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Family Newspaper

Dominion Churchman, Church Evangelist
and Church Record (Incor.)



Vol. 12.

TORONTO, CANADA, THURSDAY, JULY 29th, 1915.

No. 30.

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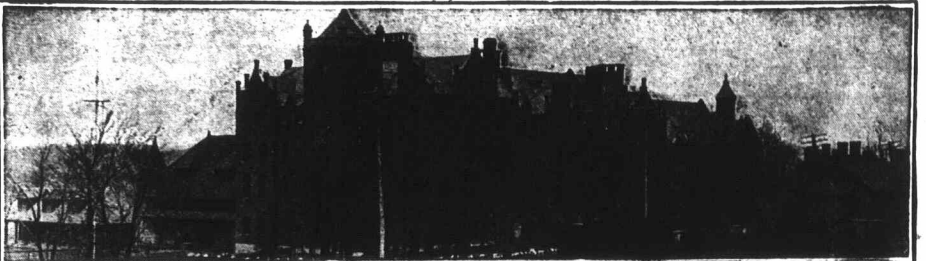

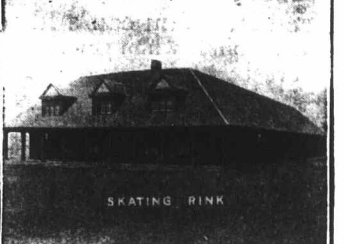
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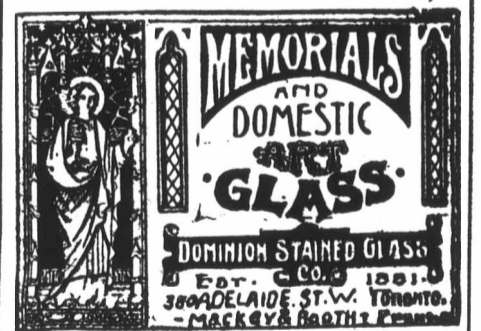
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Canadian Churchman

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- Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue. Address all communications.

EVELYN MACRAE,
Publisher.

PHONE ADELAIDE 2850.
New Offices—8 Sheppard Street, Toronto.

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.

TENTH SUNDAY AFTER TRINITY.

(August 8th.)

Holy Communion: 233, 236, 241, 508.
Processional: 9, 47, 572, 615.
Offertory: 35, 545, 564, 653.
Children: 703, 707, 710, 712.
General: 543, 549, 571, 760.

The Outlook

A Call to Canada

Several notable voices have recently been heard calling on the youth of Canada to enlist. It is said that only one out of twenty available single men in Canada have enlisted, and also that one of every three now enrolled is a married man. Further, special attention has been called to the comparative fewness of the Canadian-born among the soldiers. Perhaps much of this has been due to the fact that up to the present the seriousness of the task has not been realized, and if so, it behoves all who have any opportunity of influencing others to do his utmost to let young men know the facts of the situation. The Viceroy of Ireland recently said that our Press Censorship, with its tendency to magnify small victories and to keep silence about weaknesses, has led to the hopefulness of people in England, while France and Russia have fully felt the gravity of the position. Be this as it may, now is the time for Canada to send every young man she can muster. As it has been truly said, their lives are needed that our country may live and that freedom may not disappear from the earth. This is the call, and this is the hour. Let every young man hear and heed the message: "Your King and country need you." Even more than this: "Your God needs you."

Our Premier in England

For the first time in history the Premier of Canada has attended a Meeting of the Cabinet of Great Britain. Sir Robert Borden's presence there was not only historic but deeply significant, because it reveals the essential unity of the Empire in this conflict and may easily be the preparation for great events in the future. He is in England to confer with those in authority as to the maintenance of the war and the increasing part to be played in it by

Canada. Sir Robert's speeches have struck the right key-note and tell all the world of our determination to see this fearful struggle through to its only possible issue, the victory of liberty for the world over what would prove the greatest tyranny if it should get the upper hand. And here it may be worth while saying that the best military and other experts in England are pointing out that notwithstanding the admittedly serious set-back suffered by Russia, the progress of the war is steady, if slow, and the end, though probably a long way off, is certain. When these lines appear, almost a year will have elapsed since the war broke out, and yet Germany is far from the accomplishment of that purpose which was to take but a few weeks. This in itself is sufficient to give great encouragement. But "it's a long, long way" yet to the end and we must leave no stone unturned to realize it.

The New British War Loan

It is a striking testimony to the character of the change which the war is making in money-values that the British Government in issuing its new loan fixed the interest as high as 4½ per cent. The immense loan of last October bore interest at 3½ per cent., and this was a noteworthy advance on Boer war days when all the money needed was raised at 3 per cent. So that 4½ per cent. is clearly indicative of the vast issues of the war and of the urgent need of the nation to mobilize its wealth. And the way in which the loan has been taken up is a telling proof that the country is in earnest and intends to prosecute the war to the very last. Not the least welcome feature of the new loan is the way in which it has thrown open for financial recruiting a field which has never existed before in British finance. Even the humblest can participate in this vast financial enterprise by means of five-shilling vouchers obtainable at every post office. The small investor in Great Britain has never had such an opportunity before, and the entire circumstances of the loan are full of encouragement for the future.

From the Front

The return of the commanding officer of the 48th Highlanders to Toronto has brought the realities of war very vividly before us. As the first officer to enlist and raise the first company of Highlanders for the front, Colonel Currie is held in high honour and his work in actual warfare has increased the general feeling of respect and admiration for him. Dr. Ryerson, too, has been warmly welcomed home, and in view of the sad loss he sustained by the sinking of the "Lusitania," all hearts have gone out to him in sympathy. He speaks from experience of German brutality in Belgium, and in reference to the effects of gas poisoning, says that 90 per cent. never properly recover. He also bears splendid testimony to the work done by French women, by their resourcefulness. Unstinted praise is given to the Canadians for their exploits in helping to keep the Germans out of Calais. And in some respects the finest testimony of all is to the religious awakening among men who before the war had been agnostic. "A reaction has set in. The men seem to want something higher to lean upon." But Canadians are warned against complacency. The Germans were not exhausted and "the fight will be long and hard." This is the true spirit in which to face our difficulties and with it there need be no fear or hesitation.

Faith and Credulity

For several weeks past English newspapers have referred to an alleged intervention of legions of angels in behalf of British troops on

their retreat from Mons. One of our readers asked us to publish an account some weeks ago, but we felt the matter had better be more thoroughly tested first. Since then, a distinguished Congregationalist divine, Dr. Horton, has referred to it in a sermon with evident approval. But it is clear that there has hitherto been no direct, first-hand evidence, and apparently nothing better than the same hearsay which insisted on the presence of Russians in England last August. And now we find from "The Guardian" that the source of the story is an allegorical article written to a London evening paper by "a journalist who is also an idealist." This very simple solution of the mystery is most welcome and, as "The Guardian" says, should help us to be cautious in accepting stories without genuine testimony. It is no question of the possibility of such an appearance, for no Christian questions that; it is merely a matter of evidence in a particular case. While we have no right to doubt the possibility of the supernatural and miraculous, we have certainly a duty to require proper proof of it. The wish is often father to the thought, but the "will to believe" is apt to be mistaken for facts in support of faith. "The Guardian" has rendered a great service to truth in its treatment of the incident, and we hope now it will go the way of those Russians. It is an interesting illustration of the vital distinction between faith and credulity.

Scraps of Paper

The inter-relations of states and the vital connection of every part of the world has been well put in words which carry their own message in the realm of morals as well as of politics:—

Tearing up a scrap of paper last summer threw a large part of the civilized world into the hands of a receiver. As the case then stood, it was bankrupt. In no big commercial country—except the United States—were foreign debts collectable; and even in the United States the machinery for paying such debts was thrown out of gear. This meant that, for the time being, a vast quantity of scraps of paper was in the same case with the Belgian Treaty. In London alone, paper scraps—consisting of bills of exchange—that had been worth two and a half billion dollars the week before were temporarily turned into so much wall paper.

The modern world subsists on scraps of paper. You can take it in your own case: For a bit of paper in the form of a cheque you will labour a month or a year; you will part with your land, your house, your furniture, or almost any other possession. If you take your cheque to the bank all you get for it is some other scraps of paper in the form of bank notes or a certificate of deposit. You are highly content to labour and economize for twenty years if at the end of that time you can procure some pieces of paper with the word "Bond" or "Mortgage" printed on them.

You may go through life with the greatest success and satisfaction, yet never touch a particle of tangible wealth except the things you consume, everything else you call yours being evidenced only by a piece of paper. The bank to which you trust your precious scraps of paper possesses itself hardly anything save other pieces of paper.

In a word, you live by credit. The intrinsic value of the bit of paper you hand to the grocer is perhaps one mill. For it

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he gives you flour, sugar, or what not, because he has faith in the promise to pay that is printed or written on it. He takes it on credit. Every time you take a cheque or a bank note or a Treasury certificate, you are extending credit—relying on a promise to pay. Cancel or discredit all these multitudinous scraps of paper and the business world would be stricken as lifeless as the moon. All its stores of goods would hang as so much immovable dead weight—at least until some other means of moving them was painfully evolved.

The distinctive symbol of civilization is a scrap of paper. Nothing but faith in a promise could make civilization possible. Contempt for a scrap of paper is simply contempt for civilization.

The War and the Future

Under this title an important manifesto has been issued by the committees of the Laymen's Missionary Movement of England, Wales, Scotland and Ireland. In frank terms it recognizes the spiritual declension of the times and the need for a re-assertion of God in our national life, beginning with the individual. One of its forcible passages is as follows:

We are living in months of strain and crisis, pregnant with danger or with hope for our nation and for mankind. These crucial issues of danger and of hope will not be decided by the success of our arms alone. They lie, beyond the scope of our army and our fleet, in the hearts of our people. For it is possible for a nation to gain the whole world and lose its own soul. In the light of Eternal realities, it is of little avail that we win the war, unless we emerge from it purged and dedicated to the purposes of God. . . . We are occupied with our determination to defeat Germany. We relieve our hearts by providing comforts for the troops, and are too little concerned with the deeper and yet more momentous issues.

The relation of the Christian Church to missionary problems which will arise when the war is over, is carefully considered in this manifesto, and there is no doubt that many matters of great moment will have to be faced in due time. Meanwhile, it is for us to watch and pray and work that the Church may be revived in view of the needs which will be keenly felt before very long. We sincerely trust that the manifesto will be available over in Canada and circulated by our own Laymen's Missionary Movement, for the wider the appeal for renewed consecration, the more certain will be the issue in a revival of missionary effort in all parts of the Empire.

The True Spirit

One who has lived for many years in Berlin and who writes with a remarkable insight into the German temperament, as well as with a profound knowledge of the German situation, expresses the following suggestive opinion:—

What the German cannot grasp is that the most educated nation in the world should be called Huns and barbarians. He thinks that a man whose mind has been trained in the schools, whose science is profound, whose discipline is perfect, cannot be other than the very perfect flower of civilization. He has yet to learn the lesson that all his vaunted science has not made of him anything that the world loves; and that a finer flavour of purer culture belongs to nations who work righteousness, who are faithful to their promises, and whose conduct in war, as in peace, is generous, and chivalrous, and just.

This is a principle which is capable of a large number of applications. The teaching of the New Testament is clear that the essential things are those inner principles of faith and love which are at the basis of all true life. This is the fundamental requirement of our Lord and of His apostles. The intellectual is good, but the moral is better, and the spiritual is best, and whenever Divine revelation is put first, the moral and the intellectual find their proper place and realize their proper power.

Cheer for the Obscure

There are many who can point to some human instrument by whom they were led to the Saviour. The immediate occasion may have been the preaching of a sermon, the reading of a tract, or personal intercourse with a Christian, and they couple their conversion with the name of the speaker or the writer who brought them into saving touch with the Lord. But there is always the question whether there were no other agents at work. They doubtless received earlier impressions of divine truths which prepared the way for the act of saving faith. In the great day when sowers and reapers will rejoice together it is most likely that those who stand out in our minds as having led us to Christ will share their reward with others whose influence on us was none the less real because largely unrecognized by us at the time. The fact is that God divides up the work of the conversion of a soul, and almost invariably uses more than one human agent. It is rare that only one person is instrumental in bringing a soul to the Saviour. It may happen that a godly mother, whose teaching of her child in early years is backed up by a holy life at home, is the means, in later years, of leading him to a personal trust in the Redeemer without any other Christian influence having been brought to bear upon him. But such cases are exceptional. The Apostle to the Gentiles affirms that while he had planted, Apollos had watered, and our Lord reminded His disciples that one sows and another reaps. So that the Sunday School worker must not be discouraged if, while faithfully and lovingly commending the gospel to his class, he sees no apparent fruit to his labours. It may be that the Lord of the harvest has made him a sower, and that to another will fall the privilege of reaping the golden grain.

It will be worth while to describe a case of conversion which might, at least in some respects, serve as a type of what has occurred in countless instances in the past, and which is being repeated in the history of many a soul to-day. A praying mother brings up her child in the nurture and admonition of the Lord. She not only instructs him in Biblical truths, but makes his salvation a subject of earnest prayer. In course of time he attends a Sunday School where kindred truths are week by week instilled into his mind as he passes from class to class. At the age when a boy begins to think himself too old for the Sunday School, he leaves, and goes out into the world to earn his living, still unsaved. His mind has been stored with truths, but he has never yielded to Christ, in spite of earnest appeals on the part of his teacher to do so. Being now out of touch with spiritual associations, and finding himself at an age when we like to test everything by our own reason, he learns to challenge the truth of what he had been brought up to believe. He breathes a new air of liberty; he means to see life and have his own way; he finds it convenient to doubt; and so a few years later we find him liking to call himself an Agnostic and the Gospel old-fashioned and even absurd. But his mother's prayers cling to him, and he cannot entirely shake off the impressions of early

years. At the same time, his conscience is often impressed when he contemplates the godly lives of one or two of his workmates, and he finds himself doubting his doubts and saying to himself, "After all, there must be something in the old Gospel: I wonder if it is really true." The evidence of a holy life is beginning to have its effect and he commences to say less and think more. A book on Christian evidences which has been given him silences some of his mental difficulties and stimulates his interest in the things of God. One evening he enters a place where the Gospel is being proclaimed, and the preacher's message reaches his conscience. He is now thoroughly awakened, his sins press upon him, and he longs for peace. Passing by an open air meeting he is arrested by the singing of a hymn which comes back to him with familiarity, for he had often sung it in his childhood days; and as he drinks in the words of the speaker he realizes that as a sinner his only hope is in Christ. After the meeting is over he lingers behind, and is approached by one of the workers. The young man is in earnest and that night he is led to the Saviour, to the great joy of the worker who was on the watch for souls. His address is taken and a letter from the leader of the meeting, with the booklet it encloses, are the means of bringing him peace and assurance. Now, in this case, who was the instrument that God used to that young man's conversion? Was it only the personal worker who pointed him to the Saviour? All he did was to put the finishing touch to a work in which several individuals were concerned.

