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Vol. 43.

THURSDAY, AUGUST 24, 1916.

No 34.

This Week

"Spectator"
Charge of the Primate—
Provincial Synod, Edmonton.
Training for the Ministry—
Rev. R. A. Hiltz.
League of Honour
Bible Lesson

Next Week

Sermon, "The Conflagration"—
Rev. W. Bertal Heeney.
The Church and Social Reform
Rev. Canon Plumtre.

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Personal & General

Fourteen sons of Bishops have up to the present time lost their lives in the war. * * * *

The new address of the S.P.C.K. is Greener House, 68 Haymarket, S.W., London, Eng. * * * *

Miss Knox, of Havergal College, Toronto, has been spending a few weeks in the Maritime Provinces. * * * *

The consecration of the new Bishop of Peterborough, England, will take place in Westminster Abbey, on St. Matthew's Day, September 21st. * * * *

The following Chaplains have gone to the front from England: Captains the Revs. H. McCausland, B. W. Pullinger, E. Carman and W. H. Thomas and Major the Rev. W. L. Baynes-Reed. * * * *

Arthur H. Messiter, Mus. Doc., for the past 33 years organist and choir-master of Trinity Church, New York, died on the 22nd inst. The late Dr. Messiter was a native of Frome, in Somersetshire. * * * *

The Rev. R. H. Lightfoot has been appointed Principal of Wells Theological College, England. He has occupied the position of Vice-Principal since 1912 and is one of the Archbishop's Examining Chaplains. * * * *

The Bishop of Chichester, Right Rev. C. J. Ridgeway, was recently presented by the clergy of his diocese with an illuminated address in order to mark his completion of fifty years in Holy Orders. The presentation took place at Brighton. * * * *

The Right Rev. W. C. White expects to leave England for China via Norway, Sweden and Russia on September 16th, reaching Kaifeng the beginning of October. He is at present serving temporarily as Chaplain of the 3rd Infantry Training Brigade, C.E.F., Shorncliffe Camp, England. * * * *

At the last meeting of the Standing Committee of the S.P.G. (England), the Rev. J. D. Granger was accepted for missionary work in the diocese of Algoma (Canada). On July 7th the same Society bade farewell to the Rev. F. R. and Mrs. Rawle, who have gone to the diocese of Calgary (Canada). * * * *

The closing event of the recently-held Convocation of the missionary district of South Dakota was the dedication by Bishop F. Johnson of the Bishop Biller memorial cross. This beautiful monument has been erected in Woodlawn Cemetery, Sioux Falls, and it is the gift of the Church people in South Dakota. * * * *

Major D. H. C. Mason, son of Mr. Herbert Mason, Toronto, has been awarded the D.S.O. Major Mason is an old Ridley College boy, and while at school won the medal given each year to the boy who by vote of the school, possesses the most manly character. Two others, who won the same medal, were Lieut. Jarvis and Lieut. Lockhart Gordon, both of whom have laid down their lives at the front. * * * *

Devotees of Charlotte Brontë did not let the centenary of her birth pass without recognition, even in these troublous days. On June 17th a service was held at Haworth, in Yorkshire, where the distinguished writer's father was Vicar for many years, and

an address was given by Bishop Well-don, Dean of Manchester. In October, a meeting is to be held at Bradford, when Mrs. Humphrey Ward will give an address on "The Life and Character of the Novelist." * * * *

Peculiar interest attaches to a navy-blue scarf which the Queen is sending to her sailor son, Prince Albert. The scarf was knitted by no fewer than 240 persons, each of whom paid a shilling for the privilege of knitting one row. The idea originated with the employees of a laundry at Byfleet, and when the work was completed the scarf and the money were forwarded to Queen Mary. The workers are naturally very proud that Her Majesty has deemed their handiwork worthy of being worn by the young Prince, and the fact that the money has been handed over to the Prisoners of War (British Navy) Fund has given equal satisfaction. * * * *

A memorial to the late Rear-Admiral Cradock, R.N., who lost his life in the naval action off Coronel on All Saints' Day, 1914, was unveiled in York Minster lately by the Marquess of Zetland. It is of white alabaster, with a white marble bust of Admiral Cradock, with bronze figures on either side emblematic of courage and loyalty. It bears an appropriate inscription. Mr. A. J. Balfour, the First Lord of the Admiralty, who was present, gave an address. At the close of the proceedings the Archbishop of York pronounced the Benediction. * * * *

H.R.H. the Princess Louise, Dowager Duchess of Argyll, in the Gardens of Kensington Palace, London, lately presented General Steele, on behalf of the Canadian forces with a silken Union Jack and silver shield, given by the women and children of the British Isles in acknowledgment of Canada's goodwill and valuable co-operation. A guard of honour, consisting of four officers and a hundred other ranks of a battalion stationed at Shorncliffe were present. There were also detachments from the Church, Nursing and Ambulance organization, from the Foundling Hospital and from the London Church Lads' Brigade. * * * *

A very remarkable thing came to pass in Washington, D.C., on a recent date, when the choir of the National Cathedral, in their vestments, sang Christian hymns at the official memorial service to the late President of the Chinese Republic. This they did at the request of the State Department and of the Chinese Ambassador. The hymns sung were, "Lead, Kindly Light," "Nearer, My God, to Thee," "O God, Our Help in Ages Past," and "Lord of Our Life and God of Our Salvation." These hymns were selected by the Legation, printed in full on the programme, and sung by the great assemblage as well as by the choir. * * * *

The Rev. A. E. Dearden, lately a well-known Baptist minister at Openshaw, Manchester, was recently ordained Deacon by the Bishop of Ripon, and licensed to the curacy of St. Stephen's, Bowling, Bradford. Among the candidates for priest's Orders at Canterbury Cathedral were two ex-Nonconformist ministers. The Rev. Minos Devine, M.A., Curate of St. Peter's, South Croydon, was formerly a Congregational minister at Stoke Newington; and the Rev. C. E. P. Antram, Curate of St. Martin's with St. Paul's, Canterbury, was formerly a Baptist minister at Ramsgate. The Rev. R. J. Campbell was ordained priest at Birmingham, and the Ordination of a former Presbyterian took place at St. Alban's Cathedral.

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For the joint calendar and any more detailed information apply to the Dean of the Faculty—
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August 24, 1916.

Canadian Churchman

Toronto, August 24th, 1916

The Christian Year

The Eleventh Sunday After Trinity, Sept. 3rd.

The Parable of the Pharisee and the Publican has gripped the imagination of Christendom for several reasons. There is, first, the unforgettable contrast of two human characters. But there is more than this—there is the startling divine judgment on two religious types.

Now, the type of religion forever pilloried in the Parable was precisely the type which found favour with at least a large section of the Jewish people. The self-righteous keeper of the Law was their "beau ideal" of a saint. The Christian Church naturally let all its preference go in the other direction. The contrite sinner was closer to the heart of God, and also to the heart of Christendom. The prayer of the Publican, almost in its very words, was echoed in countless litanies. "Miserere" and "Kyrie Eleison" took a prominent place in the services of the Medieval Church. Our own Reformers caught the tone in the penitential introduction which they prefixed to Morning and Evening Prayer. Our Litany reiterates the cry for mercy upon "miserable sinners." In all this the Church of the past was not far from the spirit of the Gospel.

But what is the spirit of the Church of today? Which type of religion, that of the Pharisee or of the Publican, is now preferred? The startling answer has to be given that we are reverting, in essentials, to the Pharisaic attitude. The modern man, in a certain well-known phrase, is not "worrying about his sins." He objects to plead for mercy as a "miserable sinner." He is a good fellow, and does his duty as well as others. And as for sins—well, they can be satisfactorily relegated to people who take pleasure in a morbid meditation over their own spiritual pathology.

In all this, is the modern man right? Are his views the result of a higher evolution, which has led him to shake off his terror at the bug bears of the night? Or are they retrograde and decadent? The very fact that he seems so obviously to be departing from the mind of Christ, should give him pause. But to look at the matter in another way—does not the modern man's lack of a sense of sin argue also a lamentable lack in him of a consciousness of the ideal? The sense of sin comes to a man who has glimpsed the heights to which he might rise, and is painfully conscious of how far short he has come. To put the same truth in other words, it was when Isaiah caught a vision of the Almighty, high and lifted up, that he cried out "I am undone." When S. Peter realized the majesty of the Christ, he exclaimed, "I am a sinful man, O Lord."

Lack of consciousness of the ideal, lack of spiritual vision, too complete engrossment with material things—that is the fault of the modern world. That has been the ultimate cause of this war. Civilization has triumphed in the realm of matter. It has failed in the realm of the spirit. And it is the same lack of spiritual sensibility which makes men feel so little their need of Christ. To the awakened soul alone the Gospel is indeed "good news." To such an one the Apostolic announcement that "Christ died for our sins, according to the Scriptures; . . . and that He rose again the third day," is not "foolishness," but the very breath of life. It is the basis, the very heart, of that infinitely precious Gospel "wherein he stands; by which also he is saved."

Editorial Notes

The Moosonee Appeal.

You have, we trust, read the appeal in last week's Churchman from the Bishop of Moosonee, the Right Rev. J. G. Anderson. The recent disastrous fire in Northern Ontario destroyed six of our Church buildings in that diocese—two Churches, two parsonages, and two Church-rectories. It is scarcely necessary to say that little financial assistance towards replacing these can be expected from the diocese itself which has not more than three self-supporting parishes, Chapleau, Timmins and Cochrane, the last of which is one of the heavy sufferers. There is no fund for such purposes in the Church in Canada on which to draw unless it be in connection with the Woman's Auxiliary. The M.S.C.C. makes no provision for Church buildings in the Canadian missionary dioceses. The diocese must, therefore, of necessity make its appeal direct to the members of the Church. Several contributions have been made already and are acknowledged in this issue, but very much more is needed, and is needed at once if the buildings are to be replaced before winter. These buildings at best are of the very cheapest kind, as can be seen by the amount given by the Bishop. Bare necessities are asked for and there is no reason why many times the amount should not be given. We earnestly trust that a generous response will be made.

Camp Borden.

We have read a great deal, and listened to a great many people express their views on the subject of the above Military Camp. It is probable that a little less hurry in rushing such large numbers of soldiers to the Camp before it was in condition to receive them would have been wise. There are possibly other details also in connection with the whole matter that are more or less unfortunate. We must confess, though, that we are forced to the conclusion that very much more harm is being done to the cause of recruiting by the unjustified attacks that have been made upon the Camp than by any of the above shortcomings. An unreasonable prejudice is being fostered and the valuable features of the Camp are being overlooked. The most prevalent sins of Camp life the world over are drunkenness and immorality. Proximity to large centres of population renders it almost impossible to protect the men against temptation, and the Minister of Militia showed not only good judgment but also an interest in the highest welfare of the men in the choice of site made. It is natural that certain persons should do everything in their power to foster prejudice against the Camp, but Church people generally should uphold the action of the Minister and strive to purify the surroundings of our boys, many of whom will lay down their lives on the field of battle.

Congregationalism.

When we use the word Congregationalism we do not necessarily imply a particular set of dogmas. We have in mind at present the tendency on the part of both the clergy and laity of a parish to limit the scope of their Church activity to those who worship with them, forgetting or neglecting the scores or hundreds who worship in public nowhere. This is, we believe, one of the greatest evils of the Church of the present day and is at the root of much of

its trouble regarding social and labour problems. It is either selfishness or laziness in the majority of cases. It is, we realize, due in a few cases, particularly in larger cities, to inability to provide Church accommodation or to secure an adequate supply of workers. This, however, is the exception rather than the rule. We fail too often to realize that every Church should be a centre of missionary activity, not only to the heathen abroad but also to the more civilized heathen at our very doors. Christianity is something more than the enjoyment of beautiful services on Sunday, with a few others of our own social or financial standing, in a beautiful building. We should not neglect the house of God nor should we be satisfied with slovenly services, but we need to remember that if our Christianity is genuine we have a tremendous responsibility towards those who have not yet learned to appreciate these things.

Sunday Clothes.

In a recent number of the New York "Churchman" attention is drawn to the opinion of a War Chaplain regarding "the fetish of fine clothes on Sunday." The War is providing an opportunity for the expression of opinions on a great variety of topics, and much is being said now that was only in people's minds before. Many a Church member has regretted the fact that dress has invaded the Church to so great an extent. It is keeping many a poor person from attending the public worship of God, and yet we have tolerated it. No one who has any respect for God's house would excuse carelessness or slovenliness in dress, or lack of cleanliness of body. Still, there is moderation in all things, and much that one sees in the house of God nowadays is dangerously near desecration. It is not only the effect that it has upon the poor, but we fear that in very many cases it makes it a difficult matter for the wearer to keep his or her mind on what the place stands for. The primary object of the assembling of people on Sunday in the house of God is to worship Him in spirit and in truth, and anything that interferes with that ought to be eliminated. We can worship God quite as well in plain clothing, and will thereby impress upon others our earnestness.

Early Church Papers.

Through the kindness of an unknown friend we are in receipt of a copy of the first weekly paper of the Church in Canada. The title of the paper is "The Echo and Protestant Episcopal Recorder," and was published by a Mr. Thomas Sellar in Montreal. The particular number sent us was that of March 1st, 1866, and it states that that was the fiftieth year of publication. This would carry it back to the year 1816, or just one hundred years ago. It is an eight-page paper and the subscription price was two dollars per annum, or a little more than many members of the Church think they can afford nowadays. In size and form it is more like the English newspapers. There is a reference in the above paper to the Canadian Churchman which makes it appear that the latter was in existence previous to 1871, the date usually given as the year in which it was established. If any of our readers can throw light on this subject we shall be exceedingly grateful. We are anxious not only to have the correct date, but also to get more complete information than is at present available on the early history of the Churchman.

month The Great-West Life Insurance Company celebrates its forty-fourth anniversary.

ust, 1892. The Great-West Life Insurance Company has since that time led business in the then sparsely settled West. The Company's history is intimately linked with the developments of the Western Provinces business has grown amazingly by its loaning operations. The Great-West Life has taken no inconspicuous part in upbuilding the West and its enterprises.

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Thoughts for the Thoughtful

A man may be a blot or a blessing, but a blank he cannot be.—Chalmers.

* * * * *

"The word discouragement is not found in the dictionary of the Kingdom of Heaven."

* * * * *

The money-making gift is not magnified in the New Testament, but the money-spending grace is. Our gracious Lord knows and loves us wisely.

* * * * *

Christ went through boyhood himself—the boyhood of a hard-working lad in a small town. So He understands a boy's temptations, and cares about them, too.

* * * * *

Keep me from my own undoing,
Help me turn to Thee when tried;
Still my footsteps, Father, viewing,
Keep me ever at Thy side.

* * * * *

The love of God in our hearts is a gift from the Lord; it is a fire which lights up all things arid, and whoever is so disposed, can instantly feel it warm and inflame his heart.—Savonarola.

* * * * *

Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

* * * * *

No interpreter is needed for that scripture which speaks of the "abundance of peace" in a trusting soul. The peace of God cannot be shallow: it is his own, and necessarily abounds.

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If this world were our abiding place we might complain that it makes our bed so hard; but it is only our night-quarters on a journey, and who can expect home-comforts?—Samuel Ruthe ford.

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We should not judge a sinner, but rather lament his sins and have compassion on him; since, whilst the grace of God exists, he can always turn to the Lord and repent.—Savonarola.

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It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics or electricity are invisible.—A. Mackey.

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While the works of once famous skeptics are left to rot on book-shelves, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—Guthrie.

