir Walter Scott felt over the departed glories of the feudal life is felt by every boy and young man of our country now when

he hears of the buffalo days and the stirring times of the bygone wildest West.

Why was it allowed? Why did not the government act? And a hundred sad "might have beens" spring forth from hearts that truly feel they lost a wonderful something when the butchers, drawn from the dregs of border towns, were turned loose to wipe out the great herds that meant so much to all who love wilds and the primitive in life.

There is one answer—the extermination was absolutely inevitable. The buffalo ranged the plains that were needed by the out-crowded human swarms of Europe. Producing buffalo was not the best use for those plains. Possessed of vast size and strength and of an obstinate, impetuous disposition that would stampede in a given line and keep that line to the utter destruction of all obstacles or himself, the buffalo was incompatible with any degree of possession by

white men and with the higher productivity of the soil.

He had to go. He may still exist in small herds in our parks and forest reserves. He may even achieve success as a domestic animal, filling the gaps where the old-time cattle fail. But the buffalo of the wild plains is gone forever, and we who see those times in the glamour of romance can only say: "It had to be; he served his time, and now his time is past."—Earnest Thompson Seton, in Scribner.



## Nervous Prostration

Mrs. Conrad Schmidt, R.R. No. 1, Milverton, Ont., writes: "Two years ago last spring I was run down, had nervous prostration, and was in a terribly nervous condition. I could not sleep or eat, could scarcely count the nights that I passed without sleep, and if I did eat, had sick headaches and vomiting spells. My limbs would swell so badly that it hurt me to walk. I would jump up in bed, awakened by bad dreams. In fact, I was so bad, thought I could not live, and started to use Dr. Chase's Nerve Food without much hope.

"It was not long before I began to improve under this treatment, and I can truthfully say it has done me a world of good. It took some time to get the nervous system restored, but I kept right on using the Nerve Food regularly, and gradually gained in health and strength. I have a fine baby boy now. He weighed 12 lbs. at birth, and, though my friends were anxious after the condition I was in, I got over that fine, and now weigh 120 lbs. Before using the Nerve Food I was a mere skeleton."

The original of this testimonial is on file in our offices for your inspection, or you may write to Mrs. Schmidt for confirmation of her cure.

50 cents a box, 6 for \$2.50, all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations disappoint.

# Dr. Chase's Nerve Food



Dr. Chase's Recipe Book, 1,000 selected recipes, sent free if you mention this paper.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

**PTURE**

ars we have studied this painful and have tested and examined in appliance for its relief. er, backed by improvements of invention and manufacture, we ved a wonderful measure of fitting trusses. ses are easy and comfortable id are, moreover, guaranteed to rupture. rters for crutches.

**HORS & COX**

elps for the Afflicted

urch St., Toronto

**ICE Exclusively**

hest Grade Coal

**ENADIER**

**AND COAL CO.**

HAPMANS, LIMITED

Head Office:

eneration Life Bldg.

QUEEN ST. EAST

ENT, Sec'y-Treas.

Main 2686

**Carpet Cleaning Co.**

cleaning and altering a speciality.

**MBARD STREET**

**Food is Safe**

en Old Dutch

s the Refrigerator



**Church**

**Brass Work**

MEMORIAL

BRASSES

RAILS VASES

**RICHARD ANDREWS**

OTTAWA, LIMITED

54 Sparks St. OTTAWA

**BELLS SCHOOL**

Catalogue and Special Donation

o. 70. Bstd. 1858. BELLS for es are DUTY FREE. The C. S. mpany, Hillsboro, Ohio, U.S.A.

**The Bishop Strachan School**  
College Heights Toronto

**Forty-ninth Year**  
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev. The Lord Bishop of Toronto.  
Principal, Miss Walsh, M.A. (Dublin).  
New-Principal, Miss Bates, M.A. (Trinity College).  
Head Mistress, Junior School, Miss A. E. S. Smeaton (Upper Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

**THE GENERAL THEOLOGICAL SEMINARY**  
Chelsea Square, NEW YORK

The Academic Year begins on the last Wednesday in Sept.

Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

**ST. CLEMENT'S COLLEGE**  
FOR BOYS

Residential and Day School  
NORTH TORONTO, ONT.

Boys prepared for the University, Royal Military College and for business.

For information apply to  
Rev. A. K. GRIFFIN Principal.