A large piece of stone is being struck with a hammer. Blow after blow descends, without any apparent effect. The stone seems made of adamant; several blows of the heavy hammer have fallen, and still no result. But at the next blow the stone is shattered piecemeal. Was it only the last blow that broke the stone? Were all the previous ones useless? We think not. Their work was to render the shattering of the stone possible. So it is in the work of saving the lost; God divides the work of conversion, that no flesh should boast in His presence. As far as the work of building up the soul of the believer is concerned, it is even more obvious that God divides it among many labourers. Very many, indeed, are the human instruments employed in moulding the lives and characters of those who are heirs of glory; and every one is necessary. And so it is an honour to be one of even the most obscure of God's servants, and an encouragement to steadfast, patient sowing beside all waters.

A NATION'S PRAYER.

Lord, a nation, humbly kneeling,
For her soldiers cries to Thee—
Strong in Faith and Hope appealing
That triumphant they may be!
Waking, sleeping,
'Neath Thy keeping,
Lead our troops to victory!

Of our sins we make confession
Wealth, and arrogance, and pride,—
But our hosts, against oppression,
March with freedom's flowing tide!
Father, speed them,
Help them—lead them;
God of armies, be their Guide!

Man of Sorrows, Thou hast sounded
Every depth of human grief;
By Thy wounds, O heal our wounded,
Give the fever's fire relief!
Hear us crying
For our dying,
Of Consolers be Thou Chief!

And, if victory should crown us,
May we take it as from Thee!
As Thy nation deign to own us,
Merciful and strong and free.
Endless praising
To Thee raising,
Ever Thine may Britain be!

FOR THOSE AT SEA

THE welfare of those who go down to the sea in ships is a human interest which makes a peculiar challenge to the instincts of the Christian Church, and to the traditions of the British people. Piety and patriotism may equally find in it a congenial sphere for the exercise of their redemptive and protective ministries. Beyond doubt, our Blessed Lord Himself began His ministry among the men of the little Lake of Galilee. Amongst them He found His first disciples; and in such material He saw the possibilities for the great Apostolate which should make the Faith the greatest among the forces of the ancient and modern world. Remembering His unchangeable character, it is no mere fancy to hold that, even now, in His ascended glory, His heart yearns over the men of that calling which yielded the firstfruits of His Divine Mission. The sailors themselves believe this, as it is expressed in one of their reverent songs:

"Up beyond the sky line
Where the heavenly fleets patrol,
There's an Admiral always watching
Over the sailor's soul."

Therefore, it is most meet that, in all her activities for human good, the Church should see to it that the special needs of this class of men shall never be forgotten.

Then again, the place of the mariner in British history, our sea power, our overseas expansion, our inter-oceanic trade, and the service of the Navy, and the Mercantile Marine to humanity at large, constitute a claim to which British hearts respond wherever the flag flies. The Gospel flag is well known to the sailors; and for nearly the full hundred years specialized work has been done among them. But hitherto it has been all too feeble and inadequate. Lord Nelson himself complained of the neglect of the men of the service in his day; and, while new and vast applications of practical Christianity to welfare work are afoot, the men of the sea are still overlooked. Many people do not stop to reflect that their mode of life is unique, that their temptations are specially strong every time they come into port, and their needs are varied. A home from home, a safe resort, a clean bed ashore, and a quiet place to write a letter home, these are the constant requirements of their social welfare. And in order that when adrift in a far-off port the sailor may not be compelled to say, "No man careth for my soul," religious services and spiritual ministrations must be provided, and they are, both ashore and afloat.

THE HISTORIC FLAG.

It is remarkable that the ingenious flag, the symbol of this noble work, is a little older than the movement itself. Usually new agencies for good formulate their symbols after some experience; but in this case the flag came first, and led up to the formation of the oldest Sailors' Society in the world. It has long held an honoured place in the flag charts of the civilized world. The original design, adopted by Captain Wilkins in 1814, consisted of a piece of blue bunting, nine feet long by six feet wide, with the star in the top corner and the dove in the lower corner near the flagstaff, and the word "Bethel" in the field. Thus it became symbolic of the Holy Trinity which had, for three centuries past, been specially associated with seamen by British Mariners. "Bethel" means the House of God, and by the hoisting of this flag the sailing vessel became, for the time being, a church; the star, so important to all navigation, stands for Him who is the bright and morning Star of redemption; the dove is the symbol of the Holy Spirit.

A SAILORS' INSTITUTE FOR VANCOUVER.

(See illustration, page 475.)
It is proposed to erect in Vancouver a Capt. R. F. Scott Memorial, at a cost of \$100,000. There will be 150 single bedrooms (cabins), with scientific sanitation, a restaurant with meals at reasonable prices, an emergency ward for sick and convalescent men, reading, recreation, billiard and lounge rooms, concerts and lectures. Navigation school, club room, savings bank and appointments for Divine Service. \$100 will provide a cabin; \$25 will provide an emergency bed.

FOR SAILORS EVERYWHERE.

1. To provide a cheerful, homelike, healthful place of resort for seamen in port.

2. To protect seamen from the crimping and other evils to which they are exposed.
3. To afford recreation in the shape of games, concerts, lectures on navigation and other subjects.
4. To supply wholesome literature to outgoing vessels.



5. To inculcate the principles of temperance and thrift.
6. To furnish religious services of a simple character where the Gospel is proclaimed, and

On Board Admiral Nelson's Flagship "Victory," in Portsmouth Harbour.



THE central figure is that of Commander Macdonald, R.N., son of Senator Macdonald, Victoria, B.C., and now in command of H.M.C.S. "Niobe." When the Bethel flag was hoisted at Halifax by Commander Macdonald, the Venerable Archdeacon Armitage offered the Dedication Prayer. To the right stands the Rev. Edward W. Matthews, General Secretary of the British and Foreign Sailors' Society of London, England, and to the left, the Rev. Alfred Hall, Senior Chaplain for Canada.

to bring about the social, moral and spiritual redemption of the men.

All Churchpeople should be in sympathy with such a work as this. Is there anywhere a class of men more deserving of your help than the men who brave the perils of the ocean to bring to us the commerce of other lands and carry the pro-

ducts of our country to the markets of the world, who would with glad response man the lifeboat, and on dangerous seas risk their lives to rescue others? Is there not an obligation on us to provide a home for these wanderers of the deep while they are ashore, and thus help to lighten the hardships and disadvantages of their condition?

PRAYER FOR SAILORS.

O Eternal Lord God, who has created the heavens, the earth, the sea and all that is therein; who hast compassed the waters with bounds until day and night come to an end: Receive, we beseech Thee, into thy Almighty and most gracious protection the Persons of all such as are upon the sea, and the Ships in which they sail.

Remember, in thy great mercy, the Officers and men of the Royal Navy, the Captains and crews of our Merchant Ships, and the mariners of the Fishing fleets and the Lifeboat service upon our coasts. Preserve them from the dangers of the deep, and grant that they may return in safety to enjoy the blessings of the land with the fruits of their labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name.

Bless, we entreat Thee, with thy Divine favour, all those Societies, Missions, Institutes and Agencies labouring in thy Name, for the special welfare of those who go down to the sea in ships and do business in great waters, Anoint all Chaplains and Missionaries with thy Holy Spirit: Recompense all their Helpers out of thine abundant grace: and grant that, as our Lord Jesus Christ found His first disciples among men of the sea, so, in our time, many of these may rise up and follow Him: to Whom, with Thee and the Holy Ghost, be ascribed all praise from land and sea, world without end.—Amen.

FLAGS FOR PARISH ROOMS.

The movement to place the historic "Bethel" flag of British sailors in parish rooms is proceeding in the various Provinces. The plan is to have an evening talk about the seamen and what they are doing for the Empire; and then tell of what is being done for them in Sailors' Institutes and Missions. Any person can have the honour of presenting the flag by giving \$1.50, which is its cost. Many A.Y.P.A. secretaries are taking the matter up. One clergyman in Saskatchewan has taken four flags for all the stations of his visitation. This reminder of interest, and of intercession, for "Those in peril on the sea" is reaching, under this Flag Presentation Campaign, the most remote places. Archbishop Matheson has expressed his approval, and at Holy Trinity, Winnipeg, Archdeacon Fortin, Rector, has arranged for the presentation in the autumn. Flags and all information can be obtained of the Senior Chaplain for Canada, Rev. Alfred Hall, at 210 Dominion Bank Building, Toronto, the headquarters of the Canadian National Council of the British and Foreign Sailors' Society.

Charity in Our Judgments

By the Rev. Ernest Pratt,
RICKMANSWORTH, ENGLAND.

In urging charity in our judgments, there is one grave peril—that of lessening the sense of moral responsibility. Therefore, at the outset, the reader is cautioned against using the following arguments as an apologia for his personal delinquencies. The trouble is not that we make insufficient excuse for our own faults, quite the contrary is the case, but that we are not sufficiently charitable with the faults of others.

"Mister, you've daubed yer coit (coat) sleeve!" Thus a working-man and an entire stranger accosted me in the street one day. I politely thanked him and brushed the dirt away.

"What a microscopic eye we have for the daub on another man's coat!" I said.

He was quick to perceive my meaning, and in the broad Yorkshire dialect replied, "Yer reit (right) sir," and with a genial smile he passed on.

I was not ungrateful for the lesson which his kindly act unintentionally conveyed. It is a parable of life in general. We see more readily the imperfections of others, than the defects of our own life and character. We need not pray that God would show us the faults of other people. We see them quickly enough! We cultivate the "microscopic" eye when we ought to have a "blind" one, and a blind eye when we ought to have a microscopic. We plead then for severity in judging oneself, and for charity in judging others. Due consideration of a few facts would

produce a much broader charity of judgment than many of us possess.

For instance, there is the fact of physical weakness. Bodily infirmity impinges upon the spirit, as we all know. Should we not make certain allowances for hastiness and irritability in a sick man? We heard the late General Booth say that he seldom met a physically "sound" man, that is perfect in wind and limb and in every particular, after thirty years of age. Whether that is an overstatement or not, it is certainly true that scores are suffering from bodily infirmities which cause spiritual depression and an uneven temper. The "thorn in the flesh" may not be visible to others, but it is often very real to the suffering one. And what we sometimes consider lack of grace may be a sign of imperfect health. Grace may, and often does, triumph over bodily infirmities. "That is always a great witness to the power of the Lord when the onlooker hears singing from beneath the burden, and sees infirmity irradiated with a smile," says Dr. Jowett; "We can make our very thorns the ministers of His praise." But, if against heavy odds our fellow-men fail to magnify the power of God's grace, let us, knowing something of their temptations, exercise charity and sympathy for those who must pass through them.

Private trouble is another factor which should not be forgotten. A sad and anxious heart is often hidden by a pleasant manner until, perhaps, the trouble becomes almost unbearable. Is it for us to criticize the lack of cheerfulness at such an hour? Rather should we wonder that the song lasted so long before the sigh was heard! It is one of the marvels of life, one of the arresting wonders of grace, that men and women bear up so bravely in the presence of great calamities and private troubles. If the serenity and cheerfulness sometimes fail, is it for imperfect fellow-creatures to judge them severely?

Again, in judging others, ought we not to take the possibility of hereditary taint into consideration? Let it be allowed that grace is greater than heredity; but must we not remember how multitudes of our fellow-men are sadly handicapped by an ungodly ancestry? A German savant has declared that we all start alike—equal in the power of resistance to evil and in potentiality for good. This is teaching contrary to the science of eugenics and the New Testament. The sins of the parents are visited unto the third and fourth generation. What can we expect of the child born of drunken parents, and taught to take intoxicants before it can talk plainly? We believe that moral tendencies may be passed on—a passion for strong drink, for instance—like physical characteristics. Those who have a clean-living, God-fearing ancestry have the gift of a great asset at the beginning of life, and they ought to be charitably inclined towards the less favoured. The latter, however, should not forget the greater asset of the all-sufficient grace and potentiality of God.

Akin to this argument is that from example. Surely we ought to judge more leniently those who have been brought up under singular evil example. Such an one, for instance, as Byron? We are told that scarcely a gleam of beauty shone about the young life of the child; that his father was a blackguard and a bully, and married his mother for money. He reduced her to poverty and then taunted her for what he had done. His mother, it is said, was a red-faced, passionate, self-indulgent fool, who lacked judgment and self-control. A sad domestic scene is depicted: In violent anger, the mother dodging her lame lad around the table with a stick, intending to thrash him with it. And this unpleasant episode was not an uncommon one in his early home. What can be expected from such a cruel up-bringing! However much we may deplore some things in his later life, we can easily find extenuating circumstances in his early days. And this is true of many besides Byron. It is a triumph of Divine and prevent grace when victims of a bad example rise above the evil influence. Yet many do. Tender plants sometimes thrive in spite of the shade. The sweetest flowers sometimes grow on dung-heaps and in dirty streams. Such sweetness and beauty are more conspicuous because of the filthy environment out of which they have sprung. But if it should be otherwise, and the goodness of the child is destroyed, should not charity find in the evil example an excuse? The tyranny of convention, custom and habit, ought also to be taken into account. In our Pharisaic judgments we forget this. We loudly condemn those Christian preachers on both sides of the Atlantic, who a couple of generations ago, used their rhetoric and the Holy Scriptures to bolster up the abominable slave trade. We severely criticize those drunken Ministers of the Crown who thought it no shame to enter the presence of Queen Anne in an intoxicated condition. And

those retailers of spirituous liquors (in the reign of George I.) who advertised them by saying that customers could get drunk on their whiskey for one penny and dead drunk for twopence! We marvel that David should be called "a man after God's own heart," and yet be guilty of that, which, had he lived at the present time, would bar the mention of his name at any respectable tea-table! But must we not make some allowance for those who lived under different social conditions and customs, and under the tyranny of past conventions, and before the ethical content of the Gospel of Jesus Christ was fully realized? In judging others let us not forget our advantages, social and educational, accruing through ethicized governments, the holy ministry of the Church, and the influence of Christianity. And let us humbly pray that the tyranny of evil may be completely broken, and the customs and conventions which impede the coming of the Kingdom of God entirely destroyed.

Experience, too, ought to teach us charity—as it taught St. Paul. He mourned over his spiritual enthrallment. He sadly regretted that the good in his heart often found no realization in his life. He said it was as if an enemy held him a slave, a prisoner. He was led captive by an irresistible power within. He hated the thing which he did: "For the good which I would I do not; but the evil which I would not I practise." Is this not true in a measure of every one of us until God takes complete and full possession of our faculties? There is a sharp conflict between our good resolutions to keep the law and our sinful appetites within. St. Paul's knowledge of the power of sin explains in part his doctrine of forbearance, forgiveness, and ready charity—which permeates his epistles. If he had not passed through some such experience of spiritual conflict it is doubtful whether he could have written his great Hymn to Love. Our experience also, should teach us to

be more tender, patient, and merciful with the faults and failings of others.