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Belief in an all-wise God, our Father, seems necessary if we are to retain sanity, and implicit confidence in His goodness is necessary that we be at peace while so many strange results flow out of causes that we cannot now fully understand.

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Duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

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To make to-day's hard march, to fight to-day's hard battle, and leave the great campaign where it belongs—in the wise Captain's hands—there is the only comfort, the only light, which oftentimes seems left to us; and when we take it in profound humility, behold! it is enough.

Spectator

Comments on Matters of Interest from Week to Week.

A draft of a revised Prayer Book for the Anglican Church in Canada has, it is said, been prepared by a committee and approved by the General Synod of Canada. There are indications that this draft is about to take the form of a tentatively published volume. Spectator would like to ask where may this volume be had and who is entitled to scan its mysterious pages? A few years ago we had heard of a "draft" being in existence and in our innocence wrote to a prominent official of the revision committee enquiring concerning the most direct and simple route to procure a copy. I was informed that unless I was a member of the General Synod, of M.S.C.C., of the Woman's Auxiliary, or of several other institutions he was afraid he could not tell me the combination that would secure that book. As I happened to be but a simple priest in the Church of God I saw at a glance that it was not for my eyes to behold nor my hands to handle such a sacred and secret production. This was before the General Synod discussed and revised the committee's report. Now that the highest court of the Church has passed upon the subject of its liturgy the question arises, When may the members of the Church for whom that liturgy is designed be permitted to see it? to give it their best consideration and thought? and finally, if it be not considered intolerable presumption, to venture a few opinions regarding some features of worship and devotion that might express the spiritual needs of their souls? Spectator fears that he has to radically differ from the whole foolish system of secrecy in the consideration of so great a subject as the very breath of the spiritual life of our people. The fundamental consideration in the preparation of a scheme of worship is to trust the people for whom we labour. Why any serious-minded, half intelligent member of the Church should be denied a straightforward inspection of that book before it comes to be presented to the General Synod is difficult of comprehension. Why we should be forced to creep in by a back door and borrow the copy of a friend who was a member of something-or-other is past understanding. This theory of a committee reporting only to the body that appointed it, and that its work should be done in camera regardless of the hearts whose devout emotions it is supposed to express or the minds whose intelligence is supposed to interpret it to the people can hardly be designated with becoming restraint. If a liturgy is to give voice to the spiritual devotions of a people there should be the freest possible intercourse between the people and they that devise that liturgy.

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Spectator will not attempt to discuss the new Book of Common Prayer now apparently tentatively authorized, until he can secure it without explanation and without apologies. He would, however, warn the Church of Canada of the danger of finally sanctioning a hastily considered and immature production that would give rise to immediate criticism and agitation for still further revision. The special danger that I refer to is due to the financial arrangements with the publishers. I understand that a business agreement on the basis of a royalty similar to that of the Book of Common Praise has been entered into. It would appear that the publishers have been financing the expenses of the "draft editions" and the travelling and other expenses of the revision committee. In the course of several years such

an outlay has run into a very considerable sum even for a strong concern with no compensating income. How long will the publishers stand that outgo? Presumably they are bound to await the final decision of General Synod, but men of business are not disposed to be over-patient of prolonged discussion. Every effort will be exerted at the next session of Synod to bring this to finality, no matter how many defects may be exposed. It will be pleaded that "the opening of these questions will throw the whole question over for three years, that the publishers made their agreement in good faith thinking that the subject would be closed at a given time, the loss entailed in delay would be more than could reasonably be expected of the publishers, the Church is not in a position to make compensations, etc., etc., etc." All this will not make for that absolute finality that should characterize such a work.

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A notable little book called the "Pentecost of Calamity," by Owen Wister, is one of the gems of the literary production of the war. The Germans, in anti-bellum days, with all the outward forms of culture; a studied regard for art, music and outward order and beauty; children entertained at the expense of the State to national operas and fed on national art; everywhere there breathed an idealism that to the casual observer was almost idyllic. But underneath all was the smouldering furnace of national pride, race supremacy, contempt for other nations. The tragedy of Germany is revealed in his soulless flouting of the higher dictates of the human soul, broken faith, disregard for childhood or womanhood, and scoffing at national obligations. On the other hand, the author points out the benediction that has fallen upon the Belgians through the sacrifice and suffering they have endured. It is well worth reading. What, one might reasonably enquire, will be the spiritual result of the war in Canada? There can hardly be said to have been a calamity of suffering undergone in this country. Hundreds of homes, it is true, have been robbed of their most high-spirited and bravest sons, but Canada is not in sack cloth and ashes over it. Factories go merrily on at high pressure. Government contracts are still sought after and there is no sign of the contractors giving their services without price to their stricken country. Balls and amateur operas that once were given for undisguised pleasure are now given for the Red Cross—after deducting expenses and enjoying the fun. Summer resorts are not wholly deserted by any means. The ticker in the stock exchange goes merrily on its course. The Master once intimated that he that is forgiven much loves much. Can a nation that is touched only on the outside, that is not moved at its centres of emotion receive or assimilate spiritual power? Is it not possible to lay the significance of this whole bloody business and the interpretation thereof before our people, so simply and so compellingly that those who suffer not in body may by anguish of soul enter into the pentecost of calamity?

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The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy. The editor of the "Ram's Horn" once wrote: "If your pastor preaches too long for you, it is probably because your prayers for him are too short." It was aptly put. If you would have an ideal pastor, pray for him in your homes, in your closets, and especially with all fervency and love when he stands before you to preach the glorious gospel.

CHARGE OF THE PRIMATE

To the Synod of the Province of Rupert's Land

Edmonton, August 9th, 1916.

NOTE:—We have omitted those portions of the Charge relating to (1) the erection of the Dioceses of Edmonton and Brandon authorized by the previous Synod, (2) beneficiary funds, (3) boundary between the Dioceses of Caledonia and Athabasca, (4) revised Cree Prayer Book, and (5) Assistant Bishop for Diocese of Calgary.

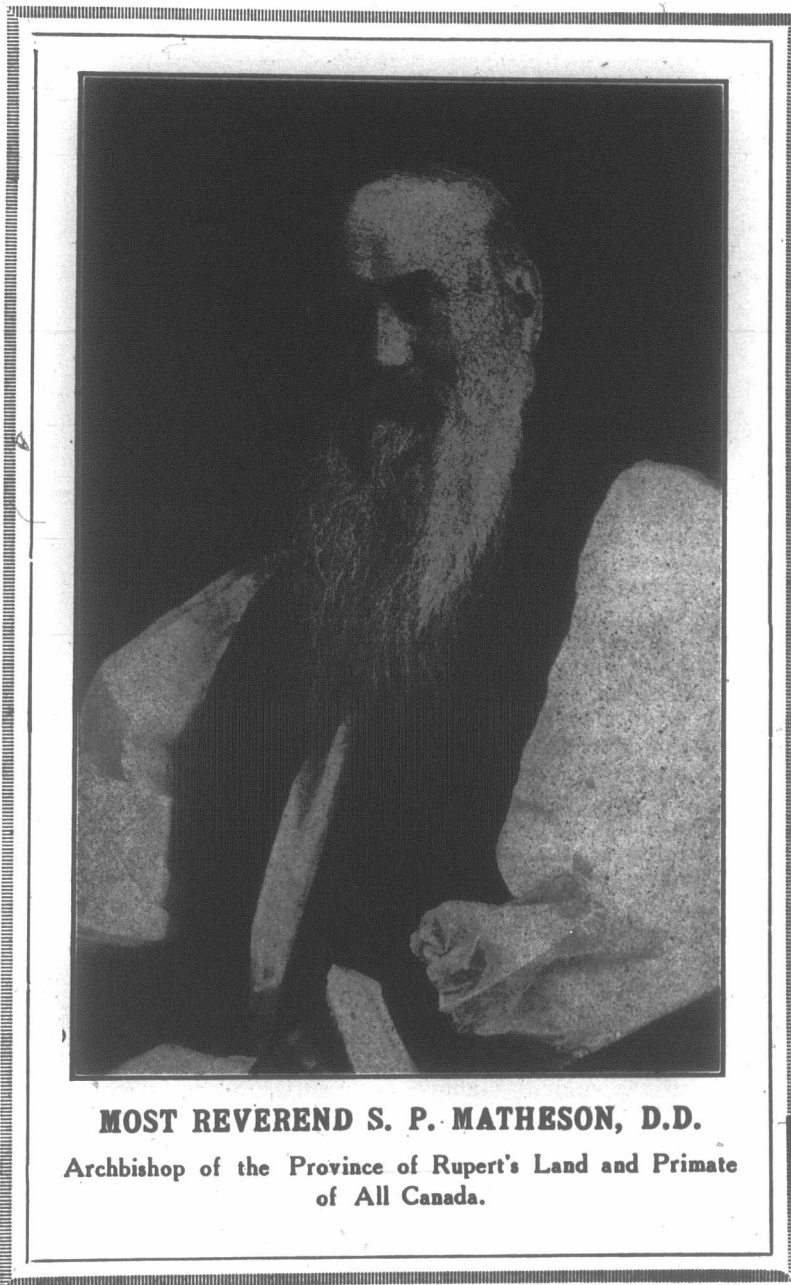
Right Reverend Brethren, Reverend Brethren and Brethren of the Laity,—

I welcome you very heartily to this meeting of our Provincial Synod. When we look around us here at the place where we meet, and at the conditions which surround us, we cannot fail to be deeply impressed by the marvellous development, alike in the country and in the Church, which has taken place during the official lifetime of a good many of us who are gathered here. We can remember Fort Edmonton, and it seems but a short time ago, a trading post of the Hudson's Bay Company, picturesquely situated on the banks of the Saskatchewan, separated from Winnipeg by eight hundred miles of unsettled prairie, and approachable only by cart trail, involving a weary journey occupying weeks of strenuous travel. To-day there bursts upon our view a "no mean city," one of splendid proportions, of large population, of magnificent buildings, of finely paved streets. The frontier outpost, which, within the memory of not a few of us, was but the place where fur traders and hunters annually foregathered, is now the capital and seat of government of an extensive Province, a point where Parliament meets, a university centre, with commanding buildings. All this within what I have termed the official lifetime of men who are not yet very old—the development seems incredible, and in this period of temporary suspension of a progress that was phenomenal, it should act as a tonic and as an antidote to any would-be pessimist. And from a Church point of view what hath God wrought? I can remember when the late Dr. Newton, small of stature but big of brain, was my guest in Winnipeg, on his way to start work for the Church in Edmonton. It seems but yesterday, but to-day we view here an autonomous diocese of Edmonton, and we meet in a See city, with a Bishop and a Synod and all the growing ecclesiastical equipment for, with God's blessing, a great future for the Church here. In opening our Synod this afternoon then, my brothers, let us thank God and take courage.

Indian Schools and Missions.

At our last meeting I informed the Synod of the arrangement which had been entered into by a committee representing all the Churches labouring among the Indians of the Dominion in regard to the maintenance of Indian Boarding Schools and Day Schools. The agreement made with the Department of Indian Affairs, which was a much more satisfactory one than any we have ever had in the past, was for a term of five years. The period elapsed some months ago and I took the liberty, on behalf of the Church of England, of making arrangements with the Department for a provisional extension of the agreement until this autumn, when we hope to have a deputation of the Indian Committee of the M.S.C.C., and possibly representatives of other Churches, wait upon the Superintendent-General of Indian Affairs in regard to the future. It will be of great interest, I am sure, to the Synod of our Province, where the great bulk of the work of the Church among the Indians of our country is carried on, to be informed of the progress of the scheme which the M.S.C.C. has in contemplation for the support of that work. In co-operation with the Church Missionary Society of England, which has been singularly kind and considerate in the matter, the proposal is that the M.S.C.C. shall, beginning with next year, gradually assume the cost of the pastoral and evangelistic work of our Indian and Eskimo Missions, as the C.M.S. withdraws, until in 1920 (the hundredth anniversary

of the beginning of the work) it takes over the whole responsibility. A careful computation of the necessary outlay has been made and, though the sum required is a very large one, it is fervently hoped that the Church may be able to cope with it. Our committee has been working at a scheme for many months, and we hope to have our report ready for presentation to the Board of Management, which meets in Montreal in October next. It will be an unspeakable satisfaction to all interested in this important work to have its



MOST REVEREND S. P. MATHESON, D.D.

Archbishop of the Province of Rupert's Land and Primate of All Canada.

maintenance placed upon a stable basis, instead of having the young and weak dioceses of the West wrestling with problems and responsibilities quite beyond their power.

The Revised Book of Common Prayer for the Church of England in Canada.

You are aware that after three years of very painstaking work, the committee appointed by the General Synod to prepare a revised and enriched edition of the Prayer Book, submitted to the meeting of that body, last September, a draft copy of the proposed book. The two Houses of the Synod in joint session, spent several days in careful and detailed examination of all the changes and additions proposed within the limits and safeguards laid down in the instructions given to the committee. After a full, frank, and I may add, a most illuminating discussion and investigation, reaching to the very words and phrases in the various changes, the revised book was adopted as "The Authorized Book of Common Prayer of the Church of England in Canada."

Canon XII, under which this was done is, by the Basis of the Constitution of the General Synod, subject to affirmation three years hence before it becomes law. Also under Section 31 of the Constitution it cannot become binding in our Province until it has been accepted by this Synod. In the meantime, till the meeting of Synod in 1918, the House of Bishops of Canada, in order to familiarize the Churchpeople with the book and experimentally to test its suitability, has granted its permissive use in the public services of the Church subject, of course, to the sanction of each Diocesan Bishop, in his own diocese. This permission, I may add, does not extend to the proposed method of reciting the Athanasian Creed. It was hoped that copies of this book would have been available for purchase by the end of 1915, but, owing to conditions in the paper market and other causes produced by the war, the publishers did not find themselves able to bring out the book, and they have informed us that the first issue will be limited to one edition, instead of several, as was expected. If the book had been in the hands of the Churchpeople of the Province for the past few months, as was intended, I had hoped that this meeting might have had an opportunity of making any suggestions and recommendations arising out of their experience of the book, to the Revision Committee, in accordance with the resolution passed in connection with the enacting of the canon adopting the book. I do not know whether it is necessary for me to add here what I have already stated in many of my public utterances on the subject, and that is, how warmly I approve of the book. In the changes made it may not go so far as some would have wished, or again, it may go in some directions a little farther than others would have desired, but on the whole it affords a safe, sane and conservative revision and adds many useful adaptations and enrichments. Suffice it to say that not a few very thoughtful men, who came to the meeting last September prepared to strongly oppose the draft book, came away, after hearing what was said on both sides, cordially approving of it.

English Societies.

We have to record again our sense of the continued kindness of the various English Societies to the Church in this Western land. When we consider all the calls upon the Churchpeople in England just now, it seems unspeakably kind that they are able to give any thought to us at all, and yet their contributions have in no degree been abated. The older Societies have strained every effort to keep up their help and have succeeded in doing so to a most marvellous extent. The Archbishops' Fund, too, amid the most perplexing handicaps has maintained its aid both in men and money to the newer dioceses of the West in a manner which must call forth our most profound gratitude. The report of this fund recently sent to me by the secretary reveals wonderful effort on the part of the association.

The Great War.