**HILL CROFT SCHOOL**  
Bobasgeon, Ontario  
(85 miles North of Toronto on C.P. Ry.)

A thorough preparatory school for boys between the ages of 8 and 15 years, where the culture of mind and body is considered equally essential. To insure individual attention, the number of pupils is limited to 25.

Bracing, Healthy Climate  
Ideal Country Surroundings  
Food the Very Best Quality  
Pure Water, Modern Building  
Sanitary Plumbing

The charge for tuition, residence and laundry is \$400.00 per annum. References given and required. Prospectus furnished upon application.

W. T. COMBER, B.A.  
Wadham College, Oxford, Head Master

**Glenn Mawr**  
651 SPADINA AVENUE  
TORONTO

**RESIDENTIAL AND DAY SCHOOL FOR GIRLS**  
Principal - MISS J. J. STUART  
(Successor to Miss Veale)

Classical Trips, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games

School Re-Opens September 14 New Prospectus from Miss STUART.

**Ridley College**  
St. Catharines, Ont.  
Church School for Boys

Boys prepared for the Professions and for Business.

Matriculation Scholarships have been won in five out of the last six years; three in 1913, and four in 1914.

REV. J. O. MILLER, M.A., D.C.L.,  
Principal

**St. Andrew's College**  
FOR BOYS  
Toronto UPPER AND LOWER SCHOOLS Canada

Careful Oversight. Thorough Instruction. Large Playing Fields. Excellent Situation.

REV. D. BRUCE MACDONALD, M.A., LL.D.  
Calendar sent on application. Headmaster

**ONTARIO LADIES' COLLEGE**  
AND CONSERVATORY OF MUSIC AND ART, WHITBY, ONTARIO

Send your daughter here in order that she may take up the duties of life well equipped intellectually, physically, spiritually and socially.

The College is situated in 100 acres of grounds, in one of Canada's most healthful towns, only 30 miles from Toronto. Every physical advantage is offered, notably by a large gymnasium and excellent swimming pool.

College reopens Sept. 12th. For Calendar, write to REV. F. L. FAREWELL, B.A., Principal.

**"Edgehill"**  
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.  
Miss Gena Smith, Lady Principal. Eleven English Mistresses.  
Music; French and German; Art; Domestic Science; Drill.  
Preparation for the Universities.  
Perfect Sanitation; Trained Nurse; Dairy; Laundry, etc.

Three Terms: Michaelmas, Sept. 15/15; Lent, Jan. 12/16; Easter, April 5/16.

For Calendar apply to Rev. H. A. Harley, M.A., Secretary

**ST. MARGARET'S COLLEGE**  
TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work.

Music, Art, Domestic Science, Physical Education — Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Write for Prospectus.

MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A., Principal.

**CHURCH OF ENGLAND**  
DEACONESS AND MISSIONARY TRAINING HOUSE

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Graduate Nurse. Practical Christian Work. Fall Term opens September 30th.

179 Gerrard St. E., Toronto Principal, MISS T. A. CONNELL

**WYCLIFFE COLLEGE**  
TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO.

**Trinity College School**  
PORT HOPE, ONT.

For fifty years the leading Church Boarding School for boys in Canada.

CHAPEL SKATING RINK

For prospectus apply to the Headmaster, REV. F. GRAHAM ORCHARD, M.A., C.A.M.B. Next term commences Sept. 13th

**JONES AND WILLIS**

**Ecclesiastical Art Workers**

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass Mosaics, Embroideries.

MEMORIAL WINDOWS and TABLETS in Metals, Marble, Mosaics, etc.

48 Great Russell St., London, Eng.  
Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.08.

Clergy Surplices, \$1.09 to \$10.23.

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**ENGLISH STAINED GLASS WINDOWS**

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

**HEATON, BUTLER & BAYNE**  
(By appointment to the late King Edward VII.)

14 GARRICK STREET  
LONDON, W.C. - ENGLAND

STAINED GLASS  
MEMORIAL  
WINDOWS.

designs & estimates on request  
specialists for sixty years

ROBT M'CAUSLAND LIMITED  
111-3 SPADINA AVE TORONTO

**Ashbury College**  
Rockcliffe Park, Ottawa.

A Church School for Boys

Special preparation for R.M.C.

Write for Illustrated Calendar

REV. G. P. WOOLLCOMBE, M.A., Headmaster

MEMORIAL  
WINDOWS  
ENGLISH ANTIQUE  
STAINED GLASS  
LYON  
GLASS CO.  
141-3 CHURCH ST. TORONTO ONT.