Again, we often witness the sin but not the remorse. Burns, the poet, wallowed in the mud of sensual gratification and voluptuousness. But who has not read his Pangs of Remorse, and his Prayer in Prospect of Death? What a revelation of a "torturing, gnawing, consciousness of guilt!" "O burning hell!" he exclaims. And again:—

"If I have wander'd in those paths
Of life I ought to shun,
As something, loudly, in my breast,
Remonstrates I have done."

Poor, passionate, liberty-loving Robbie Burns! His confessions of sorrow evoke our pity and charity. So they ought.

Finally, lenity in judgment is necessitated by the very nature of our holy religion. Christian love is kind in thought, slow of condemnation, and plenteous in mercy. The moral ideal of Christianity is bound up in the life of its Founder. It is an ideal of love and mercy. We cannot claim to be Christians unless we seek to emulate Him in this respect. What matchless grace and mercy are revealed in the parables of the Prodigal Son and the Publican, and in the stories of the Sinning Woman, Backsliding Peter, and the Penitent Thief!

"Was there ever kindest shepherd
Half so gentle, half so sweet?"

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty."

"There is no place where earth's sorrows
Are more felt than up in Heaven;
There is no place where earth's failings
Have such kindly judgment given."

AN ANSWERED PRAYER

By Miss E. M. Knox, Havergal College, Toronto.

YEAR by year the men who care most deeply for the things of God, have been asking how the world could be roused from its careless self-complacency, its craving after new sensations and pleasures, its dallying with lighter forms of religion, its general easy-going attitude towards God's commandments. The answer has been hard to find. On the one hand there is the increasing regard for the brotherhood of man, as manifested in missionary or settlement work; but on the other the general feeling of spectatorship, the impatience of strong vital teaching either from the Church or in the school, the disregard of Sunday, the general laxity of life. Then on a sudden everything changed. The prayer and the anxiety of the watchers for God was answered, but in God's way, not in their way. His judgments went abroad, and men found themselves face to face with reality at last. Pleasure and pain receded into their lawful place, and the conflict for an ideal, for something far beyond pleasure or pain, became the absorbing influence of the universe—mercy and honour on the one side, lust of power on the other.

The struggle hinges, as all great struggles have hinged, from Cain's day even until now, upon the answer to the question, "Am I my brother's keeper?" Prophets, priests and kings, by word and deed, have proclaimed the claims of God and man, and cried aloud in undaunted succession all down Old Testament times, whether men would hear or whether they would forbear. John the Baptist, in New Testament times, re-opened the question, and the struggle continued until it reached its climax and its highest intensity in the sacrifice on the Cross. There for ever and for all time the answer was given in the fulness of self-sacrifice by Christ Himself; and there, in the shadow of the Cross, lies the second great question mark of the world, "What shall it profit a man if he gain the whole world and lose his own soul?"

But despite Christ's answer by word and by self-sacrifice the struggle continued, and still continues, even to the crucifixion of the nations in the Armageddon of to-day.

It is not the present crucifixion, awful as it is, which causes the gravest anxiety, so much as what is to follow so soon as the struggle is over. By God's mercy, we believe the ideals of liberty and honour will prevail as certainly in this 20th century as on the battlefields of Belgium and the Netherlands under William the Silent three centuries ago. What is of moment is whether, as after Mount Carmel, the victory will, as it

were, die away into itself, or whether, as at the Reformation time, light will spring forth, and a new dayspring from on high visit us.

Our anxiety is justified because the men who are dying on the battlefields are the very men who are most needed in the crisis. They are the men of the new generation, the men who would have worked out in practice the ideal of mercy and honour which they cared enough for to be willing to give their lives for it. Moreover, it is not only they themselves, the finest of their race, who perish in the trenches, but the generations never to be born who are perishing with them, the children to whom they would have given birth and whom they would have inspired with the same lofty ideals, the same tone of self-sacrifice and honour.

Whilst they perish, the shirkers, the men who turn upon their heels at the question of enlisting, remain, and will remain, to hand down their tone of idle spectatorship to the children to whom they are giving and will give birth. How can the moral issue of the victory be carried into effect if the men who hold it strongly enough to die for it are taken from us, whilst the onlookers, the men who talk and criticize, continue in fullest measure in our midst?

This forecast would be heavy enough were it not for three considerations. We know and have proved to all time that the blood of the martyrs is the seed of the Church. We know that the lifting up of the honour of a plighted truth, of the brotherhood of man, of the joy of self-sacrifice, cries out from generation to generation—cries out the more forcibly as the confusion of the conflict dies away, and appeals year by year more and more to the judgment and imagination of the men and women of the hereafter than to that of the men and women of to-day.

In the second place, we know that the world-agony is calling forth a rebirth of prayer, and will, we believe, in turn call forth a rebirth of repentance. In silent waiting upon the intensity of Christ's love, such prayer and such repentance cannot wait in vain. An agony of suffering, followed by an agony of prayer, must be answered by a spiritual revival in which, if we do not hear the very footsteps of the Master Himself, we yet hear the footsteps of men who love and follow Him—the footsteps, above all, of men like St. Paul, equal to the present strategical moment, capable of directing and seizing the newly opened world-centres for Christ.

But there is a third thought. Whilst the flower of our youth and manhood passes from us, the flower and youth of our womanhood remains. By God's unparalleled gift to women the spirit-

THIRTY YEARS IN THE ANTIPODES

Interview with the Bishop of Nelson.

IN a recent issue, we reproduced from "The Christian" an interview with the Bishop of Mackenzie River (Dr. Lucas). Now we introduce our readers to a diocese in the far South—that of Nelson, New Zealand. Its Bishop (Right Rev. William Charles Sadlier) is now on his way back thereto, after a few months' sojourn in the homeland, from which he originally went out 30 years ago.

Bishop Sadlier was born at Bandan, Co. Cork, in 1867, and went to Australia in his youth. When he was 18 years of age, he was placed by Bishop Moorhouse in charge of the Ripgwood Mission District of Melbourne as lay worker. Subsequently he went to Trinity College, Melbourne University, and graduated there.

On receiving full orders in 1892, the future Bishop became Curate of St. Paul's Church, Bendigo; afterwards Vicar of Holy Trinity, Melbourne, and Christ Church, St. Kilda, Victoria, respectively. In 1912 he was appointed to the diocese over which he now presides.

CAPTAIN R. F. SCOTT, R.N. Memorial Building, Vancouver.

See article Page 473.



The Bishop recently gave some particulars concerning the conditions of life and service in his diocese, which has an area of nearly 22,000 square miles. It is situated at the base of Tasman Bay, in the north of the South Island of New Zealand. It is as large as Holland and Belgium together, though small comparatively, as dioceses are judged "down South." The Cathedral city, Nelson, has a population of 10,000, but otherwise the diocese is very scattered.

Speaking of New Zealand generally, the Bishop said it was, of course, very different from Great Britain—in fact, in addressing meetings in this country, he had been accustomed to call it "the land of topsy-turvy." Our night here is their day; our winter is their summer. The Bishop humorously said (and he has lost none of the distinctive humour of his native land) that he would have the joyous experience of passing through three winters in eight months. "I have listened to preachers in England describing Lent as the season in which flowers bloom so beautifully, bringing us up to the glorious thought of Easter Day; but that does not work down South. It is our autumn, and all flowers are dead."

New Zealand has universal suffrage and compulsory military service. Boys at 14 begin to learn how to defend their country, and continue until they reach 26. Such discipline, remarked the Bishop, improves the moral character of the boys, and is a wonderful help as an asset in the community. The children to the fourth and fifth generation persist in calling Great Britain "home," and ten thousand men within five days of the declaration of war had offered to come

across the seas—eight hundred from the Nelson diocese. To take care of them, the Bishop gave two of the best of his 30 clergy, who are "somewhere" serving their country.

New Zealand, Victoria and South Australia have the unenviable distinction of being the only places in the British Empire where the Bible is excluded from the schools. "With us in New Zealand, State teachers can teach about the little Japanese god who takes care of children, and about Mohammedanism and Confucianism, but they must not speak of Christ, who took little children in His arms."

There is no State Church—all denominations work exactly on the same level. Neither are there endowments.

It is along the west coast of his diocese that the Bishop has his peculiar difficulties. There is a scattered population of men mainly from Lancashire, Yorkshire and Scotland—between eight and nine thousand—who are almost to a man anti-Christian. Methodists, Presbyterians and Roman Catholics, as well as the Bishop's own clergy and workers, find it hard soil. "Whether they have any real philosophy of atheism I do not know, but they are seeking 'comfort without God'; the improvement of the environment without any responsibilities to the State, and without any responsibility to God."

Many years ago alluvial gold was found along this coast, which gave out after a few years. Then coal was found, and from Westport down to Greymouth some of the finest coal in the British Empire is hewn out of the mountains. Even with regard to coal, things are "topsy-turvy" in New Zealand. In England a shaft is made and the miner goes down into the bowels of the earth. In New Zealand the coal lies on the face of the mountains.

TIME BY TIDE.

Westport, with about 4,500 inhabitants, has a tidal harbour. In many places the services are not by the clock, but by the tides. When asked, "What time is the service next Sunday?" the answer is: "At three-quarter tide." That enables the preacher conducting one service to get back along the coast to the next service, and will also give a chance for a third and sometimes a fourth service. If anyone supposes that these conditions are romantic, I can assure them, said the Bishop, that they are anything but that. Sometimes it is very trying and difficult. On one occasion the Bishop got stranded at a place called Cross-roads through an accident to a conveyance which was to meet him from a place 20 miles off. The Methodist minister picked up the party.

The Bishop went on to say that "in the providence of God, it was necessary in the foundation of the diocese of Nelson that the Bishop should be broken. That Bishop was Hobhouse. A great strong man, Nelson broke him up, but it was solely due to his moral courage that we are what we are to-day. Bishop Hobhouse lived for 38 years after he retired, but save for an occasional address, he was never able to take up work again."

How are we dealing with the godless men and their children? asked the Bishop, anticipating our query. "We are endeavouring to bring them back to God one by one. The one thing we teach along that coast is rightdown, old-fashioned, turned-inside-out conversion. We teach the reality of sin in all its blackness; and the faith which supports us is, that wherever you find a human heart, you will find a human need, and an all-sufficient Saviour to supply that need."

The Bishop paid a warm tribute to the Children's Special Service Mission for sending out one of their missionaries—Mr. Clark—to help for a few months. At the top of a mountain in the Paparoa Range, 2,000 feet high, there are 1,500 people living. Mr. Clark held a mission there. It was awfully difficult to get the children. "But somehow," added the Bishop, "after the secular instruction was over, we got in four, five and six, until by the time the mission was drawing to a close we had almost every child in the neighbourhood. And children, may I say, have a capacity far more keen than many an adult for the acceptance of a personal Saviour."

A subsequent mission was held at Karamea, necessitating much climbing of hills, crossing of rivers and riding on horseback. During that mission Mr. Clark was up till between 11 and 12 o'clock night after night—talking to the parents, who had come to hear him speak to their little ones. The result was a revival of spiritual

ual impulse of the future generation lies far more in the tone of the women than in that of the men. It is the atmosphere of the nursery and of the home, the influence which a child breathes during the first formative years of its life, which forms his character and determines his outlook on the future. Looked at from this point of view, we ask what will be the impress upon the coming generation given by the womanhood of our race to-day.

The answer from the world of womanhood might have read darkly enough a few months ago. It seems only yesterday that the walls of St. Paul's Cathedral and Westminster Abbey were moaning with the refrain of the Suffragette Litany, and the world from end to end was asking what it all meant. Was it a sex war, a rebellion, a breaking of home ties and influence, a craving for sex aggrandizement and power?

But whilst some read darkest augury, others read still farther—saw, beyond the zeal run riot, a golden thread of unselfish devotion to a cause, a golden thread of responsibility towards the white slave and the oppressed, and believed that by God's mercy the movement might at last turn to the glory of God and the glory of the race.

The women's prayer for recognition and power has been answered, but, like the former prayer, in God's way, not their way. It has been answered by a crucifixion, by a carrying away of their dearest and best, and it is at long last, through streaming tears, that they see the vision of a wider outlook of work and power opening before them. Countless pathways of service hitherto rendered by men are now thrown open to them in trust. God only knows, if the war lasts longer, how much more work, how much more responsibility, will be thrown upon them.

Taking these three factors into consideration, what is the outlook for the future. The war is still too heavy upon us for any definite answer to be given, but we know that there is opportunity and that there is hope ahead of us. Unhesitatingly, the fire of self-sacrifice among men has kindled as fierce a fire of self-sacrifice among women—nay, even fiercer, because so far comparatively little outlet has been found for it. And wherever there is self-sacrifice there is a first element of the following of Christ, and, through the following of Christ, of finding gain through loss. It is eternally true that "he that loseth his life shall find it," and "except a grain of corn falls into the ground it bears no fruit." Our danger is lest, in our zeal for self-sacrifice, we should forget the one essential element, "for My sake," the element which alone burns with the intensity of eternal life. Thank God, we see on all sides writ large evidence, not only of self-sacrifice, but of a depth of devotion, a reaching out of longing hands from the world of women into the very presence of God Himself!

With this one thing needful, the sense of sin forgiven, working itself out in self-sacrificing following of Christ, may we not lift up heart and soul, and believe that there is light and hope ahead of us. As the generation of the women of our Empire purifies and strengthens, as their already manifested craving for purity, honour, suppression of white slavery, defence of the poor and the oppressed, finds its lawful level and takes its lawful place, may we not hope that it will receive a further inspiration, and that the mantle of the martyred soldiers which is falling will be taken as a sacred trust, and that our women will go forth with renewed spirit, not only into the well-worn pathways of life which have always been theirs, but also into the pathways now for the first time opening before them?

Such new pathways cannot be entered lightly, such new responsibilities cannot be shouldered without a sacred consciousness of those who have gone before—still more, not without a consciousness of the responsibility all too soon descending upon the children in the nursery to-day. Who can look upon the little lads of the preparatory school without a feeling of the deepest responsibility and seriousness? Children as they are, we know that long before their time they must step out into the world, must take their places in the ranks left empty. Facing these facts, the materialism, the affectation, the spectatorship, the shrinking from pain, and frivolity, of the past generation, will be lost in the longing that the life-giving power, the life-giving wisdom of God may descend upon us and upon our children. Let us, therefore, instead of fixing our eyes upon the darkness of to-day and the apprehension of to-morrow, remember that "in quietness and in confidence will be our strength." Let us joyfully lift up the hands that hang down and strengthen the feeble knees, say to the women who are of a fearful heart: "Be strong and of a good courage: behold, your God cometh, even God with a recompense: He will come and save you."—"The Churchman.")

life amongst the people, a real turning inside-out of men and women. Some weeks after, the Vicar of Westport was out visiting there one day. He was passing the Parish Hall, and heard voices, and he opened the door a little and peeped in. There he saw boys and girls upon the big platform at the end of the room. A little girl was holding a meeting, and as he listened he heard her pray, and a boy read the Scripture portion for the day. Those children were holding a meeting all by themselves.