It would not be fitting to close any official address at this time without some reference to the appalling war which has been going on for two whole years of the three which have intervened since our last meeting. When it began all thoughtful experts, like that greatest and noblest of war leaders, Lord Kitchener, whose untimely sacrifice recently bowed the whole Empire in unspeakable awe and sorrow, predicted for it a duration of at least three years. The estimate is being justified by the prolonging month after month of the lengthening carnage. What it has meant in the toll of precious life and treasure which it has exacted, no one, even with the most vivid vision of the tremendous possibilities of modern warfare, could have adequately foreshadowed. But this is neither the time nor the place to dwell upon the character of the war. Suffice it to say that no matter what it demands or exacts from us, we in Canada, in common with the rest of our Empire and our noble allies, will face to a finish whatever it may bring, until in the providence of God, and by the gallantry of our men, victory sits over right and righteousness vindicated, and defeat covers might, and wrong vanquished and repudiated. But while there may be no call upon us at a Synod gathering

(Continued on page 543.)

NEW BOOKS

The King's Highway Series.

The Way of the Rivers and the Way of the Hills.
Toronto: Macmillan Co. of Canada, Ltd.
(250 pp.; 55 cents each.)

Dean Hodges, of Cambridge, Prof. Sneath, of Harvard, and Prof. Tweedy, of Yale, are preparing a graded system of elementary, moral and religious training for the home and private school. The series will consist of eight books containing stories, poems, etc., relating to the virtues and vices peculiar to the various ages of childhood. These were discovered by a "questionnaire" circulated among the school teachers of ten cities. Two of the books are ready. "The Way of the Rivers" is for children eight years old and "The Way of the Hills" for nine years old. The illustrations are excellent. The story material is highly interesting. Indirect suggestion is the method employed. Just the books for the busy teacher or parent who wants a good story with some point to tell the children. Just the books to put into the hands of a boy or girl for helpful and interesting reading.

God's Love.

By Rev. C. C. Bell, M.A., Canon Missioner of York. Wells, Gardner, Darton & Co. (160 pp.; 2s. 6d. net.)

A series of Mission addresses on the Foes of God's Love, the Manifestation of God's Love, the Vision and the Fellowship of God's Love. The addresses are simple and full of illustrations which would appeal to persons of limited education. The standpoint of the author is shown by "Baptism is the real regeneration of the soul by God. Absolution is the real pardon of the sinner by God Himself" (p. 135). "If in the Blessed Sacrament there is no real Presence" (p. 136). The Archbishop of York highly commends the book.

Princeton Theological Review.

The leading article in the last number of this Review is "The Divine Messiah in the Old Testament," by Prof. Benjamin B. Warfield. He takes the ground that in the prevalent attitude to Messianic prophecy, "that it is fulfilled not so much in the personality and work of Christ as in the religion," is inadequate. He finds that the Deity of the Messiah is taught in the Old Testament, particularly advancing Ps. 45: 6, Isaiah 9: 6, and Dan. 7: 13. Some six other passages are noticed teaching the same thing. But it does depend on isolated texts. It is an essential element in the eschatological system of the Old Testament. "We have only to free ourselves from the notion that the Messianic hope was the product of the monarchy and to realize that, however closely it becomes attached to the Davidic dynasty in one of its modes of expression, it was an aboriginal element in the religion of Israel, to understand how little it can be summed up in the expectation of the coming of an earthly King." Dr. J. D. Davis reviews the suggestions of the Survey Party of the Western Palestine Exploration regarding some 168 proposed identifications. An additional interest attaches to this when we remember that Earl (then Lieut.) Kitchener surveyed 1,300 square miles in Palestine in 1877. Dr. R. D. Wilson writes on the "Silence of Ecclesiasticus concerning Daniel," concludes that, in spite of this silence the book of Daniel may have existed before 180 B.C. Fifty pages of discriminating book reviews complete a good number of this magazine, which is essential to any who would get the best current things on the conservative side of Biblical criticism.

Missionary Review of the World.

This monthly periodical maintains its high standard. Missionary information is given in a most interesting style. The illustrations are good. The number for August contains Dr. Robert E. Speer's "The Forces that Win," Wang Cheng Ting on "New Conditions in China," and papers on Persian Missions, and Massacres and Mexico. The editorials are fearless. For instance, this month it is pointed out that the war's worst peril is the tainting of men through immorality. One-tenth of the troops passing through a certain port in Europe have been incapacitated for service. They stayed in the port only an average of two weeks. No person who wants to be wide awake in missionary developments the world over can afford to be without this Review.

The Lambeth Conference of 1918. Possible Postponement

THE Archbishop of Canterbury has written the following letter to the Metropolitans of the Anglican Church throughout the world:—

Lambeth Palace, S.E.,
July 24th, 1916.

The Central Consultative Body of the Lambeth Conference met here a few days ago, Tuesday, July 18th. All the members now alive were present except the Archbishop of Rupert's Land and the Archbishop of Sydney. I took advantage of the meeting to lay before the members of the Consultative Body certain questions which have arisen respecting the proposed meeting of the Lambeth Conference in the summer of 1918. It is my earnest hope that the Conference may be enabled to meet at that date, and I should in ordinary circumstances have hoped to be able now to set forward the arrangements in a definite and final way, and to invite the suggestion of subjects for discussion. But it is evident that there are possible difficulties about which I ought to forewarn you at once. I have received from the Primate of Australia an important letter written on behalf of the Australian Bishops, laying before me their feeling that if the declaration of peace should be long postponed they might find it difficult to attend the Lambeth Conference in 1918 in consequence of the problems with which they would have to deal in their own dioceses. The meeting at which the Australian Primate was requested to send me this letter was attended by all the Metropolitans and eleven of the Diocesan Bishops.

I also laid before the Consultative Body corresponding expressions of opinion from individual Bishops belonging to Canada, to South Africa, and to different parts of the mission field. From these it was evident that the gravest difficulty would be found by many Bishops whose dioceses are far distant from England, were the Lambeth Conference to be held at the time when men who have served in the war are returning home. Serious apprehensions were expressed that 1918 might for this reason be an impossible year for the attendance at the Lambeth Conference of many Bishops who are anxious to take part in its deliberations. These communications seemed to point to the expediency of postponing the Conference to a later year. On the other hand, I have myself felt, and my brother Bishops who were present shared my opinion, that it is in the highest degree undesirable to postpone the Conference if such postponement can possibly be avoided. In these circumstances, the Consultative Body, after full deliberation, advised me to write, as I accordingly do, to the Metropolitans of our Church throughout the world, calling attention to the difficulty above described, and intimating that there must for these reasons be considerable uncertainty as to the possibility of holding the next Conference in 1918. To forecast the events of the next twelve months is obviously most difficult, and I propose accordingly (and I have the concurrence of my colleagues on the Consultative Body) to issue a further letter towards the end of this year or early next year (1917) stating definitely at what date we can hope that the Conference may be held. Our brethren of the Church in the United States will recognize our difficulties with ready sympathy. My most anxious wish is that there shall be no postponement, but it would be futile to hold a Conference at which the attendance of the Bishops from Australia, Canada, and South Africa would be difficult or impossible.

I am,
Yours very truly,
RANDALL CANTUAR.

Let us live as though we had to live for ever; let us not live as though we had to die in order to confine all our cares to this life: think of that life which is eternally reserved for us before God, and for God. Therefore, let us henceforth begin to live for Him, since it is for Him that we must live in eternity. Let us live for Him and love Him with all our hearts.—Bossuet.

The Church Abroad

Africa, with a population of 130,635,470, had 2,851 missionaries in 1914. There are some forty-two thousand Mohammedans.

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At the July meeting of the S.P.G. of England, it was announced that the income from all sources was £8,000 greater than at the same date last year.

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Twenty years ago there were only 8,060 college students in India. By 1907 this had risen to 18,001, in 1912 to 28,196, and at the close of 1914 to 37,520.

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The China Inland Mission reports the baptism of 4,200 persons in 1915. The total number of baptisms since the Society was founded, is 54,900, and the number of missionaries at the present time is 1,077.

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Since the year 1896 the Church Missionary Society of England shows the following increases: Clergy, from 364 to 409; native clergy, from 338 to 486; other native workers, from 5,074 to 10,664; adult baptisms, from 6,725 to 20,359; adherents, from 218,000 to 504,576.

* * * *

"General Botha, in welcoming Professor du Plessis after his missionary journey of 17,000 miles thrice across tropical Africa, said that the missionaries were the pioneers, not only of Christian effort, but also of civilization, and testified to their influence in educating and uplifting the native races."—C.M.S. Review.

* * * *

During the present summer a Sunday School Institute was held at Karuizawa, Japan, at which Japanese teachers, pastors, Bible women and superintendents were given a course of instruction in such subjects as "Teacher Training," "Story Telling," "Finances in the Sunday School," "Graded Social Service," "The One-Room Sunday School."

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It has recently been computed that contributions from England and Scotland to foreign missionary work during the last financial year, exceeded those of the year previous to the war by £6,573, the totals being £2,036,045 and £2,029,462. Of the Anglican Societies the S.P.G. shows a decrease from £250,585 to £241,017, and the C.M.S. an increase from £374,747 to £382,404.

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Russia contains nearly half the Jewish population of the world. The first Christian Mission among them was that undertaken by the Orthodox Church in 1817. In 1821 the London Jews' Society began work in Poland. During the 19th century, 69,400 Jews were admitted by baptism into the Orthodox Church, many of whom, however, came because of political pressure. During the same period the London Society baptized 796 Jews in Warsaw.

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"The more thoroughly I study the various Christian movements and organizations in the different nations and the more carefully I enquire into the secret of the influence and fruitfulness of Christian workers in different parts of the world, the more strongly I have come to believe that incomparably our greatest need as well as our most important work on the human side, is that of reaching those who bear the name of Christ to devote themselves more faithfully to intercession."—Dr. J. R. Mott.

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ST. BERNARD DOGS AT THE FRONT.

"The Red Cross St. Bernard dogs are a great help to us in finding the wounded, and it is remarkable how they know the dead from the unconscious," said a Nursing Sister with the Dardanelles force in a letter in the "Spectator." "When they find a living man they give a low, mournful howl to fetch us. We don't let them out till the battle is over, and sometimes we can't tell exactly where they have found the man, so when one goes to them they come to us carrying the man's cap, which lets us know whether he is a Turk or a Britisher, and they lead us to the very spot."

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Some Thoughts on the Educational Training for the Ministry

[N.B.—In the preparation of this article the writer is much indebted to a symposium on the same subject which was published in *Religious Education* in December, 1910, and from which most of the quotations are taken.]

IN the consideration of such a subject as the Educational Training of those who are to fill the ranks of the ministry, it is well to have some common ground as a starting point. This may be found in the general recognition of the need for a trained ministry. Whatever may have been the attitude of some in the past, we may accept this to-day as a settled conviction—as a question no longer open to discussion.

But when we have admitted the need we have gone about as far (almost) as it is possible to go without meeting very divergent views, for the nature and extent of this training is still an open question.

That great advances have been made in the framing of the curricula of our Theological Colleges is very evident, but while unanimity of opinion has been reached so far as certain parts of these curricula are concerned, there is still much difference of opinion both as to where the emphasis should be placed in respect of those subjects generally accepted, and also as to whether or not some subjects are omitted which should be given a prominent place.

Our ideas of what the educational training of the minister should be will, of course, be determined largely by our conception of the nature of the work he is called upon to do. If we view his work from the priestly point of view—viz., "that of conserving the traditions of the past, and leading in dignified symbolic worship," then we shall find a sufficient curriculum in "the study of the Bible in the original languages, Church History and Liturgics."

If, on the other hand, we regard his work as having something in it of the nature of that of the Prophet—viz., "to appeal to the divinity that is in human nature, to quicken faith in the Ruler of the Universe and in the Father of us all, to stir aspiration after the perfections of character that were revealed in Jesus Christ, to stimulate and guide the expression of love for one's neighbour," then we will see the necessity of incorporating into our curriculum other branches of study—not dragging them in through some side-door, but giving them a prominent place amongst other recognized departments.

Again, if we view the work of the modern minister as having something in it of the nature of that of the Sage—i.e., "if his Church must compete with store and office and with golf-links and theatre, if he is to bring about reforms in social relations and in personal habits, if he must present utilitarian appeals to self-centred pleasure seekers and talk business sense to hard-headed men of affairs," then we will have to widen still further the educational training which we would provide for those who are to go forth into the ranks of the ministry.

In a sense, the ministry may be said to embrace all these three aspects, and this, of itself, raises a most difficult problem, for the very comprehensiveness of the work which the modern minister is called upon to perform increases the difficulty of providing in our Theological Colleges a training adequate for all needs.

It is not my intention, however, in these few hints to attempt to define the content of any such curriculum, interesting and profitable as such would be, but rather to confine myself to one particular line of thought which, at the present time, is especially deserving of attention. Before doing so, it will be well to point out one or two things regarding the general, comprehensive training of the Minister. This will lead naturally to the more minute consideration of the special features we wish to emphasize.

1. The Place and Value of Biblical and Ecclesiastical Studies.

It is only the small mind which would belittle the importance and high place which these studies must occupy in the minister's training. Most of us will readily grant to them the palm. Their value cannot be overestimated for it is from them

that we get "our clearest knowledge of the ideals that should shape the Minister's efforts," and also "warning, and guidance, and inspiration."

2. Other Subjects.

But that these are sufficient not many thinking people would admit. God has a variety of ways of making known His messages to men and all ways that the Father does not consider beneath His dignity to use, should not be lightly regarded by man. Among these other subjects, we may mention the following:—

(a) Biology.—The revelations of God through biological science must often form the pathway by which we may hope to lead men on to those revelations of Himself in His Holy Word.

(b) Sociology.—"The History of Philanthropy and Social Reforms have at least as many lessons for the clergymen as the History of the Ancient and Mediæval Church."

(c) Psychology.—"In these days psychology has become the very practical science of human nature and helps in the solution of some of the problems of Church activity that the traditional curriculum does not touch. The young pastor in this field soon comes to realize that Jerome and the Gnostics have been dead for considerably over a thousand years, but that Deacon Jones who dominates his Church and Tim Mooney who runs the saloon or the pool-room on the corner are very much alive."

(d) Pedagogy.—"Pedagogy, too, offers its aid as well. It is one thing for the Pastor to know his Bible; it is another and a very different one to know how to get that knowledge into the mind of a child; and to know how to select from its store of lessons that which will stir the heart and fire the soul of a giggling girl and a troublesome boy and lead them both to strive after the things that are true, and pure, and beautiful, is a still more difficult and more important matter."

These two last-mentioned subjects I would especially emphasize in view of the conditions which confront the modern minister. In doing so, however, I am not to be understood as belittling the other subjects mentioned.

My reasons for holding that a most important place should be given to the study of psychology and pedagogy and especially child psychology and religious pedagogy, in the intellectual training of the minister are three:—

(a) The splendid opportunity which child life presents to the Church to-day.—Nobody will deny that formation is always better than reformation. This has, really, always been the attitude of our Church and the attitude of the Master Himself, but an attitude which has been sadly disregarded. The rediscovery of this truth, so far as it relates to the life of the child, has been one of the features of the progress of religious thought in the past few years. We see it emphasized in a striking way in the Sunday School work carried on by our brethren of the other Christian bodies. "Decision Day," which bulks largely now in their Sunday School methods, is based really upon that principle which our own Church recognizes so fully in all her services relating to the child—viz., that the child is God's and that it is far better to lead the child to grow up into the realization of that fact than to look forward to some hazy time in the dim and distant future when he shall become God's child. And the recognition of this attitude is bringing very forcibly to our notice the boundless, the most wonderful possibilities of child life.