When there are children such as these, whom the State deprives of the means of grace and the living Word of God, the children have to be won by mission work.

There are 60 churches in the diocese; and, in addition to the 30 clergy, about 60 licensed laymen who hold services. Two hundred services are held every Sunday throughout the diocese. The Bishop said that he did not know how to express his thankfulness to God for the splendid body of lay-readers that he possessed—out-and-out men.

He is returning to New Zealand full of hope from the reinforcements he is taking with him, and with others following later. He believes that there are at present tokens of distinct revival. The kind of men the Bishop has been seeking are men who believe "that something happened on Calvary and on the Day of Pentecost—men who believe with all their heart and soul that something happened at the Reformation"; and he believes he has obtained such.

THE SOUNDS.

A new district on the north shore of Nelson, with a thousand miles of coastline (as far as from Plymouth to Gibraltar), along which people are scattered in little bays, was opened up 18 months ago. The sea winds in and out behind the mountains, and, to the Bishop, it is the most picturesque place in the whole world. No minister of the Gospel ever went there until the Bishop sent one of his newly-ordained men, with the munificent stipend of \$300 a year. For the work in these "sounds" a motor-boat—the "G. A. Selwyn," in memory of the first Bishop of New Zealand—has been built, which is church, parsonage, school and means of conveyance all in one. With this boat the people along that coast can be supplied with a service once in two months. There is no regular ministry otherwise. The Roman Catholic priest goes down once in six months, and the Methodists touch a small part of the coast.

A MISSIONARY DIOCESE.

The distinguishing characteristic of the diocese is the wonderful way it has responded for the support of men. The people give \$5,000 a year for the Home Mission Fund, for the support of the living voice. It is also an intensely foreign-missionary diocese, having representatives in the Maori, Melanesian and Jerusalem Missions, as well as in the C.M.S.

The Bishop's chief difficulty is in getting sufficient money to build small churches, which cost about \$1,200 each. He was greatly encouraged by the help he has received for this purpose while in England. The method adopted by the diocesan authorities is to loan the money to the local congregation, for the erection of its building, and as this is repaid, it is used to build other churches. This fund was established in memory of the work of Bishop Hobhouse.

The Colonial and Continental Church Society has been a staunch friend of the Mission, and is still giving some help. The British and Foreign Bible Society and the S.P.C.K. have supplied Bibles and other books.

Brotherhood St. Andrew

FORT WILLIAM.—The war has not lessened the activities of the Chapter in St. Paul's, although the work is rendered much more difficult and unattractive. The membership is keeping up well, despite the many changes of the last year. Two new members have been admitted on probation, which brings the membership list over the mark of ten, which has been the aim of the Chapter for some time. One of our members is on active service with the 28th Battalion, C.E.F., and will shortly be at the front. The Chapter has done good work in connection with its hospital and hotel visiting, but the successful establishment of a Junior Chapter will perhaps overshadow any other results. After a number of preliminary meetings, the Chapter finally got under way in April. The members (seven in number) are very regular in their attendance and are awaiting the time when they can receive their charter and be entitled to wear the button. The

officers are:—Director, H. S. Richardson; vice-director, Frank Boreham; secretary-treasurer, G. E. North. Shortly after the Junior Chapter was safely launched, a Brotherhood Bible Class was formed for the younger men and older boys of the church. This class meets in the Brotherhood room, and is led by Mr. Fred. Babe, the Associate City Solicitor. It is an organized class; the total enrolment is 18 and the membership is expanding rapidly and it should form a splendid introduction to the young men of the congregation of the work of the Brotherhood. Mr. Richardson, of the staff of the Imperial Bank, has been transferred to the Cobalt branch, and will be missed from St. Paul's, Fort William. In addition to being vice-director, he was the organizer and director of the Junior Chapter and on the executives of the A.Y.P.A., the Brotherhood Bible Class and the tennis club. The destinies of the Senior Chapter are still presided over by that veteran leader, Mr. F. W. McFarland, member of the Dominion Council.

The Churchwoman

"BREAD AND LARD."—Holiday times are with us, and whilst many are "faring sumptuously every day" of the good things which nature and art supply so liberally, may I plead for some of the crumbs which also fall so lavishly from the rich man's table?

The following incident occurred a few days ago, and is literally true. "Yes, I felt it did me good," handing an empty medicine bottle to one of the Deaconesses, "but I hadn't the ten cents to pay for it last week, and so I did without. I did not want anyone to know how poor we are." The speaker, one of our "Mothers," a thin, pale woman, has recently undergone a serious operation. She was clasping a white-faced infant to her breast, trying vainly to still its piteous wailing—poor little fellow, in his short life he has already known what it is to "do without." The poor woman broke down completely as she poured forth her trouble. "I have tried so hard to trust God since I came out of the hospital, but it's been so difficult. My husband has tried and tried and can't get work. I had only two dollars for the five of us to live on, and 50 cents of that had to go to the insurance. I don't mind myself living on bread and lard, but it don't put no strength into him, and the baby must have Nestle's Food. Last week I had only 14 cents left and no food for baby. My husband got a tin of Glaxo, but it did not agree with him, and he's fretted all the time since. Last Sunday I kept singing 'God will take care of you, be not afraid,' but my husband said, 'Yes, on bread and lard.' I thank you all the same, but the children and I couldn't go to the country and have him without work. I don't know what he might do he's that bitter." Kneeling in the little Mission Room a fervent prayer went up to Him who knows our sorrows, and will come down to deliver. Like Hannah of old, she went away comforted. Next day the husband, a smart, sturdy, young man, who has searched earnestly for work, and whose offer of active service was refused because of defective vision, was prostrated with "la grippe."

It seemed as though the prayer had been in vain, but the day following help came in the form of employment which has been gratefully accepted.

Twenty-five dollars will provide a country holiday for the mother and children, and will also furnish them with necessary boots and shoes.

This is but one of many such cases of hidden poverty, poverty which is not accompanied by rags and dirt, but makes its need known to God, and for the relief of which He makes His children His agents.

It costs \$5 for each child sent into the country for one fortnight, and \$7.50 for each mother and infant.

Any contributions towards this object will be gratefully received by Miss T. A. Connell, Church of England Deaconess House, 179 Gerrard Street East, Toronto.

Church News

PREFERMENTS AND APPOINTMENTS.

CLAY, Rev. Herbert, Priest-in-Charge of Coleman, with Hillcrest, etc., Calgary. (Diocese of Calgary.)

COLCLOUGH, Rev. B. P., Incumbent of Grenard, to be Incumbent of Spirit River, Alta. (Diocese Athabasca.)

FENWICK, Rev. A. C., Rector of Hampton, N.B., to be Incumbent of the Mission of Springfield. (Diocese Fredericton.)

HUGHES, Rev. F. K., Rector of Millbank, to be Rector of Sandwich South and Colchester. (Diocese of Huron.)

MERRICK, Rev. W. J., M.A., Priest-in-Charge of Coleman, with Coronation, Calgary. (Diocese of Calgary.)

SIMMONDS, Rev. R. A'Court, to be Curate of St. Mark's, Parkdale. (Diocese Toronto.)

NOVA SCOTIA.

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

SYDNEY, C.B.—ST. GEORGE'S.—Rev. E. W. Florence, who was recently appointed Chaplain to the forces now being raised in Cape Breton, has resigned the rectorship of this parish, as he finds he could not look after both parochial and military duties.

FREDERICTON.

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

FREDERICTON.—It will be a piece of welcome news to those who remember the late Bishop Kingdon, that the Rev. H. I. Montgomery, now of Calgary, is to edit a volume of the late prelate's letters, which are shortly to be published.

ST. JOHN.—The choir boys who have been attending their annual camp and Missionary Conference lately at Oak Point, decided by a large majority to undertake as a pledge this year the support of a cot in Dr. Archer's Hospital at Palampur, in the Kangra District, North India. The Rev. R. P. McKim visited Oak Point on the 9th inst., and addressed the Missionary Conference on India, the address being illustrated by lantern views.

HAMPTON.—The Rev. A. C. Fenwick, the Rector of the parish, who has been ill with an attack of typhoid fever, is now well enough to be able to leave the hospital. The Bishop has appointed him to the Mission of Springfield, in the Rural Deanery of Kingston.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Rev. C. H. Shortt, M.A., who has been for the past 20 years a missionary in Japan, preached in this Cathedral on the morning of Sunday, the 18th inst., and in the evening he preached at St. James'.

BELLEVILLE.—CHRIST CHURCH.—Members of L.O.L. of this city, accompanied by members of Maiden City Lodge, Prentice Boys, Derry Lodge True Blues, Oxford and Lydford Lodges Sons of England, and visiting brethren, on Sunday morning, July 11th, attended Divine service at this church. The turnout was an exceptionally large one. Sir M. Bowell and Right Worshipful Bro. E. H. McLean, Grand Master for Ontario East, marched with the brethren. The Rector, the Rev. R. C. Blagrove, D.D., officiated and preached from the following text:—"Stand fast therefore in the liberty wherewith Christ hath made us free." Galatians 5: 1. There was a large congregation present.

TORONTO.

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

ST. JAMES' CATHEDRAL.—August 4 will be one of the great days in history, being the first anniversary of the declaration of war between Great Britain and Germany, and the day is to be celebrated in Toronto at this Cathedral simultaneously with a similar service in St. Paul's Cathedral, London. Arrangements are being made for a thoroughly representative patriotic service on Wednesday morning, August 4, which will be attended by the Lieutenant-Governor, the Mayor of Toronto and other prominent public men. The service will be a union one.

TRINITY EAST.—The Rector, the Rev. Canon Dixon, is taking a month's holiday, and he commences his holiday by giving a series of illustrated lectures at the St. Andrew's Brotherhood canteen at the camp at Niagara-on-the-Lake every

day for a week. During the Rector's absence, the Rev. H. D. Raymond, of Wycliffe College, will be in charge of the parish.

ST. STEPHEN'S.—Plans have been made and sanctioned for building a new Parish House, which is already in process of erection. It has also been decided to instal a new heating plant and electric system, both in the church and in the Sunday School. The total cost of all these improvements will be \$15,000.

ST. CHAD'S.—The annual Sunday School picnic will be held to-day, the 29th inst., at Long Branch.

ST. MARY MAGDALENE.—The Rev. Dr. J. F. Milbank, Rector of Freehold, N.J., will act as locum tenens at this church during the month of August, whilst the Rector, the Rev. Charles Darling, is away on his holiday.

GEORGINA HOUSE.—On Thursday last the pretty lawn at the Diet Kitchen was elaborately draped with Union Jacks, forming an enclosure for some booths, wherein were flowers, sweets, household cleansers, bread and cake, the sale of which brought in a goodly sum towards the hoped-for gymnasium for the Georgina House, which has been a great boon to hundreds of homeless girls at work in the city, and to whom the gymnasium would be an immense advantage. Miss Wood was in charge of the tables, with a number of girls in white dresses and picturesque caps with maple leaf borders. Mrs. Broughall visited the Diet Kitchen during the day, and was quite satisfied with results at this strenuous time.

PARKDALE.—ST. MARK'S.—The Rev. R. A'Court Simmonds has taken up his residence in the Parish House Apartment, succeeding Rev. S. E. McKegney, as Curate of this church. Mr. McKegney was presented by the congregation with a beautiful private Communion set before leaving for Brantford. A very successful Sunday School picnic was recently held at Scarboro Heights Park. The women of the parish are very loyally working at Red Cross and Soldiers' Aid supplies. They meet every Monday evening and Tuesday afternoon. They have received great praise for the excellence of their work. Over 30 members of the congregation have gone to the front. The two side windows of the chancel have been completed with stained glass, making a complete chancel memorial to Capt. the Rev. Leicester Ingles. These two windows were dedicated recently by Ven. Archdeacon Ingles. New cement walks and sodding give the church grounds a very neat appearance. They cost nearly \$300. The woodwork of the church is now receiving a coat of paint. Rev. W. L. Armitage, with Mrs. Armitage and children, left this week for a month's holiday.

RIVERDALE.—ST. CLEMENT'S.—Under the auspices of the Girls' Auxiliary of the W.A. of this church, a garden party was held in the grounds of Riverdale High School on Saturday afternoon on the 24th inst., in aid of the funds of their branch of the Red Cross, and thanks to the beautiful weather which prevailed, the whole affair was a great success. The brass band of the Salvation Army, Riverdale Corps, gave an excellent rendition of musical selections during the evening, which was interspersed by various songs which were given by members of the congregation and friends. The 43rd Troop of Boy Scouts, with a patrol of the 20th, assisted the young ladies as orderlies, and again proved their usefulness by their aptness and readiness. Mr. Noel Marshall, of the Red Cross Society, was present during the afternoon and gave an encouraging word to the workers.

LONG BRANCH.—The Right Rev. Dr. Reeve, Assistant Bishop of Toronto, took the service at this Park on Sunday last and his visit will long be remembered. The service was beautifully rendered, for few men can read the Liturgy and Lessons with the solemn impressiveness and effectiveness of Bishop Reeve; and then the review of his early missionary career in the great North-West, which was given by special request, held the congregation to the last word; the sailing in 1867 for New York, the passing through Winnipeg, a village then of 200 people, the journeying by boat with its 67 portages, to the great Mackenzie River; the camp fire scenes; the camp life; the Indian visits; the dog train and snowshoes journeys; the simple teaching of the Word, "Line upon line, precept upon precept," and the leading of the Indian and the Eskimos to the Lord Christ, proved to be a subject of intense interest to his many hearers, as did the singing in Indian, by the Bishop, of a favourite hymn of the tribes. The service was concluded with the National Anthem.

BIRCHCLIFFE.—ST. NICHOLAS.—The annual garden party was held on Saturday, July 17 at Cliffside Park. Everything combined to make this a complete success. The spot chosen for pitching the tents was one of singular beauty. The weather was perfect and the attendance larger than ever before. About 300 sat down to tea in the large marquee. During the concert in the evening the chairman, Rev. C. E. Luce, announced that instead of devoting all the proceeds to the church as usual, the Ladies' Guild had decided unanimously this year to send 25 per cent. to the Red Cross Society. The announcement was received with great applause. It is expected that the remainder will be spent in buying a stone font.

SILVERTHORN.—CALVARY CHURCH.—On Sunday, the 11th inst., the Right Rev. Bishop Reeve visited the above church and administered the apostolic rite of Confirmation to 11 candidates. This service was especially interesting being the first Confirmation service in the church, which was opened for worship in January last. Bishop Reeve gave a most instructive and helpful address on Confirmation and was listened to with deep attention by a large congregation.

BLACKSTOCK.—CARTWRIGHT PARISH.—ST. JOHN'S.—This church, which was closed for the purpose of repair and renovation, was reopened on Sunday, July 18th. The walls and ceiling of the church, including the chancel and vestry, have all been done over. The wood work on the outside of the church was repainted, the spire repaired, cement walks put in and the fence painted. The church now presents a very pleasing appearance. A memorial window to the late Rev. John Creighton, B.D., who was for 31 years Rector of the parish, is to be placed in the chancel by his family.

BARRIE.—TRINITY.—The funeral of the late Lieut-Col. F. Sneath, who was killed by a train, took place here on the 20th inst. After a short service, which was held at the late private residence of the deceased officer, the remains were brought to the church, where the first part of the Burial Office was said by the Rev. Canon Plummer, of Toronto, and Captain the Rev. E. R. J. Biggs, M.A., the Rector of the parish. The bearers of the pall were Capt. A. B. Thompson, M.P., Lieut-Col. Bruce, of Regina, former commanding officer of the 35th Regiment, and Majors Rogers, Grant, MacLaren and Scott, of Barrie. Col. Sneath's riderless horse, with boots reversed, was led in the procession, and the firing party, under the command of Capt. the Rev. E. R. J. Biggs, was composed of members of the 35th quota of the 76th overseas battalion, C.E.F., who were recruited here under the late Col. Sneath only a few weeks ago. The attendance at the funeral was very large. Corinthian Lodge Masons attended in a body, and their service was conducted at the graveside after the military service. Among the chief mourners were sisters of the deceased, Miss Sneath, Mrs. Charles Stewart, Edmonton, and Drs. C. R. Sneath, of Toronto, and G. H. Sneath, of Dromore, Henry Sneath, Woodstock, and John Sneath, of Midhurst.

GEORGINA.—The picnic for St. James' Sunday School, Sutton, took place on the 15th inst. The scholars, accompanied by the Rector, teachers, and a number of the parents, journeyed by car to Island Grove. Races, bathing and games formed part of a most successful and enjoyable outing.

RICHMOND HILL.—ST. MARY'S.—On a recent date the Right Rev. W. D. Reeve, D.D., held a Confirmation Service in this church; the second held within a year. Thirteen candidates were presented.

Subscriptions were raised and forwarded recently to the Red Cross Society for the purchase of a cot and maintenance for a year, for the use of Canadian sick and wounded soldiers at the Duchess of Connaught's Hospital at Clivedon.

NIAGARA.

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

HAMILTON.—ST. JAMES.—A successful concert in aid of the choir fund was held in the basement of this church on the evening of the 19th inst. The Rev. G. W. Tebbs presided.

HURON.

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

WINDSOR.—ALL SAINTS.—The Rev. W. H. Snelgrove, M.A., Rector of this church, was elected last week at the meeting of the Grand Lodge of the Masonic Order to the position of Grand Chaplain for the ensuing year.

MILLBANK.—GRACE CHURCH.—On Friday evening, June 19th, the congregation of this church spent a social evening in the Parish Hall. During the evening an address of appreciation and regret was read and Rev. F. K. Hughes was presented with a purse of \$60. Several members of the congregation made short speeches expressing their sincere regret at the departure of the Rev. and Mrs. Hughes, and assuring them of the many friends and kindly feeling they were leaving behind them. At a meeting of the Junior Auxiliary the girls and boys presented Mrs. Hughes with a half-dozen Old Colony coffee spoons.

SANDWICH SOUTH.—On July 7th, Rev. F. K. Hughes was inducted into the parish of Sandwich South and Colchester North by the Ven. Archdeacon Hill, D.D. The evening was very wet, nevertheless, a good congregation was present. Rev. H. D. Peacock and Rev. Percy Harding motored from Windsor and assisted in the service.

WALKERVILLE.—Amongst the bequests made by the will of the late Mr. Edward Chantler Walker, of this place, are the following:—St. Mary's Church (Episcopal), Walkerville, \$20,000; All Saints' Church, Windsor, this being the church in which he was baptized, \$10,000; Detroit Art Museum, \$25,000; Children's Free Hospital of Detroit, \$10,000; Hotel Dieu, Windsor, \$10,000; St. Andrew's College, Toronto, \$10,000; and the University of Toronto, \$25,000.

SARNIA.—ST. JOHN'S.—The estate of the late Mr. Henry Elleonor has handed a cheque for \$1,000, which was bequeathed by him to St. John's Church, to Rev. F. G. Newton and the same has been applied on the church debt. There has been a daily service of prayer every morning in this church for those who are at the war, ever since the 21st of last August, and although the attendance has not been large, it has been continuous. Over 30 men have gone from this church, including the Rector's son. The Sunday School held their annual excursion to Tashmoo Park. There was a very large attendance, and all who were there had a most pleasant time.

ALGOMA.

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

PORT ARTHUR.—ST. JOHN'S.—OBITUARY.—On the 19th inst., in endeavouring to save her daughter, aged 11 years, who had strayed on to the railway bridge at Current River Park, Mrs. Hedley, the wife of the Rev. Canon Hedley, Rector of this parish, was run over by a C.P.R. train and instantly killed. The little girl lost a portion of her left foot and was otherwise severely injured. The deceased lady was the only daughter of the Ven. Archdeacon Mackenzie and Mrs. Mackenzie, of Brantford, and she was born and brought up in that city. Her marriage to the Rev. Canon Hedley, who was a former curate of Grace Church, took place on November 19th, 1903, and a family of five little ones are left—four daughters and one son. Five brothers are: Prof. M. Mackenzie, Toronto University; Hugh B. Mackenzie, general manager of the Bank of British North America, Montreal; Rev. Alec Mackenzie, Principal of the Lakefield School; George Mackenzie, of the Department of Mines, Ottawa; and Norman Mackenzie, Manager of the Merchants Bank, at Chilliwack, B.C. The Archdeacon and Mrs. Mackenzie were visiting their son Alec when the sad news was broken to them. Canon Hedley was out of the city at Amethyst Harbour, a summer resort about 18 miles from the city, to which place he had proceeded on the morning of the day, when the sad accident occurred. Resolutions expressing the sympathies of the entire community with the Rev. Canon Hedley have been passed by the City Council, the Board of Trade and other centres of civil service, as well as by the various societies belonging to St. John's Church. The funeral of the late Mrs. Hedley took place at Brantford.

Closely following upon the death of Mrs. Hedley, the wife of Canon Hedley, comes the sad intelligence of the death of his 11-year-old daughter Helen, who died on Sunday last from the injuries which she received by being struck by a train on Tuesday of last week. We beg to offer our heartfelt sympathy with the Rev. Canon Hedley in his double bereavement.

SUNDRIDGE.—The Rev. E. J. McKittrick, Rector of Calvary Church, Silverthorn, and his wife and family, are spending the present month at the parsonage here in the absence of the Rev. E. F. Pinnington.

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RUPERT'S LAND.

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

ELMWOOD.—ST. CUTHBERT'S.—On a recent Sunday evening in the course of his sermon, the Rev. E. C. R. Pritchard, the Rector of the parish, referred to the strange report, which was published lately in a number of Church papers in England, to the effect that angels had appeared on the battlefield during the retreat from Mons and had saved British troops from what seemed to be certain annihilation. The preacher said that the truth or untruth of this particular story, which seemed well authenticated, was not so remarkable as the general disposition to regard it as impossible. If people believed the Bible they must believe in the ministration of angels. Mr. Pritchard declared, moreover, that angels had been seen in the little church of St. Cuthbert's by more than one person at the same time.

SASKATCHEWAN.

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

PRINCE ALBERT.—A Ruridecanal Conference of the Prince Albert and Melfort Rural Deaneries was held in the basement of the St. Alban's Pro-Cathedral, on the 6th and 7th ult. There were early celebrations of the Holy Communion on each day in the Pro-Cathedral, the Bishop being the celebrant, and the Rev. J. I. Strong assisting. At 9.30 a.m. there was a devotional service, and an address by the Rev. C. E. Mortimer on "The Day of Small Things, or God's Call and the Church's Opportunity." At 10 a.m. the Bishop opened the Conference proper, and stated it had been called instead of the Synod. He then spoke on self-denial and sacrifice. The spirit of the soldiers at the Front can be shared by those at home practising economy and self-denial, and by reducing living expenses. It is wrong to take away subscriptions from the Church and give them to Patriotic Funds. These should be supported in addition to the Church. The diocese, like the nation, is suffering from the war, and from the financial stringency, but the present is a splendid opportunity for the Church. Many of our soldiers are turning whole-heartedly to God, what will be the result if we at home fail to develop spiritually along with them? The Bishop stated he would be away for the next three months visiting Indian Missions and attending the Synod in the East. Archdeacon Dewdney followed with an address on "Parochial Organization, or the Vestry as the Church's Machine for Parish Work." The Rev. J. Lance spoke on "The W.A.: Its Sphere and Relationship to the Vestry," and in the course of an able paper, strongly suggested giving women a place on the vestry, particularly the president of the W.A. The Rev. A. E. Minchin followed with a paper on "Organized Work Amongst Men and Boys." The Bishop then conducted a Quiet Half-Hour. At 2.30 p.m. the Conference resumed its work. The Rev. F. J. Fife read a paper on "Pastoral Visitation and its Opportunities." The Rev. J. I. Strong read a paper on "The Preacher's Message and Method." In a helpful address on "The Conduct of Public Worship," the Rev. R. F. Macdougall, said it was an insult to God to allow dirt inside and weeds and rubbish outside the Church. Reverence is the spirit needed. The Rev. W. T. Sheasley speaking on "Religious Education" said, the primary work of the Church is to make worthy citizens for the world beyond. The Church is the nursery ground, and great skill is necessary for the work. There should be a close connection between the Sunday School and the Church. The Rev. E. F. Macklin spoke on "Personal Life, Devotions, Study, Methods, etc.," and emphasized the necessity of making devotion a regular part of our life, and systematically praying for all our people. In the evening there was a public meeting. The Bishop gave an address on "The War and its Lessons." Archdeacon Dewdney followed with an address on "Sacrifice and Service expressed in Finance." On the second day from 9.15 to 10 a.m. there was a Devotional Service, and address given by Rev. C. L. Mortimer on "The Ministry of Assurance." From 10 a.m. to 12 a.m. the Conference received an explanation of suggested amendments to the canons and constitution of the diocese by Archdeacon Dewdney. The Bishop conducted the Quiet Half-Hour from 12 a.m. to 12.30 p.m. The Conference re-as-

sembled in the afternoon, when Archdeacon Dewdney made a statement on the present serious condition of the finances of the diocese, which was followed by a paper on "Diocesan Relations," by the Rev. T. Clarke. On the "Kikuyu Pronouncement," the Rev. A. Cross stated the two widely divergent views of the ministry held within the Anglican Church, and declared the pronouncement to be a distinct advance in the way of liberty, and to be full of sympathy. Archdeacon Dewdney next made a statement on the Revised Prayer Book and its changes. At the evening Conference the Rev. W. Brailsford read a paper on "What the Church Stands for." It stood for holiness of life, and for spreading the Word of God. Often people discussed lowering the stand-

ard of life, but it is better to bear anything than sin. What was needed was Bibles in shoe leather, who everywhere manifested its teaching in daily life and conduct. The Church should be practical, giving the people something to do and should stand ready to help men in every-day affairs. The Church should be reorganized and mobilized to keep the bars banished and to fight every evil force. The Rev. C. Le Clair spoke on the "Sunday Problem," and declared it to be the greatest of all problems. He said that people needed educating on the subject and everybody should do their utmost to observe the day as one for rest and worship. This brought the Conference to a close, everybody feeling that it had been most helpful.

THE NEW BISHOP OF COLUMBIA

Election of Ven. Archdeacon Scriven.

VICTORIA.—A special meeting of the Diocesan Synod was held in this city on July 15th, for the purpose of electing a Bishop in the place of Bishop Roper, who was recently translated to Ottawa. The proceedings began with a celebration of the Holy Communion in Christ Church Cathedral, the celebrant being the Very Rev. Dean Schofield, assisted by the Ven. Archdeacon Scriven and the Revs. C. R. Littler and J. H. S. Sweet. The Rev. Canon Leakey, Rector of Lady-smith, B.C., preached the sermon, choosing for his text Micah 2: 7, "Is the Spirit of the Lord straightened?" and John 14: 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." After giving some of the revised interpretations of the word Comforter, the preacher proceeded to urge on the congregation of clergy and laity present their responsibilities on the special occasion for which they were called together. The promise made by Christ to the disciples, and fulfilled at Pentecost, was still with them—that the Father would give them another Comforter that would abide with them forever. That Comforter was the Holy Ghost. The Church was the body of which Christ was the Head. This spiritual life was the life of the body. Through the Apostles they had been permitted to see the wonderful part that the Holy Ghost had in the destiny of the Church. It was the Holy Ghost, the Comforter, that stood by them to direct and control. From the records of the past they who were assembled together might gather inspiration. Continuing, Canon Leakey referred to the special object of calling together of the Synod and spoke of the various Bishops who had previously filled the See, as having been men of prayer, of great spiritual power and of abounding missionary zeal. In conclusion the preacher referred to some of the things which would have to be considered when choosing a man for the high office—the difficulties of the work, the social problems which had to be solved and the spiritual needs of the Church which had to be supplied. But if they appealed to the Holy Ghost, the Comforter, they would have guidance to choose aright. Finally, the help needed was mainly dependent on prayer. They should demonstrate their faith not in the wisdom of man but in trust in God. They must pray, each one, that they be filled with the Holy Spirit and with special grace. Forty years ago in the very first Synod of the diocese, Bishop Hills had quoted the passage, "Ask and ye shall receive." Might not the spirit of those words be again urged upon them? God would surely be with them if they sought His help in their deliberations, and they would have His counsel to fulfil his will. Later on the Synod convened for business in the Cathedral Schoolhouse, when, on the roll call being read, it was found that 35 clergy were present and 95 lay delegates. The result of the voting was that the Ven. Archdeacon Scriven, Archdeacon of Columbia, was elected to the vacant Bishopric on the first ballot, the actual result of the voting being the casting of 25 clerical and 78 lay votes for the Ven. Archdeacon Scriven, out of a total of 34 clerical and 95 lay votes. The election was, therefore, by a sweeping majority, and was a splendid demonstration of the high esteem and affection in which the Bishop-Elect is held throughout the Island. Subsequently, on motion, it was decided to make the election unanimous. It is 30 years since the Archdeacon and Mrs. Scriven came out from England to Vancouver Island and in the intervening years they have had the opportunity of meeting most of the pioneer families of the district, and, both being endowed with a distinct

charm of personality, they have won their way into the hearts of the people of the entire community, claiming among their friends people of all creeds. The Bishop-Elect is widely known as a keen devotee of out-of-doors recreations of all kinds, and has always taken an enthusiastic interest in sports and athletics, advocating the teaching of these things in moderation in the schools. But it is not only as an ecclesiast that he is known. Both he and Mrs. Scriven have been among the most generous contributors to charitable works of all kinds, both in material gifts and in sympathy and there were few good works which did not have their encouragement in word and deed. Ever since its inception the Bishop-Elect has been a member of the Social Service Commission, and other organizations devoted to philanthropic and social progress have had his support. As Archdeacon he served under three Bishops, the late Bishop Hills, Bishop Perrin (now Bishop of Willesden, England), and Bishop Roper. For ten years he was Rector of St. James' Church, retiring in 1895, to be succeeded by Rev. J. H. S. Sweet. The following is the record of the Ven. Archdeacon Scriven:—Late Dyke Scholar of St. Mary's Hall, Oxford; obtained his B.A. degree in 1873; M.A., 1888; ordained deacon in 1875 and priest in 1876. Appointed Archdeacon of Vancouver and Canon of Christ Church Cathedral at Victoria, diocese of Columbia, in 1884; formerly Curate of Kirkham, 1875-78; Finsbury, Kent, 1879-80; Martin Hoe, Devon, 1880-81; St. Peter's, Rochester, Kent, 1882-84.