In this connection, too, we may note that whatever attitude we may take towards the Sunday School—whether we belong to that class which regards it as an unnecessary and burdensome system which has done more harm than good, or whether we take the saner view that it is an instrument wonderfully blessed of God and a power in the upbuilding of the life of the Church, if rightly used—whichever view we take, all must admit that the Sunday School in the last 25 years has taken hold of the problem of the child life in a way that suggests that it realizes the opportunity of the Church and of her ministry.

But like every other opportunity this field brings with it great responsibility. It makes, of

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The League of Honour

From a Correspondent.

THE League of Honour? Well, it was one of the earliest inspirations for the war in the Old Country, one of the countless instances of the lead in leadership given us by our Motherland. But this inspiration was somewhat slow in touching us, for it was not until near the close of 1915 that a committee was formed to take definite action and to enrol members in Canada.

Its origin? When war broke out, though no one but the initiated had any conception of what was coming, yet it was evident that times were at hand in which women and girls would need special help. There would be a general disorganization of normal life; there would be restlessness and unsettlement; there would be depression and loneliness; and there would be temptations consequent upon all these. So the conception arose of banding together women and girls throughout the Empire in a League, whose membership would include those of all religious communions and all sections of society, to uphold the honour of the Empire and its defenders in time of war. It was designed to encourage women and girls, the mothers, wives and daughters, the sisters and sweethearts of our sailors and soldiers, and all women who love their country and want to serve her; it was to help them to face and prepare for a future which will inevitably be one of great stress, and to unite the womanhood of the Empire into an inner line to uphold the spirit of the nation behind the nation's defenders.

The obvious objection of "no time for more," is not relevant. The League is a movement which does not aim at new organization or fresh activities; its intention is to work through existing organizations—the W.A., G.F.S., Y.W.C.A., Girl Guides, I.O.D.E., and so on, and through them to inculcate the spirit and cultivate the habits which are its objects to develop. Its motto is "Strength and Honour," and its members' pledge runs: "I promise, by the help of God, to do all that is in my power to uphold the honour of our nation and its defenders in this time of war, by prayer, purity and temperance."

Girls often say, "O, if I could only go and fight!" but to the rejoinder, "Why not give up candy or movies during the war?" the answer will very likely be, "O, I couldn't do that." Yet the soldier's life is not all danger and heroism. The moment a soldier enlists, he places himself under discipline. He bends himself to a life of routine, of hard work, of early rising, drill, obedience, much of it simple drudgery. "Weeks of boredom punctuated by moments of terror," such is a soldier's description of the trenches. Behind the League is the idea of placing ourselves under a voluntary discipline, which we must each adapt to the circumstances of our own life—in speech and dress and expenditure, in conduct and in thought. And don't we need it? This is an extravagant age. We are an extravagant and wasteful people. We waste food, water, light, time, money; we spend freely on pleasures and luxuries. Allowable? Perhaps so in normal times; at present, little short of treachery. "Every holiday sees record-breaking crowds at the various places of entertainment. If our young women are doing any 'making over' of their clothes, they are displaying skill little short of genius in concealing it. There are more shiny new motor cars in the streets of Toronto this summer than were ever seen before." There is nothing we need more than to realize the duty of rigid economy and thrift, partly for the discipline, partly that we may have to give, partly that we may help to pay for the war by saving our money, partly that we may help recruiting by freeing labour that is now driving our motors and manufacturing our ices, and supplying us with various useless and unnecessary things, so that it may be devoted to some of the real work of the country.

Purity and temperance? Don't we need these? Without speaking of serious misconduct, think of the loud talk and boisterous laughter, the street parades of girls who dress and behave so as almost to compel attention even of those intent upon their own business. Every soldier

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XX.

A Double Loss.

ON a brilliant morning in February the Bishop of Port Victor drove out from Albertville to pay his long-promised visit to Otter Lake Farm. There had been a light fall of snow and a few degrees of frost, but the roads were in excellent shape for driving, and there was not a breath of wind to stir the boughs of pine and balsams which lined the roadside. The glorious sunshine which flowed like a golden river down the Otter Valley had not yet begun to thaw the snow crystals; the whole world was like a bride thrilling with life and health and happiness beneath a veil of purity and peace.

The Bishop whistled cheerily as his rig ran lightly over the sprinkling of snow; his team was a good one (for the Bishop's friends among the farmers and ranchers saw to it that he should not need to hire a horse), and he was thoroughly in accord with the spirit of the scene.

Life had never been so full, so beautiful, or so well "worth living" to Hugh Neville as at this time. Certain pet schemes of his were working well. The mission to the souls and bodies of the loggers was prospering, and he felt he had the right man at the head of the work. Two or three first-rate men had lately come into the diocese to take charge of important parishes, and were beginning to make their influence felt.

He had persuaded a wealthy lumber merchant to build and, at least, partially endow two really excellent schools, one for boys and one for girls, and the work had already started in them. He felt he had a firm hold on the laity of his diocese, on their affections, their consciences and their pockets—and could trust them to finance and organize much of the diocesan work.

But, deep below all these sources of satisfaction and thankfulness, Hugh Neville was conscious of a new spring of joy within himself. During the winter, business connected with the new schools had kept him pretty closely in Port Victor. He had managed to persuade Mrs. Lane to take charge of the art department, while Marjory took lessons in languages and literature and gave a little occasional help in the lower classes. Colonel James' introductions, and the Bishop's friendship, combined with her own charm of manner and appearance, had made Mrs. Lane one of the most popular guests in Port Victor, and Marjory had been welcomed by the young people of the city. Besides her salary as "Director of Art" (the title was a constant source of secret amusement to its possessor!) Mrs. Lane had sold several of her water-colour sketches, and had been delighted to find herself able to replenish her own wardrobe and Marjory's, so that the girl at least might feel at ease among the daintily-clad Canadians.

Marjory had, indeed, grown and matured so much during the past eight months that her schoolgirl frocks were no longer suitable, and Mrs. Lane was almost dismayed at her first sight of the tall, graceful girl in long dresses who had emerged from the tomboy of the high school days so unexpectedly. She felt that she could scarcely expect Claude to observe her condition of two years' delay after he had once seen this grown-up daughter of hers.

Marjory herself seemed conscious of her own development, and had acquired a dignity of manner which was perhaps accentuated by a tendency to be "free-and-easy" among her acquaintances. Only the week before she had been confirmed by the Bishop, who had himself prepared her together with two or three other girls from the Neville Girls' School. To Marjory this intercourse with a man of broad mind, wide sympathy and absolute sincerity, had been a spiritual and intellectual awakening.

In the old Oxford days, she had been too young to profit by the many opportunities of hearing England's chosen teachers. Neither her father nor her mother had encouraged church-going—Sunday had been often spent on the river or in Shotover woods in summer, or in long country tramps in the winter. The day had been always held sacred to the family and its claims by Arthur Lane; he almost invariably devoted himself to his children, and had truly made "the Sabbath a delight" to them.

In that happy, united, sheltered life none of them had been conscious of the possibility of transfiguring their happiness by a sense of the presence of God. It was only when death had shattered the fabric of life that each member of the family had felt, consciously or unconsciously, the need of a Father in heaven. In David it had shown itself by a passionate craving for human sympathy; in Gilbert it had seemed rather to produce an intense dislike to any "interference" in his inner life. He had been prepared for Confirmation the year before his father died by a good, old clergyman of the most old-fashioned type, of whose class several of Gilbert's school friends happened to be members. Marjory would have been confirmed as a matter of course with Gilbert had not an attack of measles frustrated her intention.

Now, "standing where the brook and river meet," feeling the need of a "spiritual pastor and master," the girl had come into contact with Hugh Neville, and through his personality as much as by his teaching had learned to call his Master "Saviour" and "Lord." Mrs. Lane had, by her own request, accompanied Marjory to the Bishop's classes of instruction, and had often led him outside the ordinary limits of such preparation. And on Easter Day, which fell early that year, mother and daughter would kneel together to share in the holy mysteries of the Christian faith. The Bishop as he drove along remembered that he had been commissioned to sound Colonel James as to the possibility of the two boys spending Easter in Port Victor with their mother and sister, and guessed pretty accurately at Mrs. Lane's chief reason for desiring it.

When he arrived at Otter Lake Farm, he half expected Jack to emerge from the barn where the cattle and horses were housed for the winter; but no one appeared, so he took his team round to the yard himself, and saw his horses comfortably in their stalls before he entered the house. As he crossed the yard Martha appeared at the door. Her eyes were red and heavy with tears, and the Bishop's cheery greeting died on his lips.

"What is it, Martha?" he asked, anxiously, expecting to hear that the end had come to his old friend, Colonel James.

"It's Master Gilbert, sir—my lord. He's been gone three days—and no word of him. It'll kill the missus and Miss Marjory, poor lamb. Master David and Mr. Claude and Sandy and Jack have all been out hunting for him. They thought maybe he had got lost and frozen in the woods, but they can find no trace—the snow two nights ago covered up all footmarks."

(Continued on page 546.)

Downeaster

Thoughts of an Eastern Churchman

THE amalgamation of the Methodist and Presbyterian and Congregational Churches, which a few years ago seemed so imminent, and, in fact, virtually accomplished, is turning out a difficult and tedious, and, I fear, a doubtful business. The active or organized opposition, so far as I can discover, is apparently confined to the Presbyterians, although there is, no doubt, a not inconsiderable Methodist minority of "antis." I have no doubt the Presbyterian minority could raise serious, and possibly insuperable, difficulties in the matter of the transfer of property to the new body. It is strange that no one at the beginning appears to have anticipated any trouble of this kind. It seems to have been assumed by the promoters of the movement that the majority, of which they were assured, would settle the question, and that the minority would acquiesce without a murmur. But the Scotch "die-hards" are not built that way. The Presbyterian name and polity are inexpressibly dear and sacred to them, and its extinction or absorption is something they cannot away with. And, much as I regret the setback to this noble movement, which has my deepest admiration and good wishes, I must confess to a good deal of sympathy with these same "die-hards." Put yourself in the same position, and imagine the proposed abolition of the Church of England in Canada, and the substitution for that time-honoured title of some brand new name. For the Presbyterian possessed of the corporate spirit, and especially, I should imagine, one of Scottish birth or immediate descent, this would be a very bitter dose, and, considering the spirit of the average Scotchman, the wonder to me is that the vote in favour of union has been so large. Many a vote, I know, has been given with a heavy and sore heart, and only under the strong compulsion of a sense of duty. But while personally sympathizing with and fully understanding the position of the malcontents, I am convinced that they have made a mistake, and that they are fighting a hopeless battle. In the nature of things, there is nothing to keep the Presbyterian and Methodist Churches apart except traditions that have no practical bearing on the work of the Church to-day. Union must come, though this unforeseen opposition may delay it for a few years, but in the end sentimentality must give way to the practical needs and demands of the hour.

* * * *

We talk about the deficiencies of the electoral system in the seventeenth and eighteenth, and early portion of the nineteenth centuries. They, no doubt, from a modern standpoint, were bad enough. A General election, it was truly said, was a very imperfect index of public opinion. But how much better off are we in Canada to-day? Do our General Elections, Provincial and Dominion, faithfully reflect the mind of the nation as a whole? Here is an instance. In a certain eastern province at a recent General Election the popular vote stood 44 to 47. Proportional representation would have given the second party a majority of two at the outside. Under our present system, if you may call such a thing by so respectable a name, the number of representatives stood 11 to 42. In other words, under our rigid party rule, nearly one-half of the entire province will be excluded for the next five years from every dollar of public money and from every public office, from Premier to pound-keeper, and from any effective representation in

Progress of the War

August 15.—Tuesday—Russians continue progress towards Lemberg; Artillery operations continued, but little change in position on French and British front. Italians stubbornly resisted by Austrians.

August 16.—Wednesday—Russians capture several towns in Galicia. Italians nearing Trieste. French advance north-east of Verdun. Italian Dreadnought burned in Taranto Harbour.

August 17.—Thursday—British and French capture a line of German trenches north and south of the Somme. Russians continue their westward drive.

August 18.—Friday—Battle along the Somme continues. General Smuts gradually rounding up the Germans in East Africa.

August 19.—Saturday—French capture a considerable part of the fortified village of Maurepas, and make other gains.

August 21.—Monday—British advance along a front of eleven miles. Considerable activity in the Balkans. Russians drive back Austrians in the mountains, taking six hundred prisoners. Two small British cruisers are sunk.

Parliament. A system that works out in this grotesque fashion cannot be right. We talk about the tyranny of kings, but what of the tyranny of a "majority" that is no real majority? The tyranny of an actual, overwhelming, popular majority is odious enough, but how about that of a bare, or, when you consider the total number of the electorate, a mere nominal majority? We are a strangely patient, long-suffering people. I don't know any other race except ourselves, steeped in the superstition of territorial representation, who would endure it a year. As it is, our Parliament men mainly represent places, not people, bricks and mortar, prairies and forests and mountains and swamps instead of human beings. "Rep. by Pop." or something even remotely approximating to it, is what is urgently needed in Canada, and it would, I believe, remove many of the present evils of our odiferous political life. It would do away with the "brute majorities" that can afford to flout the feelings, and very often the rights of often above forty per cent. of the electorate.

* * * *

Roger Casement's hanging, no doubt, will be strongly denounced in some quarters. His romantic, picturesque personality appealed to many who held his political opinions in abhorrence, and the stern necessity of his execution was, it is safe to say, sincerely and deeply regretted by millions of loyal Britons, and by none more than by those directly responsible for it. On the other hand, to clear our minds of sentimentality, and to squarely face the facts of this tragical business, Sir Roger Casement, probably more than any single individual, was responsible for the late rebellion in Ireland. It was undoubtedly engineered in Germany, and at the instigation of Casement himself, who went there with the express purpose of organizing a flank attack on England. When one considers the hundreds of innocent lives sacrificed in this crazy rebellion, and the vast destruction of property, and all the evils that are certain to follow in its train, it must be acknowledged, regretfully perhaps, but candidly, that Casement richly deserved his fate, and, on the whole, more so than any of the thirteen previously executed, and that to have spared him would have been a gross miscarriage of justice.

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Tenth Sunday after Trinity

Holy Communion: 233, 236, 260, 508. Processional: 9, 47, 572, 615. Offertory: 35, 545, 564, 653. Children: 697, 707, 710, 712. General: 48, 543, 549, 760.

Eleventh Sunday after Trinity.

Holy Communion: 250, 247, 436, 338. Processional: 414, 437, 448, 546. Offertory: 107, 439, 477, 541. Children: 698, 699, 701, 714. General: 12, 404, 421, 632.

The Bible Lesson

By Rev. Dr. Howard, Montreal

10th Sunday after Trinity, August 27th.

QUARTERLY REVIEW.

THE Lessons for this quarter may, for the purpose of review, be conveniently arranged in four groups as follows:—

- I.—The Special Lessons: Ascension, Whitsunday, Trinity.
II.—St. Paul's Second Missionary Journey, Lessons 4-9.
III.—Two extracts, from I. Ep. to Corinthians, Lessons 10, 11.
IV.—The Third Missionary Journey (in part), Lesson 12.

GROUP I.