CHRIST CHURCH CATHEDRAL.—The Ven. Archdeacon Scriven, Bishop-Elect of the Diocese of British Columbia, preached in this Cathedral on the morning of the 18th inst., in the presence of a large congregation. He chose for his text, Acts 20: 24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." The preacher said that he realized the great responsibility which was to devolve on him in succeeding such leaders as those who had previously been at the head of the diocese of Columbia—Bishop Hills, to work under whom was an education; Bishop Perrin, who left behind him hearts saddened for his loss; and Bishop Roper, who had endeared himself to all through his gift of sympathy which had made him a comfort to everyone in trouble or perplexity. It was a privilege to have been associated for three years with such a leader, and if he were to develop any success in guiding the diocese it would be due to the lessons he had learned from Bishop Roper. The preacher also referred to his intimate relations with Bishop Perrin during the 18 years that he was at the head of diocesan affairs. He felt, said the Bishop-Elect, that he was unworthy to follow such men, but the call was of God, and he was ready to obey, counting not even his life dear if he could fulfil the work of the ministry. He was grateful to those who had so warmly expressed their satisfaction that he had been called to this great office, and trusted that they would help him in his work.

CALGARY.

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

ARCHDEACONRY OF RED DEER.—On June 13th the Ven. A. J. B. Dewdney, M.A., Archdeacon of Red Deer, took the first service held in the new church at Drumheller. There

thing than in shoe s teaching ch should ing to do every-day anized and id to fight r spoke on t to be the hat people everybody day as one he Confer- t had been

have been a great many voluntary gifts of furniture given by members and friends of the congregation. The church, when completed, will have a very small debt on it. During the last few weeks the Archdeacon has conducted Quiet Days at Edmonton, Cardston and McLeod. In these stirring times these Quiet Days are of great benefit to both clergy and laymen.

INNISFAIL AND OLDS.—The Bishop of Calgary confirmed a class of six at Olds on Whitsunday and a class of 13 at Innisfail on the eve of Whitsunday. At Olds the Bishop also dedicated a brass Altar Cross. Another gift to this congregation, a paten for the Communion service, was dedicated on another Sunday by the Incumbent, Rev. A. C. Tate. There were large congregations present at all services.

EDMONTON.

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

EDMONTON.—ALL SAINTS'.—About 65 of the Boy Scouts gathered at a Scout Supper on a recent evening. The Scout Commissioner presented the warrants to the Scoutmaster and Assistant Scoutmaster. Bishop Gray presented swimming badges to Patrol Leaders A. Petch, D. Emery, T. Fisher and Scout F. Fisher. The Ven. Archdeacon Webb presented rescuer's badges to Patrol Leaders G. Charlesworth, A. Petch, D. Emery, T. Fisher and Scout F. Fisher. Tenderfoot badges were presented by Mrs. Emery to Scouts Ernest and Edward Smith. On Sunday, July 4th, the Scouts paraded to All Saints', prior to going into camp. The annual Sunday School picnic was held in Victoria Park on June 12th.

HOLY TRINITY.—An impressive memorial service was held in this church on Sunday, June 20th for members killed in action, the Rector, Rev. C. Carruthers, being the preacher. The annual Sunday School picnic was held in Riverside Park on Tuesday, July 6th.

ST. JOHN THE EVANGELIST.—The annual Sunday School picnic was held in the City Park on June 26th. After the sports and games supper was eaten in the Pavilion. Later in the evening illuminated addresses were presented on behalf of the congregation to Mrs. Corse, who is leaving for Calgary; to Miss Pritchard, who has been acting as organist; and to Sergeant Lailey, now with the 51st Battalion at Sarcee Camp, near Calgary. Pocket Testaments were also presented to Privates Charles Pritchard and Arthur Lailey by Rev. Everard Edmonds.

The Rev. W. Everard Edmonds, the Rector of this parish, preached a sermon specially addressed to children in this church on Sunday last. He chose for his text the words:—"I come to thee in the name of the Lord of Hosts," 1 Samuel 17: 45.

ST. PAUL'S.—The annual Sunday School picnic was held in Riverside Park on Tuesday, July 6th.

ST. FAITH'S.—A Garden Fete was held on the church grounds during the first week in July, and was most successful in every way.

ATHABASCA.

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

GRENARD.—ST. GEORGE'S.—The Rev. B. P. Colclough, Incumbent of this Mission, has been appointed by the Bishop to the charge of Spirit River Mission, Alta., and he expects to remove there early next month. His new charge is a large and extensive one and Mr. Colclough will be obliged to drive long distances in order to cover the full extent of the territory to which he has been appointed.

Books and Bookmen

"The German Tragedy and its Meaning for Canada." By R. A. Falconer, C.M.G., President of the University of Toronto. University of Toronto Press. (90 pp., 50 cents.)

It is refreshing to read a book by a man who has been there. President Falconer's academic career in Germany made him well acquainted with the philosophy and politics taught in her Universities. He gives us the benefit in three chapters, which at times rise to eloquence. Not in a dry as dust fashion, but as a Canadian patriot, realizing what is at stake, he shows how the deadly influence of Bismarckian policy has penetrated every aspect of German "Kultur." In a very plain fashion he deals with the German claim to be Christian. Better than any book yet, this shows what is at stake for Canada.

"The Chinese People." By the Ven. Arthur Evans Moule, D.D. London: S.P.C.K. 5s. net.

A handbook on China with maps and illustrations. As the author spent some 50 years in China, he had long and adequate opportunities of making himself thoroughly acquainted with the life of the country. There are ten chapters dealing with various aspects of the Empire, the people and their customs. So far as we know this book gives a much fuller account of China to-day than can be found in any other book, and those who wish to be informed of all that is worth knowing about one of the most interesting and important countries in the world, should make a point of studying this valuable book. Whether for students or travellers, the account here given will prove at once deeply interesting and particularly valuable. Dr. Moule, brother of the Bishop of Durham, was one of the best-known missionaries in China and his book is a fitting close to his strenuous labours in that country. We warmly recommend it.

"The Bishop of London's Visit to the Front." By Rev. G. Vernon Smith. Longmans, Green and Co.: Upper Canada Tract Society. (100 pp., 60 cents net.)

Tommy Atkins' wit and grit we hear of in many books. It remained for the Resident Chaplain of the Bishop to tell us about Tommy's simple faith, as it was shown in the visit to the Front which the Bishop paid last Easter. He held 50 or 60 services, many within the range of shells. He visited 22 hospitals. So the Bishop saw enough of the soldier to know that, in the face of actual conflict, surface shyness melted away, and vital matters were openly spoken of. Read the description of the Easter Communion service for the London Rifles held near Ypres, when 200 communicants filled the building and as they passed out another 200 came in.

"Reflections of a Non-Combatant." By M. D. Petrie. Longmans, Green and Co.: Upper Canada Tract Society. (ix. x 142 pp., 75 cents.)

Although we have been at war now for nearly a year, there are still some fundamental questions which come up in our mind for settlement. Has Germany's plea that "War is war," in excusing her savagery, any real validity? What about the Divine neutrality when all nations of both sides are calling upon God for victory? Is not peace after all founded on force? These questions and such like are discussed by Mr. Petrie. He also shows how Germany long before the war looked forward to a time when treaties and conventions would be worthless. His quotations from "The Usages of War," issued by the General Staff of the German Army, are damning evidence. Mr. Petrie supports all his charges against German politics and thought by actual quotation. Read this book for a statement of the philosophical and religious problems of war.

Correspondence

"THE BOOK GENESIS."

Sir,—In a recent number of "The Guardian" Principal Lightfoot, of the Church Missionary College, has a suggestive and useful letter, in which he refers to a pamphlet published by the S.P.C.K. The point speaks for itself, and applies equally to Canada.

I ask you to allow me to commend to the notice of my younger brethren a pamphlet by the Dean of Norwich, entitled "Notes Upon Reading Divine Service." It is quite short, less than a dozen small pages, and it is the work of an expert. I copy out one paragraph, which, as coming from the Dean, may help to stem the tide of an unfortunate and (to some of us) irritating use which tends to become established:—

"There is another use of the preposition 'of' which is sometimes misunderstood by clergymen, and so may be worth mentioning here, viz., what grammarians call the appositive use as in the phrases 'City of London,' 'Tower of Babel,' 'Valley of Achor,' 'Book of Genesis.' Instead of this idiomatic form some clergymen think it necessary to speak of the 'book called Genesis,' or even of the 'book Genesis,' which has an ugly sound. If the redundant 'of' is disliked, it is sufficient to say, 'Here beginneth the first chapter of Genesis.'"
Lector.

THE HUSS CELEBRATION.

(The following letter appeared in the "Times" on July 6th, and, as its signatories include some of the best-known Oxford tutors, it will be read with interest, both in connection with the recent anniversary and also with the needs of Bohemia to-day):—

Sir,—The violent emotions of the present world-war leave little room for reflection on past development. Even the anniversaries of Runnede and of Waterloo have been relegated to the background by the fierce struggles on the Yser and on the Dniester. Yet nations would be ill advised to cut themselves adrift from history and to neglect the links with the past which form one of the principal sources of their vitality and the starting-point of their loftiest aspirations.

As it happens, the course of this summer will recall the memory of a great and tragic event which, though it took place 500 years ago, has left its mark on the destiny of Europe, and exerts its influence indirectly on the present struggle. The date we mean is July 6th, the anniversary of the death at the stake of the great Czech reformer—John Huss.

He was condemned by the Bishops and doctors of the Council of Constance engaged on the reformation of the Church, and put to death by the authority of the Emperor who had guaranteed his safety. His crime was the striving towards a revival of early Christian ideals, of the authority of Councils, of a reformation of the clergy, of closer participation of the laity in the life of the Church.

For the "Holy Empire of the Germanic Nation" he was a dangerous enemy because he embodied the consciousness of a great Slav people, because he extended Czech influence in the University of Prague, and reduced German academic pretensions, because, preaching in the Czech language, he appealed to the feelings of his Slavonic countrymen.

The martyr of 1415 left two legacies to the future: the appeal for Church reform and the assertion of Slav independence. The force of his ideas was demonstrated at once by the glorious victories of the hosts of Ziska and Prokop over the Germans and the reform movement of the 16th century. The carnage of the Thirty Years' War was required in order to bring back Bohemia into the arms of the Hapsburg father.

But neither the Czechs nor public opinion in Europe have accepted the verdict as final. The Czech nationality, though surrounded on all sides by enemies, and chained to the German chariot, is intact and hopeful of the future. It knows that the nightmare of German domination is dissolving in spite of boastful clamour. As for the Allies, who are the instruments of this historical destiny, they should not let the anniversary of July 6th pass without recalling the memory of the Slav martyr who was faithful unto death both to the historical claim of his nation and to the religious aspirations of Europe.

In ordinary times the University of Prague would have commemorated July 6th, 1415, by a great international celebration in which England would have taken a prominent place.

We have thought that in the present hour of trial we ought all the more to convey to the people of Bohemia our sympathies and our admiration for the memory of her greatest son.

Yours faithfully,

Sidney Ball, Ernest Barker, F. E. Brightman, Alfred J. Butler, A. J. Carlyle, J. Estlin Carpenter, Arthur Evans, L. R. Farnell, C. H. Firth, H. A. L. Fisher, H. Gow, F. J. Haverfield, D. G. Hogarth, L. P. Jacks, R. W. Macan, Arthur A. Macdonell, G. Gilbert Murray, M. W. Patterson, Frederick Pollock, A. B. Poynton, Hastings Rashdall, John Rhys, W. Sanday, W. B. Selbie, J. A. Smith, R. W. Seton-Watson, Cuthbert H. Turner, Paul Vinogradoff, Clement J. Webb.

THE REVENUE QUESTION.

Sir,—When prohibition is enforced the revenue question settles itself quite easily, with a good balance on the credit side. That has been the experience of Maine, Kansas, North Dakota, Russia, Norway, and in our own country in Nova Scotia, Prince Edward Island and the many municipalities that have prohibition by local option.

The Finance Minister of Russia explains it in a very pithy manner. He says: "When we sold vodka the people were poor. The money for the drink went into the treasury, but the human

their way ntire comds people lely known eations of nthusiastic ating the ion in the esiaist that riven have ibutors to n material few good uragement eption the he Social zations de-ress have rved under ishup Per-and), and Rector of to be suc- following Scriven:— l, Oxford; .A., 1888; 1876. Ap- Canon of diocese of Kirkham, artin Hoe, ster, Kent,

-The Ven. he Diocese Cathedral e presence r his text, move me, myself, so y, and the ord Jesus, od." The at respon- n succeed- previously Columbia— an educa- him hearts oper, who nis gift of omfort to as a privi- years with p any suc- e due to op Roper. mate rela- years that . He felt, worthy to God, and en his life : ministry. varmly ex- een called hey would

Bishop,

EER.—On ey, M.A., rst service er. There

machine that made that money became weaker and weaker. So the nation was really cutting off the revenue at its source.

"When mobilization began the doctors found all sorts of complaints superinduced by drink. Now at the end of this very short period the new armies are of a healthier sort of men. And what is the result financially? There is money in the savings banks. If the country is a little poorer, the people are already a good deal richer. If the people are poor, we tax them without results. If they are rich, we levy on them by indirect taxation as we are doing now.

"In the coal regions we have sent thirty per cent. of the men to the war, and yet the output of work is greater by thirty per cent. because everybody is sober. I have received delegations of former drinkers and their wives and families thanking the Government for the new conditions and asking that they continue. Delegations have come from employers all over Russia asking that we never again sell vodka.