These special lessons are appointed on account of the importance of the Festivals in the Christian year which they appropriately mark. The Ascension of Christ was necessary to the coming of the Holy Spirit. Having studied these two events in the history of God's Revelation, it is natural that we should study the nature of God Himself. From a careful study of the three passages in succession and combination we have the following practical suggestions made to our minds:—

1. God has been at infinite pains to make Himself known to men. The Incarnation of Christ, His death and Resurrection, revealed God's love and care for men. The climax of this effort on God's part to make Himself known to us was the Ascension. The taking of Christ up again to Heaven was God's mark of complete approval upon all that His Son had done. We are then led on to study the Coming of the Holy Ghost. Here, again, we see God endeavouring to reveal Himself to the dull minds and wayward hearts of men. In the lesson for Trinity Sunday the same thought stands uppermost—God revealing His Threefold Personality at the Baptism of Christ. Thus these three lessons have this thought in common—they impress us with God's desire that we should know Him and His attitude towards the world.

2. Not only do these lessons contain this thought in common, but they also impress us with the fact that God would also make clear to our minds the infinite value of goodness and the way of its attainment. The Ascension was the final mark of God's approval upon the character and work of Christ. The coming of the Holy Ghost was a demonstration that under God's strength and help men can approach to the Standard set by Christ's example. The teaching regarding the Trinity still further emphasizes the familiar thought that each Person of the Godhead has done and is still doing all that is possible to bring men to a saving knowledge of God.

Here, then, are three lessons—we have seen their separate teachings upon former occasions. Now, grouping them together, we see their additional value in combination.

GROUP II.

This is the longest group. It comprises six lessons. In a general way these lessons deal with the most important events in St. Paul's Second Missionary Journey. After separating from Barnabas, Paul and Silas went through Syria, Cilicia, Galatia, Phrygia, and came to Troas. From Troas they crossed to Philippi, and after successful work there went through Amphipolis and Apollonia on their way to Thessalonica. From here they fled to Berea. St. Paul then went to Athens and laboured there alone. From Athens the journey was continued to Corinth, from Corinth to Ephesus, and thence to Caesarea, Jerusalem and Antioch. It was a long, laborious journey. The Apostle's experiences were manifold; his sufferings and anxieties were very great; but his successes were emphatically marked. (In the midst of this narrative there is interjected a special lesson (Number 7) dealing with the Thessalonian Christians. This is placed here to show what sort of work the missionaries accomplished.)

The continuous reading of this account of the great Apostle's rigorous and trying effort at missionary propaganda has much in it that gives us thought.

1.—The whole story illustrates the power of the divine will on a conscience consecrated to God. St. Paul laboured with unceasing devotion. Why? His conscience was consecrated to God and he had no peace unless he was fulfilling God's will. Labours, dangers, sufferings were voluntarily undergone to accomplish God's purpose. So it ever is. We seek to do God's will in proportion as conscience is consecrated to God. It was the way that Christ went. "Thy will be done" was the prayer that flowed out of His sanctified heart. God's will is dominant in any life in proportion as that life is consecrated to Him.

2. The story also tells us that the human heart, once consecrated to God, finds its fullest satisfaction in endeavouring to accomplish God's

purposes. There is not merely an eager desire to obey God's commands on the part of one whose heart is dedicated to God, but in obeying these commands there is satisfaction of soul, no matter how great may be the suffering undergone, the dangers encountered and the difficulties overcome in the performance of these commands. When in prison at Rome, shortly before his death, the aged Paul could look back upon his career as a missionary and servant of Christ. How deep was his satisfaction of heart is revealed in his words to Timothy: "I have fought the good fight, I have finished the course . . . henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day" (2 Tim. 4:7, 8, R.V.). Like his Great Master, the Apostle Paul had seen the travail of his soul and was satisfied. This is a fact of spiritual life that is of infinite value to us all. Greater than any satisfaction that comes from worldly success is the heart comfort that gives joy and rejoicing to everyone who has unselfishly endeavoured to lead a life pleasing to God for Christ's sake.

3. The work of St. Paul and his companions on this eventful journey impresses us with the fact that work for God is never in vain. There was much and rigorous opposition to the Gospel's propagation—but many received the Good News and lived lives pleasing to God. There was always some success, even at philosophical Athens, where intellectual pride had chilled men's hearts to the story of Christ's sacrifice. Though opposed, ridiculed, imprisoned, beaten, set upon by mobs here and there, the propagation of the Gospel prospered. God ever upholds the hands of faithful workers in His Harvest Field. They never labour in vain. The smallest thing we can do, the cup of cold water given in the name of Christ, does not lose its adequate reward.

GROUP III.

In this group there are only two lessons, namely, "What is Christian Love?" (1 Cor. 13), and "What is Christian Manliness?" (1 Cor. 9:16-27). Take these two together and see from them that Love and Manliness go naturally together. Christ was the most manly of men. When did He ever show fear? When did He ever hesitate to do His duty? When did He ever cease from serving others with unselfish devotion? When did He ever tremble at reproving sin? When was He ever small-minded, or selfish, or cowardly? HE WAS ALWAYS MANLY. But with this perfect manliness there went a perfect love for God and men. It was because He loved God and men so intensely that He was so conspicuously manly. What a lesson for us all! The perfection of manliness is reached by the road of love!

GROUP IV.

Here we have but one lesson—"St. Paul at Ephesus" (Acts 19:23-41). Its tenor and spiritual teachings will still be fresh in memory. But taken in conjunction with the other lessons it has a special message for us which we would not gather from it if we merely studied it alone. That message is that God rewards His workers by making them capable of greater undertakings as the years go by. How St. Paul's efficiency was increasing! At Ephesus he abode two years and three months, reaping a wonderful harvest. The years and efforts that were passed had brought him skill and developed efficiency. The Spirit of God had gradually made him fit for greater things. This is a great spiritual truth. God is preparing us all by our experiences and our work for greater things here,

and, no doubt, for infinitely greater things hereafter!

CONCLUSION.

Look back over the varied phases of all the lessons of the quarter. As a whole, do they not eloquently proclaim that work that is of God cannot be crushed? Succeed such work will in spite of all that evil men may do against it. The gates of hell cannot prevail against the sincere efforts of a Church consecrated to do God's will. How well this thought was expressed by the Pharisee Gamaliel (Acts 5:38, 39), "If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest, haply, ye be found even to be fighting against God!"

The Churchwoman

Rupert's Land.—The Rupert's Land Diocesan W.A. is proposing to raise funds for a memorial to the late Mrs. Fortin. It is to be known as the "Margaretta G. Fortin Memorial Fund."

Church News

NOVA SCOTIA.

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

Halifax.—St. George's.—On the 15th ult., the 115th anniversary of the opening of this church for Divine service was duly observed. There were good congregations at both services and especially so in the evening, at which service Rev. Dr. Boyle, President of King's College, Windsor, N.S., was the preacher. The Rector, Rev. H. W. Cunningham, preached in the morning from the text, "They will go from strength to strength," from the chosen Psalm 84, for the morning service. He read from the old record book several very interesting entries relative to the purchase of the ground, the laying of the foundation stone by Governor Sir John Wentworth on April 10th, 1800, and the opening service July 19, 1801; when the sermon was preached by Rev. George Wright, the first Rector, and "the music masterly performed in the presence of a numerous congregation." The Rector went on to speak of some of the chief events in the history of the church and parish, its consecration by Bishop John Inglis, 1827, the building of St. John's Church, Dutch Village, in 1841, of St. Mark's in 1866, and of the separation of the latter in 1881 into a distinct parish. Before proceeding with his sermon in the evening Dr. Boyle referred to the celebration by the church of its 115th anniversary, as being of special significance and interest in a country yet young. Urging the duty of the present generation to transmit to the future its priceless legacy un tarnished, "we feel," said he, "as our men are nobly exemplifying on the battlefields of Europe, that all sacrifice is small for the preservation of freedom, of national honour and integrity. So should we, soldiers of the Cross, feel as regards the great spiritual conflict in which we are engaged—we who wrestle not against flesh and blood, but against principalities and powers 'mustered in unseen array.'" Dr. Boyle read the Lessons at both the morning and evening services.

St. Matthias.—The Sunday School picnic of this parish was held at Prince's Lodge, on August 10th. The weather was ideal and it was the most successful picnic in the history of the Sunday School, over 500 being in attendance. The Rev. A. R. Beverley,

ess of the War

5.—Tuesday—Russians con- progress towards Lemberg; ery operations continued, little change in position on h and British front. Italians ornly resisted by Austrians. 16.—Wednesday—Russians re several towns in Galicia, ns nearing Trieste. French ce north-east of Verdun. n Dreadnought burned in to Harbour. 17.—Thursday—British and h capture a line of German es north and south of the ce. Russians continue their ard drive. 8.—Friday—Battle along the ce continues. General Smuts ally rounding up the Ger- in East Africa. 9.—Saturday—French cap- a considerable part of the ed village of Maurepas, and other gains. 1.—Monday—British advance a front of eleven miles. nderable activity in the Bal- Russians drive back Aust- in the mountains, taking undred prisoners. Two small h cruisers are sunk.

it. A system that works out grotesque fashion cannot be e talk about the tyranny of it what of the tyranny of a "that is no real majority?" ny of an actual, overwhelming ular majority is odious out how about that of a bare, you consider the total num- e electorate, a mere nominal e. We are a strangely pa- g-suffering people. I don't other race except ourselves, n the superstition of terri- resentation, who would en- year. As it is, our Parlia- n mainly represent places, e, bricks and mortar, prairies ests and mountains and instead of human beings. "Pop.," or something even approximating to it, is what ly needed in Canada, and it believe, remove many of the vils of our odoriferous politi- It would do away with the ajorities" that can afford he feelings, and very often s of often above forty per the electorate.

Casement's hanging, no ill be strongly denounced in arters. His romantic, pic- personality appealed to many his political opinions in ab- and the stern necessity of tion was, it is safe to say, and deeply regretted by mil- loyal Britons, and by none n by those directly respon- it. On the other hand, to r minds of sentimentality, quarely face the facts of this business, Sir Roger Case- obably more than any single l, was responsible for the lliion in Ireland. It was un- engineered in Germany, he instigation of Casement who went there with the ex- pose of organizing a flank i England. When one con- e hundreds of innocent lives in this crazy rebellion, the ruction of property, and all that are certain to follow in it must be acknowledged, y perhaps, but candidly, that t richly deserved his fate, the whole, more so than any rteen previously executed, to have spared him would en a gross miscarriage of

Rector of Trinity Church, Quebec, conducted the services on July 23rd. Recent visitors at our church were Miss Knox, Principal of Havergal College, Toronto, and the Rev. R. B. Grobb, Rector of All Saints', Peterboro. Four more lots have been purchased recently, and it is expected that three additional tennis courts will be built in the spring of next year. There are already over 90 members of the St. Matthias' Tennis Courts.

St. Paul's.—Obituary.—The funeral of Mrs. C. C. Blackadar took place from her city residence on August 10th. The funeral services, simple and impressive, were conducted at the house by Ven. Archdeacon Armitage, Rector of St. Paul's, assisted by Rev. V. E. Harris, Canon of All Saints' Cathedral, and Rev. J. A. Winfield, Vicar of All Saints', Bedford. In his address Archdeacon Armitage referred to the Christian character and many good works of Mrs. Blackadar, accomplished not only for a day, a month or a year, but throughout a whole life, which was spent ever with a thought for the needy and sorrowful. The funeral cortege was a long one. In it were some of the leading citizens and business men of Halifax. The churchwardens and vestrymen of St. Paul's acted as pallbearers. The employees of the Acadian Recorder attended in a body, and after them were the committee of the Home for Aged Men. Then came citizens on foot and in carriages. The funeral proceeded to Camp Hill cemetery, where Archdeacon Armitage conducted a short service.

Indian Harbour.—The 118th meeting of the rural-decanal chapter of Lunenburg was held at this place on a recent date. The clergy were met at Hubbards Cove by the Rev. J. Hackenley, and after a very pleasant trip across St. Margaret's Bay in the yacht "Numida," arrived at the parish church of St. Peter, Boutilier's Cove, for the Deanery service. The Rev. W. R. Martell preached to a full congregation from 1 Timothy 6: 12. On the following day the Holy Communion was celebrated by the Rural Dean. The sermon Ad Clerum was preached by the Rev. F. C. Ward-Whate, Rector of Lunenburg, his subject being "Has the world caught up with the Church?" The party then left by boat for Indian Harbour, where the Deanery meeting was held at the Rectory. From 4 to 5 p.m. a Quiet Hour for the clergy was conducted by Rural Dean Harris, whose helpful and uplifting remarks were greatly appreciated by the clergy assembled. Evening service was held at the church of St. John, Peggy's Cove, the preacher being the secretary of the Chapter, Rev. T. W. Pilkington.

Tuft's Cove.—An interesting departure from conventional church lines has been made by the Mission Church, North Dartmouth, which has arranged for a series of open air services to be held at this place every Sunday afternoon at 4 o'clock, weather permitting, during the summer. Canon Vernon will give a series of "Open Air Talks on Open Air Subjects."

Glace Bay.—St. Mary's.—The 141st meeting of the Rural Deanery of Sydney, C.B., was held here last month. At the service on the evening previous to the meeting, Rev. A. W. Nicholls, of North Sydney, preached on the subject of "Problems Facing the Church." At the celebration on the following morning, Rev. H. Watson, of Sydney, was the Ad Clerum speaker. During the meeting of the Rural Deanery, Rev. F. Sanderson, of Sydney, read an interesting paper on "The Ministry." Much routine business was transacted. It was arranged to hold the next meeting at Baddeck in September.

Barry's Falls.—The Rev. Dyson Hague, Vicar of the Church of the Epiphany, Toronto, was the guest of Mr. John Y. Payzant, Barry's Falls, recently.

FREDERICTON.

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

Rothsay.—Collegiate School.—The Bishop of Fredericton intends holding a Retreat for the clergy of his diocese at the Collegiate School, Rothsay, beginning on Monday evening, September 4th, and ending early on Thursday morning, September 7th. Accommodation is also being provided for 20 clergy from the diocese of Nova Scotia.

QUEBEC.

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

Quebec.—The Bishop of Quebec is spending the month of August at his summer home in Tadoussac.

MONTREAL.

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

Brome.—St. John's.—The Bishop lately visited this parish and held a Confirmation service in this church. He also dedicated a new lectern of graceful design, which is the gift of the members of the Ladies' Guild.

Chelsea.—At the recently held annual meeting of the Deanery of Clarendon, Rev. Rural Dean Phillips presided. In his report on the work of the Central Society of Sacred Study, the secretary-treasurer, Rev. Rural Dean Phillips, remarked that there was a very great interest shown in the Society's work, and it was decided to continue this work but to make one book the subject of discussion at the next annual rather than try to review the whole number. For this purpose Headlam's "Miracles of the New Testament" was the book chosen. The War Mission was discussed and it was decided that the Mission should be held in the autumn, each clergyman to select his own missionary.

Rosemount.—St. Augustine's.—An Honour Roll was unveiled recently in this church containing 62 names of parishioners, of whom four have made the supreme sacrifice. After the unveiling of the tablet Rev. Dr. Symonds preached.

St. Johns.—St. James'.—The Rev. A. H. Moore, the Rector of this parish, has been appointed Chaplain at the Valcartier Camp, and he has been attached to the 199th Battalion. During his absence the parish has been placed in charge of the Rev. W. T. Haig, L.S.T. (Bishop's University), who has been for three years in the diocese of Fredericton as Assistant at the Cathedral and latterly Curate of St. Peter's, Sherbrooke.

Pointe St. Charles.—St. Matthew's.—The colours of the 5th Pioneer Battalion were deposited with impressive ceremony in this church for safe keeping during the war on the 11th inst.

Lachine.—St. Stephen's.—In the space of but little over a month, the congregation of this church, not only raised enough to pay off their \$1,500 mortgage, but oversubscribed to the extent of more than \$400. In further view of the fact that this is the first time for many years that this parish has been free from debt, it is not to be wondered at that the Rector, Rev. Austin Ireland, M.A., and his flock looked upon the burning of the mortgage by the Bishop of Montreal, as an historic event of the first importance. The ceremony took place in the Parish Hall on Monday evening, July

3rd, amid a crowded gathering. During the proceedings an address of welcome to the Bishop was read by the Rector's warden, at the close of which the people's warden handed the deed of mortgage to the Bishop who destroyed it. In the course of a most interesting address the Bishop remarked on the intimate connection between missionary activity and prosperity in the churches. St. Stephen's had been conspicuous for its generosity to the missionary cause, and therefore it was not wonderful that in the six years since the advent of their Rector they had been enabled to wipe off a debt of over \$7,000. The grace of Christian giving always brought about its own reward. Much to the delight of all Mrs. Farthing was able to be present and at the close of the proceedings she was presented with a bouquet of roses.

St. Paul's.—Obituary.—The Rev. Richard Hewton, the Rector of this church, died on the 10th inst., aged 58 years. The late Mr. Hewton had been on six months' leave of absence from his parish, as he had been in failing health, and his death did not come unexpectedly. He was a native of this Province, having been born at Bourlois, P.Q. He was educated at Bishop's College, Lennoxville. Mr. Hewton is survived by a widow and one son, Randolph, an artist, who is at present at the front with an artillery unit. The funeral took place on the 12th from this church.

Hochelaga.—St. Mary's.—This church has now over 200 names on its Roll of Honour, of whom 10 have laid down their lives for King and country.

ONTARIO.

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

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

Kingston.—St. Paul's.—Capt. the Rev. Canon Fitzgerald, Rector of St. Paul's, Kingston, who for some time has been acting as Chaplain to the C.F.A., is now acting as Senior Chaplain at Barriefield Camp. He is still attached to C.F.A.

Elizabethtown.—The corner-stone of the new church in the village of Addison, which is included in this parish, was laid with befitting ceremony on the 9th inst. The corner-stone was laid by Capt. F. H. McLean, of Bowmanville, who is Grand Master for the Eastern Ontario L.O.L. He was assisted by Canon F. D. Woodcock, of Brockville, and the Rev. J. de P. Wright, of Lyn. It is estimated that fully 1,500 people were present on this occasion.

Prescott.—The Rector (Rural Dean H. B. Patton) has learned with deepest regret that his brother-in-law, the Rev. F. H. Tuke, M.A., Vicar of Holmer, Hereford, England, was killed in France on July 20th, on the Western Front. Captain Tuke has been acting as a Chaplain to the forces for about 18 months and was very popular with the troops. He paid a short visit to Canada several years ago and officiated in this parish. A fellow Chaplain, writing of him, says: "He met his death while taking water to the men in the trenches, who were suffering from agonizing thirst. He was one of the bravest and most fearless men I ever knew and this together with his beautiful and pure life, endeared him to us all. He was admired and loved by all and the ideal which he set before officers and men, by precept and example, will not be easily forgotten." He leaves a widow and two daughters and is also survived by two brothers (British officers) and by five sisters, one of whom

is the wife of the Rector of this parish. To the subject of this brief obituary may be fittingly applied our Lord's benediction: "And whosoever shall give to drink unto one of these . . . a cup of cold water only in the name of a disciple, Verily I say unto you he shall in no wise lose his reward," St. Matt. 10: 42.

Pittsburg.—The Church of the Herald Angels, South Lake, has received, by the kindness of the Bishop of Kingston, a handsome brass altar cross, of Celtic design, and a pair of vases, which had been placed at his Lordship's disposal for presentation. The gift is much appreciated by the congregation.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—Holy Trinity.—The Rev. J. Hodgkinson, the senior Curate of this church, has resigned his curacy, which is to take effect from September 1st next. The Bishop of the diocese has granted him six months' leave of absence, which period of furlough Mr. Hodgkinson intends to spend in England.

Young's Point.—St. Aidan's.—The annual Garden Party and Sale of Work was held in the grounds of the above church on Thursday, 10th August. Supreme effort was made to wipe off the remainder of the church debt. With the help of fine weather and the aid of kind friends this was accomplished and the church is now free from debt. The proceeds, after all bills had been paid, amounted to \$212.60. "'Tis not in mortals to command success; We can do more, deserve it."

Streetsville.—Trinity.—An addition to the gifts "to the Glory of God," and in memory of departed friends has just been made to those already in this church. The last gift took the form of a memorial brass and the present one that of a stained glass window—the first in the church. The new window forms the centre light in the large east window, behind the Holy Table. It is a reproduction of the well-known painting, "The Light of the World," by Holman Hunt, and this has been reproduced with artistic fidelity by the Dominion Stained Glass Co., of Toronto. The inscription records that the window was inserted as a memorial to Mary Charlotte Hoffman, widow of the late George Rich, who died May 8, 1915, aged 81, by her son, Frederick B. Rich, of Toronto. The late Mr. and Mrs. Rich were among the families connected with early days of the church, and their children are still connected with it. The window will be dedicated and unveiled at an early date by the Bishop of the diocese. It is hoped that the other two lights in the window will be utilized for memorial purposes, by other families in the congregation. The forthcoming celebration of the 75th anniversary of the building of the church would be a suitable occasion to erect such memorials to the founders of the church. Designs for these two lights have already been approved of by the Rector, Rev. T. O. Curliss, and the wardens.

NIAGARA.

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

Hamilton.—The Bishop of Niagara and Mrs. Clark have returned to this city.

of the Rector of this parish the subject of this brief may be fittingly applied our meditation: "And whosoever to drink unto one of these a cup of cold water only in the name of a disciple, Verily I say unto you he shall in no wise lose his reward." St. Matt. 10: 42.

The Church of the Angels, South Lake, has received the kindness of the Bishop of Toronto, a handsome brass altar of Celtic design, and a pair of which had been placed at his disposal for presentation. It is much appreciated by the parish.

TORONTO.

David Sweeny, D.D., Bishop, Toronto, Ont.
Ray Reeve, D.D., Assistant

Holy Trinity.—The Rev. Canon, the senior Curate of the parish, has resigned his curacy, and will take effect from September 1st. The Bishop of the diocese has granted him six months' leave of absence, which period of furlough Hodgkinson intends to spend in England.

St. Aidan's.—The Garden Party and Sale of the grounds of the church on Thursday, 10th August, was a most successful and profitable effort made to raise the remainder of the church fund. The help of fine weather and of kind friends this was the cause of the church's success. The proceeds, after expenses had been paid, amounted to \$1,200. 'Tis not in mortals to possess success; We can do more,

Trinity.—An addition to the Glory of God, in memory of departed friends, has been made to those already on record. The last gift took the form of a memorial brass and one that of a stained glass window in the church. The window forms the centre light in the east window, behind the altar. It is a reproduction of the window painting, "The Light of the World," by Holman Hunt, and is reproduced with artistic effect by the Dominion Stained Glass Co. of Toronto. The inscription on the window was in memory of Mary Charman, widow of the late Mr. John Charman, who died May 8, 1915, leaving her son, Frederick B. Charman, Toronto. The late Mr. and Mrs. Charman were among the families with early days of the parish. Their children are still with it. The window will be unveiled at an early date. Bishop of the diocese. The other two lights in the window will be utilized for other purposes, by other families in the congregation. The forthcoming of the 75th anniversary building of the church is a suitable occasion to erect a memorial to the founders of the parish. Signs for these two lights have been approved of by the Bishop. T. O. Curliss, and the

NIAGARA.

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

The Bishop of Niagara and his wife have returned to this

HURON.

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

Calit.—Trinity.—Rev. John Morris, Rector of Shelburne, and Mrs. Ethel Green, of Durham, were quietly married in this church on August 4th, by the Rector, Rev. W. H. Snelgrove.

Park Hill.—A former Park Hill doctor, Lieut. G. W. Racey, son of the late Rev. G. W. Racey, for many years Rector of Kirkton, Perth County, is mentioned in the following dispatch. Lieut. Racey has been with the R.A.M.C. in France for nearly a year. The dispatch, which speaks highly of the services rendered by the corps to which he is attached, and of himself, personally, reads: "To O.C. 134th Field Ambulance.—I am directed by the G.O.C. 39th Division, to convey to the officers, warrant officers, N.C. officers and men of the Field Ambulance under your command his appreciation of the service rendered in connection with operations on the night of July 3 and 4, by the whole personnel of the 134th Field Ambulance and the services rendered by those engaged on the night of June 29 and 30. The work of the following officers since joining the division and on the two occasions above mentioned was especially brought to the notice of the G.O.C. who compliments them on their continuous good work, Major H. C. Hildreth, Capt. J. H. Ported, Lieut. H. Mitchell, Lieut. G. W. Racey, Lieut. G. W. Huggins. The excellent work of Staff-Sergt. J. Gordner on the night of July 3 and 4 was also commended. My personal thanks are due to every individual officer and man, without whose active assistance and willing aid such excellent results could not have been attained. (Signed) G. W. Zrazier-Creagh, Colonel, A.D.-M.S., 39th Division."

ALGOMA.

George Thorneloe, D.D., D.C.L., Arch-bishop, Sault Ste. Marie, Ont.

Port Carling.—The third annual meeting of the Muskoka Summer Clericus was held on August 11 at Port Carling. Those present included Bishop Roper, Dr. Waller, Rev. S. A. Selwyn (Toronto), Dr. Brown (Pittsburgh) and Dr. Wood (Charleston, S.C.). Mattins was said in St. James' Church, followed by a talk on St. John's Gospel from Dr. Waller, which was appreciated by all present and opened general discussion. After lunch and a short business meeting, a social hour was spent. A pleasant feature of the day was a presentation to Rev. R. Haines and his wife of a wedding present from the members of the Clericus—a tribute to their genial hospitality, which always makes these meetings so delightful and helpful.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Arch-bishop and Primate, Winnipeg, Man.

Winnipeg.—Christ Church.—The Right Rev. Bishop Grisdale, assisted by the Rev. Canon Gill, the Rev. H. T. Leslie, and the Rev. Dr. Johnstone, recently laid the corner-stone of the new Christ Church. The Bishop, in a brief address, reviewed the good work of Christ Church parish, remarking that on the single acre of land he purchased in 1875 there had arisen four Anglican chapels. Forty years ago he had preached the first sermon in the first Christ Church. In those early days, he said, leaky roofs made dry sermons on rainy days impossible. The work done in this parish was particularly among the immigrant class and

had been most fruitful through the many years. Several hundred parishioners attended the service.

CALGARY.

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

Okotoks.—An interesting lecture was given recently in the Empress Theatre by Mrs. Sydney Houlton, of Calgary. It comprised a history of Anglican missionary work in the Indian Reserves in the diocese of Calgary, and was interspersed with happy touches of humour and anecdotes of prominent Indian characters. Altogether, about 200 beautiful slides illustrating the lecture were presented on the screen which were highly appreciated. Mrs. Houlton is to be congratulated on the compilation of both matter and pictures and her valuable and gratuitous services will undoubtedly prove a great stimulus to the Church's continued missionary labours.

Calgary.—St. Michael and All Angels.—Rev. F. R. B. Leacroft, Rector of All Saints', with St. Gabriel's, Calgary, has been appointed locum tenens at this church during the absence of Rev. H. M. Shore as Chaplain of 137th Batt., which left for the East on Monday, August 14th. Rev. G. B. Hall, Rector of Strathmore, has been appointed one of the Bishop's Examining Chaplains, and Rev. S. Middleton, in recognition of his successful work on the Blood Indian Reserve, has been appointed Chaplain for Indian work.

The Bishop on his way from Edmonton spent Sunday, August 13th, at Innisfail, where he inducted Rev. F. R. Rawle, B.A., who, with Mrs. Rawle, has recently arrived from England, to the incumbency of St. Mark's, and adjacent parishes.

On Sunday, August 20th the Bishop conducted services at Laqombe and Red Deer.

EDMONTON.

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

Diocesan Notes.—His Lordship Bishop Gray, and his mother, have gone to the coast for a brief holiday.

At Christ Church on Sunday, August 13th, Rev. Dr. Carpenter preached in the morning and Rev. A. A. Adams, of Sioux Lookout, in the evening.

The Bishop of Yukon, on Sunday, August 13th, preached at St. Peter's Church, in the morning and at St. Paul's in the evening.

On Friday evening, August 11th, Rev. C. Carruthers, Rector of Holy Trinity, who has been appointed Chaplain of the 151st Battalion now at Sarcee Camp, was presented by his congregation with an engraved wrist-watch and a purse of gold. On Sunday he preached his farewell sermons to large congregations. For the present, the work of the parish will be looked after by the Rev. W. Everard Edmonds, M.A., of the Church of St. John the Evangelist.

The Ven. Archdeacon White, of the diocese of Athabasca, preached at St. Paul's on Sunday morning, August 13th, and at St. Mark's in the evening.

St. Mark's.—In spite of the fact that almost all its male members are now on active service, this church has made such good progress of late that an enlarged building was rendered necessary, and this was formally opened by the Bishop of Keewatin on Friday, 11th inst. Our own Diocesan being unfortunately prevented from being present. The Mission was inaugurated some four years ago, and for over a year the services were held

in a tent. A small wooden building was then erected, and this in turn has now been superseded, a typical case of western development. The new church held a large congregation on Friday night, many visitors to the Provincial Synod being present, in addition to friends from the various city churches. The officiating clergy were the Rev. Canon Howcroft, Rev. C. W. McKim, Rector, and the Rev. H. Alderwood, Curate-in-Charge. Bishop Lofthouse was present at the opening of the old building in 1913, and he warmly congratulated the people of St. Mark's on their progress. As a motto for the future he suggested, "Be steadfast, unmovable, always abounding in the work of the Lord," and gave many illustrations of his personal use of this text, in the course of his missionary career. The reopening services were continued on Sunday the 13th, when the Ven. Archdeacon White, of Athabasca Diocese, was the preacher.

NEW WESTMINSTER.

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

Vancouver.—Christ Church.—At a meeting held at this church on the 8th inst., the resignation, which was tendered by Major the Rev. C. C. Owen as Rector of the church, was accepted. Some time ago a committee was appointed to wait on Mr. Owen and ask him to reconsider his resignation. This committee reported that Mr. Owen had not seen fit to change his decision, and, although doing so with deep regret, the members attending the meeting, accepted the resignation.

YUKON.

Isaac O. Stringer, D.D., Bishop, Dawson City, Yukon Territory.

Diocesan Notes.—The Bishop of the Yukon, the Right Rev. I. O. Stringer, was presented with \$62.50 by the Indians of Selkirk, Y.T., on Easter Day last, to be used for some worthy war cause.

Mr. J. M. McCormick, Superintendent of the Church Camp Mission, visited the Yukon during June and July.

The children of the Chooutla Indian School, Y.T., have voted the following sums for the present year: Serbian Children's Relief Fund, \$10; Gifu School for the Blind, \$5; Honan, \$5; Bird's Nest, \$5; Eskimo Work, \$5; Hospital at Jerusalem, \$5.

The Rev. Frank Buck, of the Church Camp Mission, was recently ordained to the office of priest by Bishop Stringer in St. Paul's Cathedral, Dawson, Y.T.

Rude Creek.—Bishop Stringer visited this newly discovered gold field on April 19th last and held a service, the first in that district.