"A large number of men cannot break off drink without some help and it is cruel to tempt them with the open bar and store instead of helping them in their struggle."

H. Arnott, M.B., M.C.P.S.

COLONIAL CHURCHES.

Sir.—We see with pleasure the care taken in Virginia to preserve the early Churches. Few of these have features which harmonize with the teachings of architects of the present day, but their associations and memories live and are loved.

Little Fork Church, Oak Shade, Culpeper County, is one of the less well-known buildings of churchly inheritance from colonial days. In 1773—the old church being burned—the vestry determined to rebuild one 40 x 60 feet, of wood, and on reconsideration to make it of brick, 30 x 80 feet—the present building. Monthly services are held in it from May until September. Once a year the whole community gathers in numbers for a day of worship and family reunions. It did so this summer on the fourth Sunday after Trinity, and the old church was well filled, both morning and evening. The Rector celebrated the Holy Communion in the morning. The Communion service bears the date 1742, George II., London, and consists of a huge chalice, a paten just fitting in the cup of the chalice, and an alms bason, all of solid silver and antique design.

In the afternoon the congregation gathered under a grove of ancient oaks for a picnic dinner and social time, and at 3.30 all gathered in the church for evening prayer. Population moves in old settlements. The dozen members of the church who live near with neighbourly help are doing their part in maintaining the services here and at the chapel, and its Sunday School; and in substantial repairs already made in reinforcing the foundations with concrete, and renewing the floor.

This brief account of an early colonial church will, I think, interest many of your readers, as the account in your issue of July 22nd did of the Jamestown celebration.

Faithfully yours,

E. A. R.

The Family

HOW TO USE THE BIBLE

- When in sorrow, read John 14.
- When men fail you, read Psalm 27.
- When you have sinned, read Psalm 51.
- When you worry, read Matthew 6: 19-34.
- Before church service, read Psalm 84.
- When you are in danger, read Psalm 91.
- When you have the blues, read Psalm 139.
- When you are discouraged, read Isaiah 40.
- If you want to be fruitful, read John 15.
- When doubts come upon you, try John 7: 17.
- When you are lonely or fearful, read Psalm 23.
- When you forget your blessings, read Psalm 103.
- For Jesus' idea of a Christian, read Matthew 5.
- For James' idea of religion, read James 1: 19-27.
- When your faith needs stirring, read Hebrews 11.
- When you feel down and out, read Romans 8: 31-39.
- When you want courage for your task, read Joshua 1.
- When the world seems bigger than God, read Psalm 90.
- When you want rest and peace, read Matthew 11: 25-30.
- When you want Christian assurances, read Romans 8: 1-30.

For Paul's secret of happiness, read Colossians 3: 12-17.

When you leave home for labour or travel, read Psalm 121.

When you grow bitter or critical, read 1 Corinthians 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's rules on how to get along with men, read Romans 12.

When you think of investments and returns, read Mark 10: 17-31.

For a great invitation and a great opportunity, read Isaiah 55.

For Jesus' idea of prayer, read Luke 11: 1-13; Matthew 6: 5-15.

Why not follow Psalm 119: 11, and hide some of these in your memory?

"WHAT SACRIFICE IS THIS?"

The ladies of the church will hold a rummage sale in the near future. All the members of the congregation are asked to make the necessary preparations. We need the money and here is our opportunity to show our loyalty and love. Everything goes at a rummage sale to the highest bidder and there is no limit to the price and we need the money.—Church Notice.

Dear Lord, the bright spring time is here
And we must now prepare
To make a sacrifice for Thee;
This is our constant care:

How shall we make this sacrifice?
How shall we show our love?
First we shall get down on our knees;
May light shine from above.

We have a church, a lovely church,
A church fit for the King,
And we with joy all worship there,
And there our best gifts bring.

But first, we must secure the gift,
The costliest we can find,
No selfishness shall mar our joy,
Nor conscience ever "grind."

Dear Lord, 'tis hard we know,
To serve Thee as we should,
But we shall try this spring to be
Just for this once "real good."

To do this we must sacrifice
The very best in life,
We must be real martyrs, Lord,
Real heroes in the strife:

But how to do this, there's the rub,
We must give of our best;
No mercenary spirit come
And spoil this holy quest.

We have it, Lord, the problem's solved,
Let others scoff and rail,
We'll make a sacrifice that counts
We'll have a "RUMMAGE SALE."

"The Crozier."

CONCERNING EGGS

By E. E. Stosson.

My Uncle Aaron keeps a chicken ranch up in York state and I'm very glad he does. I receive every week a souvenir from him by parcel post that I value highly, altho I do not keep it long. They taste different from those laid in cold storage in the city. And then when I visit him summers and he shows me around it is as instructive as a university extension lecture and lots more interesting. He works the thing out scientifically, which I suppose is why the business is to him a source of income instead of an expensive luxury. He keeps to the nutritive ratio between carbohydrates and proteids of four to one as carefully as a cooking-school. He provides grit and green in the proper proportion and sees to it that oxygen is supplied and carbon-dioxid removed by day and night.

I pronounced the outfit perfect the first time I inspected it, but whenever I visit him he has some new notion in his head. The last time it seemed that he had not been hatching out anything new. But in the evening he sprang it upon me while he was indulging in his favourite recreation of photographing. He had just taken off "The Trail of the Lonesome Pine" and substituted a

Harry Lauder, changing the bamboo for hard steel, when he remarked:—

"I'm going to set up the machine in the hen-house next."

"Why? You surely are not tired of it," I said. "No, but I think it will do the hens good to have a little music. Cheer them up and they will lay better. Did you see those big signs alongside the railroad as you came up? 'Milk from contented cows.' That's the idea. I'll get some new labels printed, like this":

EGGS FROM HAPPY HENS

Then he explained his theory. He had passed beyond physiology into the realm of psychology. Like the superintendents of institutions for featherless bipeds he had found that it was not enough to provide for all the bodily wants. Hens have senses, if not souls, and music which has charms to soothe the savage breast cannot be without effect upon the domestic fowl.

I entered enthusiastically into the idea. For one thing I always like to have experiments tried—by other people. Then, too, I was particularly anxious to stand in with Uncle on account of the parcel post. I would quarrel with any other of my wife's relations rather than with him. I remarked that a phonograph would be just the instrument because it transforms the human voice into something that sounds like a hoarse rooster or a guinea hen. But I saw Uncle Aaron looked dubious at this, for he prefers the phonograph to all other music, so I hastened to add that when I got back to town I would pick out some suitable records for him. Nothing elaborate, of course, some simple and heartfelt lay. Possibly selections from the incidental music of Rostand's "Chantecler"; or the barnyard symphony which the band uses too often as an encore; or that beautiful passage in Strauss' "Sinfonia Domestica" where they beat the eggs, shells and all; anyway it sounds like that. I also suggested songs and monologues, "The Lay of the Last Minstrel"; "Lay on, Macduff," etc., would not do on account of the broilers being present, but certainly

Old Grimes he had a lovelie hen,
A lovelie hen was she,
She used to lay two eggs a day,
On Sundays she laid three.

to the tune of Auld Lang Syne.

I recalled the old story of the man who put an ostrich egg in the hen-house under the notice, "Look at this and do your best," and I suggested as an improvement getting one of the new 42-centimeter shells, made in Germany. If the horses of Elberfeld can read why not hens? Some well-selected mottoes, such as used to be worked in cross-stitch on perforated cardboard, might as well be here as in the house. For the benefit of the Leghorns we might put up

*È meglio aver oggi un uovo
che domani una gallina*

Or in case their ancestors emigrated from Italy in the days of the empire the older form of the proverb might be used

Ad præsens ova cras pullis sunt meliora

For the small fry it might be necessary to add the English: "Better an egg to-day than a chicken to-morrow," which is particularly true when they are sixty cents a dozen. But a motto is always more impressive in a foreign tongue, especially one you don't know. So we should certainly have

Nulla dies sine ovo

To comfort the poulets when they are disposed to complain of the scanty fare we should put up

Fette Hühner legen wenig Eier

or its Scotch equivalent, "Fat hens are aye ill layers."

Perhaps it might be well to cut out the pictures of the champion egg-layers from the poultry journals and frame them in passementerie, or whatever they call it, for hanging them in the hen-house, so it would look like a college trophy room.

If there is any truth in the old theory that a thunderstorm will addle eggs, why should not the concord of sweet sounds improve the flavour? At any rate, something ought to be done out of pure humanity to relieve the monotony of this over-regulated existence. These cloistered hens that never hear the strain of strutting chanticleer, as Shakespeare says, need something to cheer them up. And think, too, of the incubator orphans. Surely it is a mistake to think that a kerosene lamp and a thermostat can take the place of maternal love and care. The least we can do for them is to set up a clucking phonograph, and if we could get one that would worry over them so much the better.—(Selected.)

Personal & General

Alberta joins the "Dry list" by a splendid majority; good for the West!

The Bishop of Huron and Mrs. Williams and family are summering on Erie Rest, Port Stanley.

The Bishop of London has decided not to hold any garden parties at Fulham Palace this summer.

The Rev. F. L. Barber, of Picton, was in Toronto last week. He says Picton is progressing famously.

In France for the week ending June 12th, there were 365 births registered, against 7,000 for the same week in 1914.

We offer many congratulations to the Ven. Archdeacon Scriven, who has been elected to the Bishopric of the diocese in which he has so faithfully laboured for the past thirty years.

Long Branch Park pavilion had the honour of a visit from Bishop Reeve last Sunday. It is many years since a "Bishop" took a service at this summer resort, and it was greatly appreciated.

The whole British Cabinet have signified their intention of attending the ceremony for the presentation of the freedom of the Corporation of the City of London to Sir Robert Borden next week.

In the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred professing Christians among the students, says the "Living Church."

A fond mother, hearing that an earthquake was expected, sent her boys to a friend in the country to be out of the way of it. In a few days she got a note from the friend: "Please take your boys home and send along the earthquake."

An American Rector writes us:—"One of my cousins was killed at the battle of Ypres, another is now wounded, while a third cousin has so far escaped. My brother may soon be in the list, so the war comes home to some of us, with a vengeance."

Lieut. Farthing, son of Bishop Farthing, of Montreal, has been ordered to report to the C.A.S.C. in camp. No. 3 Company will then have the distinction of two sons of Bishops in its ranks—the son of the Bishop of Montreal and the son of the Bishop of Kingston.

The Canadian National Ladies' Guild of the British and Foreign Sailors' Society is the largest of its kind in the world. It has now a membership of between 400 and 500 scattered all over the Dominion; after Toronto, the largest number of members is in Edmonton.

It is announced that the King and all the leaders of the nation will attend St. Paul's Cathedral on August 4, the anniversary of the declaration of war, to inaugurate the second year of the war by invoking God's help. This action should be copied by every Church in Christendom.

We extend our very warmest sympathy to the Rev. Canon Hedley, the Venerable Archdeacon Mackenzie and all members of their families in their bereavement through the terrible accident resulting in the death of Mrs. Hedley and their little daughter Helen at Port Arthur, full particulars of which are given in another column.

Among the many patriotic compositions brought forth by the war is a striking Scottish Lament in memory of the Highlanders who have fallen in action, entitled "Canadian Highlanders," the words by Lillie A. Brooks, the music by Ernest R. Bowles. A large sale is already assured.

Again, with startling suddenness, is the uncertainty of human life brought home to us by the capsizing of the S.S. "Eastland," in the Chicago River on Saturday last, with the appalling loss of over 1,000 lives. The record of the boat proves, we think, beyond a doubt, that only culpable neglect, allowed her being used for passenger traffic.

The unexpected death of Victor Trumper in Sydney, Australia, a victim of kidney disease, has just been reported to local cricketers. His wonderful batting, especially during the Australians' tours in England, earned for him the title of the finest batsman in the world. In the tour of 1902 he made his best record, scoring 2,570 runs, with an average of 48.49.

The rubber tree was discovered by a Jesuit missionary, Father Mancelde Esperanca. He found it while on one of his apostolic journeys among the Cambebas Indians of South America, and gave it the singular name of the seringueira, because he remarked that the savages used the sap of this tree, which hardens quickly, to make rude bottles that were shaped like a syringe.

The Council of the Victoria Institute invite Essays on the subject of "The Influence of Christianity upon other Religious Systems" in competition for the Gunning prize, to be awarded in June, 1916. The prize is of the value of forty pounds. The conditions of the Essay may be obtained by application to the Secretary of the Victoria Institute, 1 Central Buildings, Westminster, S.W.

It is clear that in Australia the war has forced the temperance question to the front. In South Australia a splendid lead has been given. A recent referendum resulted in a decisive majority in favour of closing public-houses at 6 p.m., and a strong agitation is going on in other States, notably in New South Wales, to secure a similar advantage. The Archbishop of Sydney has put himself at the head of the movement, and he has received considerable support.

Extreme heat during the last ten days has caused weather conditions hitherto unknown in South-eastern Alaska. The thermometer has registered as high as 90 in the shade. Forest fires are raging along Lynn canal, and the glaciers have been discharging ice at an extraordinary rate. At this time of the year the sun shines twenty of the twenty-four hours each day, and to absence of the usual south-west winds is attributed the excessive heat. Fruits and vegetables give indications of bumper crops.

The Bishop of Hereford has just concluded his triennial visitation at the Church of S. Mary Magdalene, Bridgenorth. He said that here and there he saw creeping in from other dioceses the practice of hurrying through the Morning Prayer at an unusual and inconvenient hour, with little or no congregation, and then holding a spectacular Eucharistic service, as the chief service of the Sunday. . . . He trusted incumbents would resist any temptation to adopt this new fashion in sacramental worship, and would adhere faithfully to the time-honoured rule and usage of the Prayer Book services.

The Bishop of London conducted a huge open-air intercession service on the steps of St. Paul's Cathedral last Sunday for the success of the arms of Great Britain and her allies, to which 3,500 Territorials marched in a body. Twenty thousand persons were present. In his address the Bishop said in part: "The soul of Britain will free the world again. No calamity could be more awful to contemplate than at this supreme crisis

in the history of the world Britain should fail. The call which has been addressed to the nation for voluntary military service is the greatest call that could be addressed to any nation. We are fighting for the freedom of the home, the liberties of the world and international honour. Christ upon the cross was opposed to the revival of the pagan doctrine that might is right. The Church calls upon the nation to say that no sacrifice matters if we win." Similar services were held in all the free churches of the kingdom.

Here is a true story: It was nearly half-past seven o'clock one evening, and in the lounge of one of London's most famous restaurants were little groups of people chatting before dinner. A young man, very brown, with keen eyes and clean-cut features, was sitting alone, obviously waiting for friends. He was in evening dress. Two girls in one of the groups looked round at him once or twice, and at last one of them detached herself from her friends, and, with an air of resolution, walked across to the lonely man opposite. "Pardon me," she said, "I have something for you!" The man jumped to his feet, and the girl put into his hand a white feather. A little smile flitted over his face. "It is very strange," he said, and took something from a waistcoat pocket, "that on one and the same day I should receive two such distinguished decorations." He opened his hand, and in the palm lay a little bronze cross with the two words, "For Valour," inscribed upon it.