THE CHURCH IN THE UNITED STATES.

The One-Day's-Income Fund in support of missions is now over \$69,000. One generous-hearted Churchman has offered to give \$5,000 before the end of the year on condition that nine others will do likewise.

The thirty-fourth Convention of the Brotherhood of St. Andrew will be held in Cleveland, Ohio, October 4th to 8th. Bishop Anderson, of Chicago, and Mr. George Wharton Pepper will give the opening addresses.

The Bishop of Kansas has called a special Convention for September

19th for the election of a Bishop-Coadjutor.

The Very Rev. J. P. D. Llwyd, Dean of Nova Scotia, is the special preacher at the morning service in St. Luke's Church, New York City, during the month of August.

Several churches in Jersey City were seriously injured by the recent munitions explosion on the shore of New York Bay.

The Bishop of Worcester and Bishop Montgomery, Secretary of the S.P.G., have been requested to represent the Church in England at the General Convention of the Church in the United States, to be held in St. Louis in October next.

Word was received on August 3rd at the Church Missions House, New York, of the sudden death of the Rt. Rev. Samuel David Ferguson, Missionary Bishop of Liberia and West Africa. He was born in Charleston, South Carolina, in 1841 and consecrated Bishop in 1885. A man of "sound judgment and Christian personality," he has been "the greatest strength and influence for righteousness" in the diocese over which he presided.

The Church of St. Gabriel, Old Fort, District of Asheville, North Carolina, was recently demolished by a landslide during floods which have desolated the western portion of the State.

Over \$3,000,000 have already been pledged towards the \$5,000,000 Church Pension Fund.

CHARGE OF THE PRIMATE.

(Continued from page 537.)

to make any prolonged reference to the hideous and devastating strife, which in some way is affecting every department of our lives, yet it comes very pertinently within the purview of any Church gathering to consider very solemnly what is to be the immediate and ultimate influence of this war upon the Church and its activities. The Mother Church in England is most deeply concerned and agitated over the question and is giving to it profound thought, as anyone can gather from a perusal of the Church papers. It is of paramount importance that we should do likewise. It must be obvious to everyone of us that our Church in Canada cannot be the same after this war. To begin with, the record of enlistment shows that no Church in the Dominion has to the same extent been so vitally affected by the numbers which it has contributed to our various contingents in proportion to our Church population as the Church of England. As a consequence, while we rejoice in the loyalty thus exhibited by our Churchmen, and, while we take off our hats to numbers of young Englishmen (whom, perhaps, before we were disposed in some particulars to criticize) for the noble way in which they have responded to the call of the Empire, the various Church centres throughout our Ecclesiastical Province have been most seriously depleted of their congregations. This affords a two-fold problem for the Church to meet. How are we to continue to maintain these centres thus weakened? Are we to surrender them to be absorbed into the "merging" of religious bodies which is being foreshadowed after the war? Our loyalty to the Church of our fathers and to our strong conviction that it has very distinctly something most valuable to contribute to the calibre of the future citizenship of this new land in the influence of

its reverent service and in its clinging to the basal doctrines of our Christian faith, while some others are letting them slip out of their systems of theology, constrains us to say "No," but, whatever self-denial it may mean, please God, we will keep these centres going, even if our gallant men attain to the sublimest heights of sacrifice and never return.

Then, again, if they do return, there will be what is felt by all thoughtful people, the after-war problem for our Christianity, that it will have to be very different in order to satisfy the quickened sense of the reality of things on the part of men who have been facing the grim realities of life and death on the battle front. No mere conventional religion will satisfy such men, and, what is more, it would be a criminal unheeding of God's call in all He has brought upon us to even think of going on as we have done before. The Bishop of London, after returning from the Front, stated with that vivid earnestness that characterizes all his utterances that our men when they return from the ordeal through which they have passed will need what he terms "a new religion." The expression has led some Church people to discuss whether a new kind of Church Service will be demanded, whether, that is, our Morning and Evening Prayer will have to be modified, shortened or changed. My view is that the change that will be demanded will not be in the form, but in the life of our service and of our preaching. Both will have to be vitalized. True, there may be with advantage more elasticity imparted to our form of service, something more of the character of Mission services, but what we shall want above all things will be more life—a religion vitalized by a deeper sense that our services are not mere offices to be gone through, but, first and foremost, soul-winning and soul-saving agencies, and our Sacraments nourishing ordinances for souls won to God, whom He will bring up in His steadfast fear and love.

And now, my brothers, if our Church in Canada is thus to reach out to higher ideals and service, what is required of us? Is it not this: we must, first of all, wait upon God in earnest prayer for a new outpouring of His Spirit upon us? Then we must begin now in every diocese to do something definitely different in our Church life. In parishes and in dioceses and in communities let us put from us all petty strifes and divisions and every weight that hinders us, and unite in a common effort to make our religion a real, living thing. I think it is Paul Sabatier who says that "Suffering together is a cement of human friendship." God has called us to suffer together in the terrible days since August, 1914. Let this comradeship in suffering and service be a cement, not only of our human, but also of our Church friendships. I cannot tell you how much I yearn and pray for this.

I should like the Synod to consider whether in our Ecclesiastical Province we can do anything in an organized way to quicken spiritual life during the coming months. In England there is, as you know, to be a great National Mission of Repentance and Hope, beginning in November. Can we not in our Ecclesiastical Province in a way that each diocese may find practicable co-operate, even for a week or fortnight, in some sort of simultaneous effort so that our thoughts, prayers, exhortations and approaches to God may join with those of the great Mother Church across the seas during these days of God's "great visitation" to us. Days and weeks and months of it are passing, and the end of it may be upon us before we know it. What will have been done to redeem all the opportunity which it has offered? God for-

bid that we should have to say when it is all over, "The harvest is past, the summer is ended, and we are not saved."

May God be with us in this our meeting, and, while this session may not be signalized by the amount of business done, may it prove to be an epoch-making gathering in a real, spiritual thoughtfulness and in a revival of God's work amongst us in the "midst of the years."

SOME THOUGHTS ON THE EDUCATIONAL TRAINING FOR THE MINISTRY.

(Continued from page 539.)

necessity, new demands upon the minister's time, efforts and energies. More is expected of him in this branch of his work by virtue of the change above referred to. He must become, e.g., a trainer of teachers, an expert in the framing of curricula, a guide in the general conduct and management of the school. The day has gone by when he can encourage some tired and discouraged teacher by saying, "This is God's work. He will supply what is lacking in you." Not only will this not satisfy the teacher, but, if the minister is a man, it will not satisfy him.

The day has gone by, too, when the minister can content himself with simply handing over the conduct of his Sunday School to some inexperienced layman. Use the layman by all means, and use him to the fullest extent, but this is not to attempt to shift our responsibility to the shoulders of someone who is, perhaps, less qualified than we are. We must know how to train our laymen for this work if we would seek the best results.

(b) The True Function of the Church is to Teach.—My second reason is that the very function for which the Church exists is to teach. We have overlooked this to a great extent in these days. But we must now awaken to a new sense of its truth. The preacher must always be a teacher or he will soon cease to fulfil his ministry.

We should never forget that the last commission given to the Church

by her Divine Lord laid emphasis upon her teaching work, "Go ye, therefore, and teach." This is one of the things which differentiates Christianity from most other religions. As the Rev. Pascal Harrower has well said, "The strong ages of the faith have been those when, in the deepest sense, the Church recognized the intelligence of men not only as something which religion could trust, but as something whose regard was itself essential to the vigour and influence of religion."

If this is true, then it will certainly be the desire of the minister to-day to get the greatest power out of the effort he makes, and to do this, humanly speaking, he will need a knowledge of educational principles and methods. Psychology and pedagogy will be just as helpful to the minister in his pulpit work—in his work as an evangelist—as it will be in his work as a leader in the educational campaign of his church as embodied in the Sunday School.

(c) The Minister's Work as an Organizer and Leader in the Various Activities of his Church Call for this Sort of Training.—Organizations connected with our Church life to-day are, or should be, the means by which our Christian teaching is put into practice. They are the channels by which what we teach may be worked out into actual living.

Now, a good many ministers rush into organization work as if the chief thing desired was number. Almost every new idea in this line takes their fancy, or else they do not wish some brother clergyman to have something which they have not.

But this is to forget that it requires the exercise of considerable wisdom on the part of the minister if he would know what are the organizations which will suit best the conditions under which he is working, and which will accomplish in the best way the real purpose for which all organization is brought into being. It is because of our failure to recognize this that "there has been much duplication of effort by different organizations, much neglect of important features on the side of teaching or on the side of activity, much failure to correlate the two where each deals with the same problem in its own way, much maintaining of needless or-

ganization and running of needless machinery, and much overcrowding of consecrated Christian women, all of which means much loss to the efficiency of the Church."

This waste must in some way be counteracted, and it can be done satisfactorily only by bringing to bear upon the problem those principles which underlie all true pedagogy and psychology. As it is, however, "most of us have divided our energies between the effort to maintain the traditions of yesterday and the desperate attempt to keep up with the fads of to-morrow." Whereas what we need is to study human nature and the means by which it can be led to its highest development. What we need is to remember that all organizations are means to an end, and that the end must be very definite, very clear, and worth while. What we need is to grasp that the work of the Church is supremely educational, and that there is badly needed the re-organization and unification of the Church's varied activities. To accomplish this, however, will mean that those who are being trained for this work must be trained along the lines already suggested in addition to the training given by the orthodox curriculum—and this calls for readjustment of the courses now provided in our theological schools.

But, it will be asked, "Is not something being done now in this direction?" We can best answer this question by stating as exactly as possible the present conditions. We have here in Canada some ten theological colleges connected with the Church of England. Of these, with possibly one exception, not one may be said to have provided a complete and systematic course of study in the subjects mentioned. Through the efforts of the Sunday School Commission of the General Synod arrangements have been made whereby a series of lectures is given in eight of these colleges as a part of the course in practical theology. It is true also that in a few of our colleges some further provision is made in the way of special short courses, and in some cases, where our theological colleges are affiliated with a university, an opportunity of taking lectures in general psychology is given, but here again the time given to them must of necessity be extremely limited.

We may, indeed, be thankful for what has been accomplished, and may regard it as the evidence of the dawn of better things. The fact, too, that the Bishops of our Church have provided that the examination for Deacon's Orders shall include such subjects as the Art and Science of Teaching and Sunday School Management and Method is certainly most encouraging. But the danger is that we should be satisfied with what has been done. Such an important matter is worthy of better treatment. As some one has well said: "A few lectures by a Sunday School expert will not accomplish the best results—not a semester or two of lessons by one of the professors. Much more than this will be necessary. The preparation of the modern pastor should include a more thorough and comprehensive study of the English Bible; also of religious pedagogy and psychology, the history and development and management of the Sunday School, coupled with the required laboratory work in a local Sunday School, all under specially qualified instructors."

In a word, if our theological colleges are going to fulfil the task which they have set before them, viz., that of giving a good, all-round and full equipment and training to the men they have gathered within their walls, they must elevate this part of their work to an equal footing with that of other recognized departments in the theological course. Is it too much to hope that the day may not

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be far distant when the theological colleges of our Church in Canada will provide lectureships in these important branches of study, and see that provision is made for the putting to the practical test in local schools that which is studied in the class-room?

The Church has pronounced in favour of this by passing the following resolution at the last General Synod:—

"Realizing the importance of providing for the students of our theological colleges more adequate training in Sunday School pedagogics, the General Synod urges upon the authorities of such colleges the establishment, as soon as possible, of professorships or lectureships in this department."

How long will it be before our colleges take up the challenge? Which of them will be the first to act?

R. A. HILTZ.

Incidents of Work in Connection with the Circulation of Scriptures Through the Scripture Gift Mission.

A Spiritual Field Day.

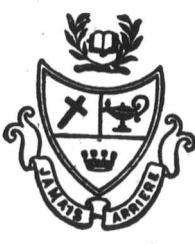
"I had a field day on Monday at this camp. Scriptures supplied through the Scripture Gift Mission eagerly received by the men. Took the place by storm. Prefaced the attack with much artillery of prayer, and the infantry of Hebrews 10; boldness followed up helped on by seeing 'afar off' and that 'the day was approaching' when results would be evidenced. The Welsh Guards were nearly breaking out into revival. Prayer in one tent, also after in a general tea tent of the Grenadiers; prayer concluded the meal. Finding myself amongst a group of officers listening to a gramophone I remarked it was a poor business for a dying man and these books were better. They rather seemed to assent and the 'phone' fellow fell flat. With another group of officers one said: 'You've come to the wrong place this time as I'm a Rector,' to which I replied, 'If the wrong place, the right person.' He seemed to agree. Whether he meant regarding the person, or the place, or both, I didn't ask, as I thought enough had been said and all seemed impressed. Tea in the Field Kitchen with some old acquaintances and finally a nice select circle of Grenadier Guards—who I hoped had God's Grace over them—listened to the Gospel and one asked for a hymn and suggested, 'Oh God our help in ages past.' I said I would sing if they would help me. Some bravely followed and after some kind 'Good evenings,' which were meant for my good I left, but I hope not for good, as I return (D.V.) next week. At another camp a soldier asked me to write a text on a slate and brought up the slate. After showing what a clean slate meant, I wrote, 'I have blotted out as a thick cloud thy transgressions, return unto Me.' May the result be seen in that day!"

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

THE LEAGUE OF HONOUR.

(Continued from page 539.)

should be able to feel that the homes of his country are worth defending, to carry with him a reverence for the women and girls at home. Yet some of these very girls are making this almost impossible for him, and are



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lowering the soldier's standard of life by their own evident irreverence for its sanctities. And with these ideas is linked the duty of learning to do something really well. Many of us who long to be useful, are hampered by bad habits, by unpunctuality, carelessness, indifference. Yet there is no calling—that of mother, teacher, business woman, domestic helper, whatever it be—where the work will not be spoiled by these and kindred faults, by this spirit of "eye-service." To prepare for the future by trying to become "workers, who need not to be ashamed," this is one of the ideals of the League—this is a patriotic duty.

And then there is the control of thought. In the last analysis a great war is won, not only by the valour of its men and the perfection of its organization, but by the spirit of its people. We must stand fast in the principles for which we are fighting. We must resist gloom and weariness of spirit. This generation has been called to sacrifice itself for the future, and none of us is exempt from a share. We must rejoice in this heroic age, rejoice that the men of the nations have given themselves, a free-will offering, for a cause beyond themselves, rejoice because of "the generosity, humility, and devoted obedience of many here (at the front) which must come from the Spirit of the Lord." We must feed our thoughts upon these things and lift our hearts unto the Lord in high thanksgiving because of them.

And prayer? We used to pray that our men might be worthy of their inheritance. Are we not praying now that the inheritance may be worthy of the men who are dying for it; that we ourselves may not be altogether unworthy of such defenders; that we, the non-combatants, may not, through slackness, betray the cause; that we may be on guard against treason to the principles of justice and truth, of freedom and duty, of love and sacrifice, for which our men are fighting and dying, and that God, Who is the Author of Peace, may bring "the wills of men into the true relation with Himself, which is the hope for the world"? Something like this is the "linked and steadfast guard" of the League of Honour for the Empire.

NOTE.—Literature, badges, enrollment cards and all particulars may be obtained from the League Secretary, 332 Bloor Street West, Toronto.

Correspondence

GOD-SPEED TO THE "CHURCHMAN."