A ghost story is told in Mr. Arthur H. Engelbach's "Anecdotes of Pulpit and Parish" of the way in which Doctor Thomson, Archbishop of York, once exorcised a ghost. He was visiting at the time, and had been put into a room that was said to be haunted. The next morning his host eagerly asked him, "Well, did Your Grace see anything unusual last night?" "No." "Are you quite sure?" "Oh, yes; at about twelve o'clock I heard a knock at the door." "Yes, that was the ghost; that is exactly what he does. What did you do?" "Oh, I said, 'Come in, come in.'" "How brave of you! And did he come in?" "Yes," said the Archbishop, "an old, sallow-looking man with bent figure and long hair." "Yes—that is the ghost who haunts this house. And what did you do?" "Well," replied the worthy prelate, "I got out of bed and went up to him. I asked him if he belonged to the house, and he nodded assent. I asked him if he was a parishioner; he nodded assent. I said, 'I am anxious to build some new schools; will you give me a subscription?' He disappeared, and didn't come back."

British and Foreign

Although the percentage of Cambridge men away on active service is very much the same as that of Oxford, Cambridge having a rather larger number of members in residence, has about a thousand more men on active service than the sister University. The Cambridge "War List" contains some 70 pages, each with a double column of closely-printed names.

A soldier in the Coldstream Guards, writing home from the front, paid in his letter a striking tribute to the Bishop of Khartoum, Dr. Gwynne, who is a C.M.S. missionary Bishop. The soldier said: "I would like to refer to the splendid courage of our chaplain, the Bishop of Khartoum. As we went into the trenches he stood at the entrance amongst all the flying shells and asked God's blessing on us all as we filed past him. Surely he is a true disciple of the Gospel.

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and he is a man whom we all of us love."

The 800th anniversary of the consecration of the Church of St. Mary the Virgin, Merton, Surrey, was duly observed on a recent date, and this week the anniversary of its foundation in 1115 has been celebrated in a manner worthy of its ancient history. Next to the antiquity of their parish church, the people of Merton are proudest of Nelson's connection with the parish. During his residence Lord Nelson was a worshipper at the little parish church, and his seat is still

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preserved in the vestry; while his hatchment hangs above the spot where he worshipped from 1802-1805. The form of celebration adopted has been both historical and commemorative, and it lasted for a week. Bishop Browne, late of Bristol, gave an historical address, which was of the deepest interest. The festival service was conducted by the Bishop of Southwark.

A letter has been received by one of the Maori Members of the New Zealand Parliament from a Maori tribe in the thermal district of the North Island concerning a unique gift that the natives desire to offer. The letter says that their hearts are greatly stirred at the sufferings of the brave Belgians, and that they grieve sorely that, being without money, they are unable to subscribe to the funds their pakeha (white) friends have established. They have, however, a fair potato crop, and ask that they may send as much as can possibly be spared of this for sale, the proceeds to go to the Belgian Fund. Every family proposes to contribute its quota, and it is expected that several tons will be collected. They state that they feel this is but a trifling gift, and offer it in all humility, hoping that their pakeha friends will believe they are contributing according to their small means.

CREATORE'S BAND.

The engagement of Giuseppe Creatore and his famous band will largely increase the popularity of the evening scenes on the plaza. This brilliant Italian conductor is undoubtedly one of the outstanding men of the musical

world to-day and his reputation extends over two continents. He comes from a country rich in the art and noted for the musical geniuses it has produced. Every member of his band is an accomplished musician, and music-loving Canadians have a treat in store for them.

Boys and Girls

THE MOTHER AND THE TELEGRAPH BOY

These verses are written by the Rev. Edward Shillito, in the "Nation."

Death bids his heralds go their way,
 On red-rimmed bicycles to-day.
 Arrayed in blue with streak of red,
 A boy bears tidings of the dead:
 He pedals merrily along,
 Whistling the chorus of a song;
 Passing the time of day with friends,
 Until the journey almost ends.
 Then, slowing down, he scans each gate
 For the doom'd name upon the plate.
 That found, he loudly knocks and rings,
 Hands in the yellow missive; sings
 His song. The maid says at the door
 "No answer!" and he's off once more.

No answer through the empty years!
 No answer but a mother's tears!

A CURIOUS COINCIDENCE

A correspondent of the London Morning Post vouches for the truth of the following story: A Welshman and his wife, anxious to adopt a child from among the Belgian refugees, journeyed from Aberystwyth to Swansea to make their selection. On their arrival they found there were two young children, brother and sister, who particularly appealed to them and who might be adopted, but one could not be taken without the other. Under the circumstances they decided to take both. As the children were being undressed to be put to bed after reaching home, a locket was discovered hanging around the little girl's neck. Inside the locket was a photograph which the lady recognized as that of her own sister who had gone to Belgium as a governess many years before, had married and settled down in that country, and who now turned out to be the mother of the little refugees. She had therefore unknowingly adopted her own nephew and niece.

LIGHTHOUSES

Although to-day it is the desire of everyone to prevent shipwreck so far as possible, this was by no means the case in the time of our grandfathers. Dwellers on some coastlines in those "good old days" used to look upon shipwrecks as a regular blessing, and the people of Cornwall even went so far as to have a special saint, to whom they prayed in hard times for the "blessing" of a wreck and its accompanying loot!

The earlier method of lighting dangerous parts of the coast was by means of braziers, fixed high up on a cliff. These braziers were often placed on the top of a building, and would act as a fairly good warning of the rocks beneath. The wind, too, helped to keep the fire well alight.

A further step in the development of coast warnings was a lightship with lamps suspended from the extremities of the yardarm. These vessels were first built about 1730, but they were not entirely satisfactory at that time as they had a habit of breaking loose from their moorings and drifting away.

Yet another form of coast warning consisted of a bell-buoy, which was fixed in the immediate vicinity of dangerous rocks. The fierce waves of a storm tossed the bell to and fro, and above the howl of the tempest the warning notes of the bell could be heard by hard-pressed mariners.

In the year 1696 Winstanley's first Eddystone Lighthouse was started. The constructor had many difficulties to face, apart from the actual building of the lighthouse. One of his annoyances was the fact that the press-gang insisted on taking his workmen away for service in the Navy. But an appeal to the Admiralty at last ended this, and each workman was given a silver medal, by producing which he could escape being kidnapped.

Even more serious were the attentions of the French privateers; and one day, during a fog, Winstanley was

captured by the French, and taken across the Channel, while his men were stripped naked and set adrift in an open boat.

In the course of three years, however, he succeeded in rearing the structure. It looked more like a church than a lighthouse. The walls were wonderfully decorated, and adorned with texts; there were all sorts of fancy devices for the comfort of the occupants, and in most particulars the building was unfitted for its purpose.

When it had been standing a year, Winstanley altered and improved the upper part, and with its new top the lighthouse stood until 1703. On November 26th of that year Winstanley was at Plymouth, anxious to spend a night in his lighthouse during a storm, as everyone declared that it was unsafe—a contention which he utterly disbelieved.

As it happened, one of the most terrific storms of the century was then blowing up, and so off to the lighthouse Winstanley went. All through the night, both at sea and inland, the gale raged; and at Winstanley's home in far-off Essex a curious thing happened that night. A little silver model of his lighthouse was blown down on to the floor.

Next morning no sign of the lighthouse was to be seen upon the Eddy-stone rocks. It had been blown into the sea, with all whom it contained.

"STOP IT, COLONEL, STOP IT!"

During my military service in India, in those stirring times of mutiny and murder, I had in my regiment a little bugler who was too weak and delicate for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action; then his mother drooped and died six months later.

She was the daughter of a Scripture reader, and a delicate, refined woman, who had brought up the boy strictly, according to her light, and she was generally liked and respected. The boy was her image; but as he preferred to go to prayer-meeting with her rather than to join in the horse-play of the other boys, he was not popular, and suffered from many coarse taunts and mocking gibes. After his mother died his life was made miserable by the scoffing sneers and ribald jokes of the men, whose butt he was.

About two years later, when little Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, thinking him unfit for such work, as the ground was swampy and unhealthy, but my sergeant-major begged hard "To take him along."

"There is mischief in the air, Colonel," he said; "and rough as they treat the lad, his pluck and his patience tells on 'em; for the boy is a saint, sir; he is, indeed."

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I had a rough lot of recruits just then, and before we had been out a fortnight several acts of insubordination had been brought to my notice. Those were ticklish times, and I had pledged to make an example of the very next offence by having the culprit flogged.

One morning it was reported to me that during the night the targets had been thrown down and otherwise mutilated, and the usual practice could not take place. This was serious, indeed, and on investigation the rascally act was traced to occupants of the very tent where Willie Holt was camped—two of them being the worst characters in the regiment. When enough evidence was produced to prove conclusively that one or more of the prisoners were guilty of the crime, the whole lot were instantly put under arrest to be tried by court-martial.

In vain I appealed to them to produce the man, and at last I said: "We have all heard the evidence that proves the perpetrator of last night's dastardly act to be one of the men before us." Then, turning to the prisoners, I added: "If any one of you who slept in number four tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes, dead silence followed; then, from the midst of the prisoners, where his slight form had been completely hidden, Willie Holt came forward.

"Colonel," said he, "you have passed your word that if any one of those who slept in number four tent last night comes forward to take his

punishment, the rest shall get off free. I am ready, sir; please, may I take it now.

For a moment I was speechless, so utterly was I taken by surprise; then in a fury of anger and disgust, I turned upon the prisoners: "Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? For that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

Then I turned to the boy, whose pleading eyes were fixed on me, and never in all my life have I found myself so painfully situated. I knew my word must stand, and the lad knew it, too, as he repeated, "I am ready, sir."

Sick at heart, I gave the order, and he was led away for punishment. Bravely he stood with bared back, as one, two, three strokes descended. At the fourth a faint moan escaped his white lips; but ere the fifth fell a hoarse cry burst from the crowd of prisoners who had been forced to witness the scene, and with one bound Jim Sykes—the black sheep of the regiment—seized the cat, as with choking utterance he shouted: "Stop it, Colonel, stop it, and tie me up instead. He never did it, but I did;" and with convulsed and anguished face he flung his arms around the boy.

Fainting and almost speechless, Willie lifted his eyes to the man's face and smiled—such a smile! "No, Jim," he whispered. "You are safe now; the Colonel's word will stand." Then his head fell forward—he had fainted.

The next day, as I was making for the hospital tent where the boy lay, I met the doctor. "How is the lad?" I asked.

"Sinking, Colonel," he said, quietly.

"What!" I ejaculated, horrified and startled at the words.

"Yes, the shock of yesterday was too much for his feeble strength. I have known for some time it was only a question of time," he added. "This affair has only hastened matters. He is more for heaven than for earth, sir;" and with suspicious moisture in his kind old eyes, he stood aside while I passed into the tent.

The dying lad lay propped up on the pillows; and at his side, half kneeling, half crouching, was Jim Sykes. The change in the boy's face startled me; it was deadly white, but his eyes were shining with a wonderful light, strangely sweet. The kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered, brokenly: "Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you, Jim," Willie's weak voice answered tenderly. "I thought it might help you to understand why Christ died for you."

"Christ died for me?" the man repeated.

"Yes. He died for you because He loved you. I love you, Jim, but Christ loves you much more. I suffered for only one sin, but Christ took the punishment for all the sins you have ever committed. The penalty was death, Jim, and Christ died for you."

"Christ has naught to do with such as me, lad; I'm one of the bad 'uns; you ought to know."

"But He died to save bad ones," answered Willie. "He says, 'I came not to call the righteous, but sinners to repentance.' 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Dear Jim, listen! He is calling you. He has poured out His life-blood for you. He is knocking at the door of your heart. Won't you let Him in?"

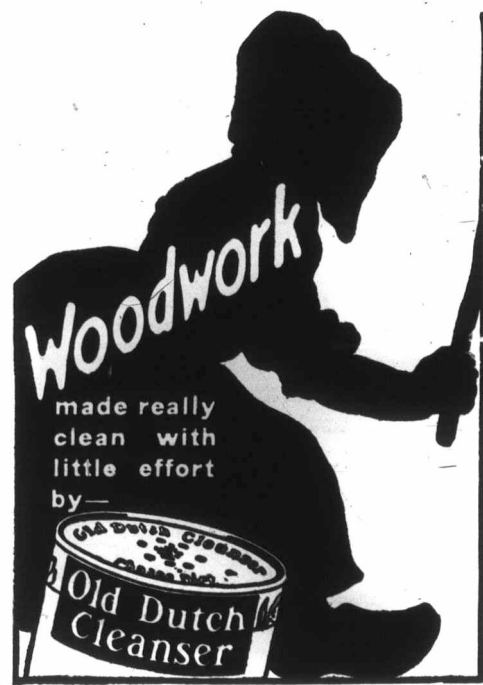
The lad's voice failed him, but he laid his hand gently on the man's bowed head.

Standing there in the shadow, I felt my own heart strangely stirred. I had heard such things once, long, long ago, and thoughts of my loved mother came floating back out of the dead past, and the words seemed a faint echo of her own.

How long I stayed there I know not. I was roused by a cry from the man, and I saw Willie had fallen back on his pillow, fainting. I thought the lad was gone, but a few drops of cordial from the table at his side soon revived him. He opened his eyes, but they were dim and sightless. "Sing to me, mother," he whispered, "'The Gates of Pearl;' I am so tired."

The words flashed back to my memory. I had heard them often in the past, and I myself repeated them softly to the dying boy:—

"Though the day be never so long,
It ringeth at length to evensong,



And the weary worker goes to his rest
With words of peace and pardon
blest.

Though the path be never so steep,
And rough to walk on and hard to
keep,
It will lead, when the weary road is
trod,
To the Gates of Pearl—the City of
God."

"Thank you, Colonel," he whispered, "I shall soon be there." His confidence seemed so strange to me that I said, "Where?" "In heaven, Colonel." Then he repeated, as if to himself:—

"Just as I am, without one plea,
But that Thy Blood was shed for
me,
And that Thou bid'st me come to
Thee,
O Lamb of God, I come!"

After a little while we saw a strange light in his dying eyes, and with a happy cry, he flung out his hands as if in welcome. Then gradually the weak arms dropped; the light faded from the shining eyes; and his spirit passed over from earth to heaven.

Health in Old Age

As age advances the blood gets thin, the nerves exhausted and vitality runs low.

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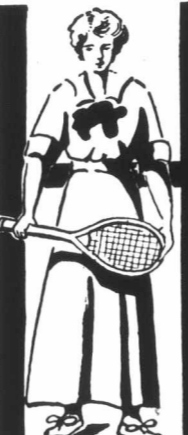
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