Sir,—Permit me to heartily congratulate you on the excellent start you have made under the new management. The prospects are that we will now have a really representative Church paper for Canada, in which Churchmen of all schools and stripes will have a square deal. The day for party organs is now passed. We will, of course, always have extreme men on both sides, and, no doubt, they have their place and work in our comprehensive communion, but I am convinced that the great mass of Church people have outgrown their party affiliations and have no desire whatever to exclude anyone who, in his own way, is a loyal Prayer Book Churchman, and who recognizes the fact that a certain amount of latitude in the interpretation of the Anglican formularies is permissible. It was Sadler, I think, who said that one of the chief proofs of the Scriptural character of the Book of Common Prayer is the fact that, like the Bible, it is susceptible of several interpretations in non-essentials.

Wishing you every success,
Central Churchman.

THE UNJUST STEWARD.

Sir,—Usually I read the "Churchman" with pleasure and profit, but on last Sunday morning I was startled when reading your first article in August 10th number. The article was on the parable of the Unjust Steward. You gave it as a strange fact that Christ proposed for imitation a clever, unscrupulous man, who, suddenly realizing that his tenure of office was precarious, not because he was faithful and efficient, but because he was dishonest and self-seeking, determined to bribe others to contribute to his support after his dismissal from office, to bribe, not with his own property, but to enter into conspiracy with them to falsify their accounts. Your article then suggests that the reward to the Unjust Steward was not to be paid on earth, but rather after death, when the fate and happiness of the arriving soul depends largely on the attitude of the souls already

passed away. If amongst those in the next world were those who conspired with the dishonest steward to rob their creditor and his employer they certainly were not located in the Heaven described in the Revelation of St. John. The parable seems to be hard to understand, but whatever Christ taught by it, I cannot think it was what the writer of your article under the head of "Christian Year" wishes his readers to believe.

Henry Macklin.
London, August 15th, 1916.

MOOSONEE APPEAL.

Acknowledgment.

Sir,—I wish to acknowledge the following subscriptions in response to my appeal for assistance in replacing our fire losses, viz:—

- Mr. G. C. Copley, Hamilton, Ont. \$100 00
- Rev. F. Tremayne, Mimico, Ont. 10 00
- Canon Craig, London, Ont. 5 00
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- E. A. Goulding, Port Arthur, Ont. 10 00

John G. Moosonee.

LETTER TO THE CLERGY.

Sir,—About one hundred students, who are members of the Church of England, annually attend Macdonald College. The Incumbent of St. George's Church, Ste. Anne de Bellevue, endeavours to become acquainted with them as soon as possible after the opening of the College, so as to bring them into touch with the Church.

The students who attend Macdonald College are, as a general rule, exceptionally young. Many of them have never been previously away from home for an extended period of time, and the moral and religious dangers awaiting them are exceedingly great. It would be an excellent thing if the clergy and others interested would make it their business to visit those persons in their parishes who intend to come to Macdonald College and advise them about St. George's Church, and urge them to call at the Incumbent's house as soon as possible after their arrival at Ste. Anne de Bellevue, and to forward the names of such persons to the Rev. C. F. Lancaster as early as may be convenient.

C. F. Lancaster.
Ste. Anne de Bellevue.

CANADIAN NATIONAL EXHIBITION.

Though the Canadian National Exhibition only dates back to 1879, the first Exhibition, from which the C.N.E. grew, was established in Toronto in 1846.

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Canadian National Exhibition attendance: 1909, 752,000; 1910, 837,000; 1911, 926,000; 1912, 962,000; 1913, 1,009,000; 1914, 762,000; 1915, 864,000.

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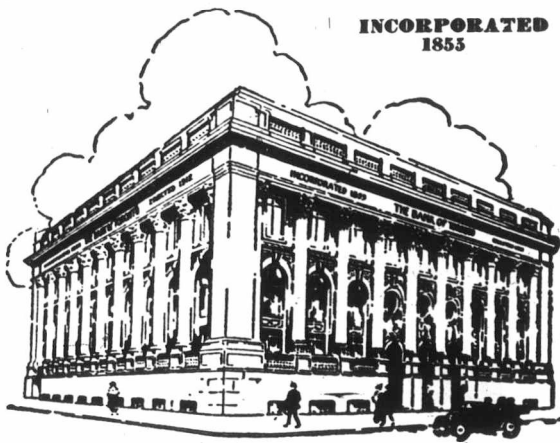
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A TURN OF THE ROAD.

(Continued from page 540.)

"Have they notified the police and the railway people?" asked the Bishop, quickly.

"Yes, sir; Mr. Claude, he thought of everything, and now Master David is in the house putting a few things together to go and break the news to the missus."

"There's no train to Port Victor from Albertville till seven o'clock this evening, and it's hardly twelve o'clock now." Give me something good for dinner, Martha. I've had an early breakfast and could enjoy some of your good cooking. Is Colonel James in?"

"Yes, sir, he's in the living-room, but I'm thinking he's not long for this world, poor, old gentleman."

The Bishop passed quickly through the kitchen and quietly opened the door of the living-room.

Colonel James sat in a big armchair before a blazing wood-fire.

As the visitor looked at him, he felt the truth of Martha's words, for the old soldier looked shrunken and feeble. At a small table by the window sat David, bending over a large ledger, his head resting on his arms as they lay on the big book before him. The utter dejection of the attitude struck the Bishop, and he divined at once that David felt himself to blame for Gilbert's disappearance.

"Is that you, Jack?" said the Colonel, without turning his head. "Any news?"

David looked up; at the sight of the Bishop the gloom of his face lightened.

"Here's the Bishop, Colonel," he said, with a ring of welcome and relief in his voice. The old man

turned and held out a trembling hand to his visitor.

"You've heard of our trouble and come to help us," he said, piteously. Tears sprang to the Bishop's eyes; the helplessness of his old friend was so new and so pathetic.

"I hadn't heard of it till Martha told me a moment ago, but perhaps I can help you, now I'm here. First, I must tell you, David, that I saw your mother and Marjory two days ago, and they sent you all sorts of messages. Marjory has grown into quite a young lady in long frocks, and your mother looks stronger and happier than I have ever seen her. This winter in Port Victor has done them both good, but they are immensely looking forward to getting back to Otter Lake in the summer. Now, let's hear about Gilbert. A bit of boyish bravado, I expect. Been quarrelling?"

David flushed painfully and spoke with hesitation.

"Well, you know, sir, that things haven't been going very straight between Gilbert and me, but since Claude came he's been different. He gets his pay regularly now from the firm and is quite independent. The Colonel generally pays the boys, but last pay-day he was ill, so I gave out the envelopes. By some unlucky mistake Gilbert was a dollar short. It was pure carelessness on my part, but Gilbert thought, or said he thought, that I did it to remind him he was just a farm hand while I was partner. He told some of the other men about it, and they all said it was too bad, and stood round the office while Gilbert came back and abused me. I tried to get him to shut up and talk it over quietly in the house, but he would not listen to reason. Of course, I gave him the miserable dollar, and then a lot of the boys came

up and said their money was wrong and they'd 'take their time'; and when I got a bit rattled, they hooted. Jack came in at the end and chaffed them all into a good temper, but Gilbert went off—and we've never seen him since. I feel sure he's gone to Dr. Graham—he's threatened to go to him several times—but we can't get a trace of the doctor anywhere. There's a rumour that he went up as cook in a lumber camp, but nobody seems to know anything for certain. I know he can cook well."

"It's a bad business," said Colonel James, sadly, "but it's his mother I'm thinking of. It'll break her heart."

"Oh, come, now—don't take it too seriously," said the Bishop, cheerily. "Gilbert's got a lot of good stuff in him, but he's got a rare lot of nonsense to be knocked out of him, too. I'm not at all sure he's not put himself to the best school he could go to if he's at a lumber camp, with nothing to fall back on but his own two hands. We must try to get news of him for his mother's and sister's sake; but I may be able to hear something for you. Most of the news of the camps filters in to the hospital or the mission boat in one way or another, and I'll send word round. Between the parsons and the police we'll hear of him soon. Pack up a few things and come back to Port Victor with me to-night, David, and we'll tell your mother and Marjory. Claude will look after the Colonel. You'd better put up clothes for a few days' stay; it might be as well for you to be in Port Victor with your mother in case we hear any news."

After dinner (in which Martha excelled herself in the variety of her preparations) the Bishop and the Colonel sat talking and smoking by the fire while David prepared for his departure.

"I'm pretty nearly down and out," Bishop," said the Colonel. "The doctor was over here last week, and he told me my old heart was pretty well played out, and this worry over Gilbert hasn't done me any good. The boy's not a bad chap, at bottom—just the sort of lad I like and the sort of lad who does well out here—but there's no doubt that his brother and he don't hit it off together. David's a good lad and a clever one, too, in certain directions, but he will never manage the rough chaps we get to work for us. As he said himself just now, he gets rattled and the men despise him. He can never be senior partner here. If he sticks to it, he might take charge of the bookkeeping and the experimental side of the work, but there must be another man to 'boss' the concern."

"Thank God, I think I have him right here on the spot," Claude can hold his own, both as boss and as farmer, and I'm going to leave him my share of the concern, advising him to put Jack in with a good salary as manager. If Gilbert gets steadied down they might take him in as junior partner some day. I have no kith and kin of my own to consider except some who have already more money than they can use, so I am free to leave this business as I like; and I made a new will last week after the doctor saw me, leaving my share of the business to Claude, with the log house and this house and a few thousand dollars to Mrs. Lane and Marjory. I think that will make good provision for the little maid; when she marries this will be a home for the mother and her boys. Do you think that's all right, Bishop?"

"I think you've done very wisely, Colonel. I've known Claude longer than you have, and I trust him absolutely. He made such a good thing out of 'The Rat's Tail Inn,' which was only a tumble-down shanty when he took it, that I've always thought he must have plenty of ability. And if he marries little Marjory, as her



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Sinai Temple, Chicago, Ill.	63 "
All Saints' Cathedral, Halifax	52 "

mother tells me he wants to do, he will have a capable wife. But I'll miss you, my friend—miss your sympathy and your wisdom in difficult times, and your generous help for all my hobbies, too. We should never have got the new hospital at Indian Bay if you had not dipped pretty deep in your pocket. There's many a poor lumber jack who blesses the unknown giver of that hospital. I wish you could have sailed up with me to see it."

(To be continued.)

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...me he wants to do, he
 a capable wife. But I'll
 my friend—miss your
 and your wisdom in
 times, and your generous
 all my hobbies, too. We
 ever have got the new hos-
 dian Bay if you had not
 tly deep in your pocket.
 ny a poor lumber jack who
 unknown giver of that
 wish you could have sailed
 to see it."
 (to be continued).

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**Boys and Girls
 WHICH?**

By Pauline Frances Camp.

Two little plants lived, each in a pot,
 And one had flowers and one had not.
 One wore a dress of quiet green,
 With never a hint of brightness seen.
 Not a bit of cheer did it give the
 room!

The other was gay with bud and
 bloom;

Powdered o'er with a rosy snow,
 It stood in the window, all aglow.

Should you pass the florist's some
 wintry day,

Which would you choose to bear
 away?

Two little girls lived in one cot,
 And one was pleasant and one was
 not.

One had a frowning and fretful face,
 With never a twinkle to lend it grace.
 The other dimpled with budding
 smiles,

Merry glances and saucy wiles;
 Turned-up corners and jolly kinks,
 And happy sparkles and beams and
 winks!

Should you ask one of these little
 girls to tea,

Which of the two do you think 'twould
 be?

—Farm and Fireside.

THE SAUCER PIE

ONCE upon a time there was a
 saucer pie. A saucer pie is a
 pie that is baked in a saucer
 instead of a pan; and if you have
 never seen one, I hope you will before
 you are a hundred years old.

This pie was baked in a saucer that
 belonged to a little girl named Polly.
 Her grandmother had given her the
 saucer, and it was as blue as the sky.

When her mamma took the pie out
 of the oven and put it on the table
 to cool, she said:—

"Here is a nice little, brown little pie,
 Baked in a saucer as blue as the
 sky."

The pie belonged to Polly as well
 as the saucer. Her mamma had baked
 it for her because it was her birth-
 day, and she was very proud of it.
 "Tell me about it again," she said
 as she stood on tiptoe by the table
 to see it. Then her mamma said:—

"Here is a pie that is dainty and
 sweet,
 Baked in a saucer, for Polly to eat."

But Polly did not want to eat her
 saucer pie by herself. "I will have
 a party," she said, and away she
 went with dancing feet to call her
 neighbours in.

There was Martin and Margaret
 and little boy John, and all of them
 came to Polly's party. When they got
 there the table was set with Polly's
 doll dishes, and in the middle of the
 table was the pie.

"A nice little pie, in a saucer blue,
 Baked in the oven for Polly and you,"

said mamma as she cut the pie once
 across this way and once across that.
 Each child had a slice; and then,
 nibble, nibble—

All that was left of the saucer pie
 Was a crumb in the saucer as blue
 as the sky.

—Maud Lindsay, in Kindergarten
 Review.

**THE ANGELS THAT WATCH
 OVER US**

LITTLE Mary Allen was afraid of
 the dark at night when she was
 put to bed. To be sure, the
 door of her room opened into her
 grandmother's but that was not like
 having a light and somebody to
 talk to.

One night there was a storm.
 The thunder crashed, and every time
 the lightning flashed she could see
 through her window the lilies in the
 garden bending and falling in the
 gale like tall, white ladies. Then she
 turned over and saw through the
 open door a candle lighted on her
 grandmother's table, and the old lady
 in her easy-chair placidly knitting.

"Grandmother," she called, "I am
 coming!"

And before Mrs. Allen could answer
 a little white figure dashed across the
 floor, flung itself upon her, and was
 now closely wrapped in her skirts.

"Mary," said the old lady, looking
 down at the scared face, "you have
 run away from your angel. Do you
 feel safer with a poor, old woman in
 a storm than with the angels that
 have guarded you every moment since
 you were born?"

"I can see you, and I cannot see
 them," replied Mary.

"Yes, but they can see you when
 I cannot. They are with you when I
 am asleep or absent."

"Grandmother, what are angels
 anyhow?"

"They are the watchers from Hea-
 ven that attend us. Sometimes you
 may be far from home and from those
 who love you; but always your angels
 are with you. It is written: 'The
 angel of the Lord encampeth round
 about them that fear Him, and deli-
 vereth them.' So just now, if you
 had stayed in your bed and believed
 in your angels, you would not have
 been lonely and you would have been
 delivered from your fear. Once when
 Peter lay in prison awaiting his death
 an angel came, struck off his chains,
 and led him through the doors out
 of the gate into the city. That was
 long ago; but every day the angels
 come still to deliver us from the
 prison of our fears."

"Grandmother, I wish we could see
 our angels."

"If we could see them, we would
 not need to believe; and it is faith
 that draws us up to God and to the
 angels. Are you afraid of the dark
 now?"

"No, grandmother," said the little
 girl as she arose, put her arms about
 the old lady's neck, and kissed her.
 Then she went back to her bed in
 the next room. A few moments later

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she called out: "Grandmother, the
 angels are here; I can feel that they
 are."
 "That is because you believe," said
 her grandmother.—Boys and Girls.

**TIRED
 NERVES**



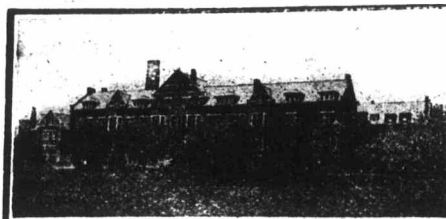
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