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No. 26.

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Personal & General

Judge Ermatinger, of St. Thomas, is sailing for England on July 8th.

St. Andrew's School, Kaifeng, China, began the present term with fifty-three boys on the roll.

A copy of Miles Coverdale's Bible was recently sold in London for £200. The volume was printed in Zurich in 1535.

The Prince of Wales celebrated his 22nd birthday on Friday last, the 23rd inst. He received the title, Prince of Wales, on July 13, 1911.

The Right Rev. Dr. Mounsey, Bishop of Labuan and Sarawak for the past seven years, has been obliged to resign his See, on account of ill-health.

Policeman: "What are you standing 'ere for?" Loafer: "Nuffink." Policeman: "Well, just move on. If everybody was to stand in one place, how would the rest get past?"

Sir John Kennaway, the veteran President of the C.M.S., lately entered his 80th year. At Escot, near Ottery, St. Mary, Devon, where he resides, he regularly reads the Lessons in church.

Owing to the fact that he has never received more than \$230 a year, the Vicar of Radley, England, Rev. C. B. Longland, cannot afford to hold his post any longer and has resigned.

Lord Halifax has built a church at Goldthorpe, in Yorkshire, at a cost of £20,000. The Bishop of Sheffield recently consecrated the church, and the Archbishop of York was the preacher.

Rev. Canon Welby, who for over fifty years has been the Rector of Barrow, near Grantham, lately died, aged 93. The deceased clergyman belonged to a Lincolnshire family, members of which have sat in Parliament from the reign of Henry V. to the present day.

Dr. J. L. Davies, a clergyman who has been well known in London for many years past, died the other day at Hampstead, aged 90. He spent practically the whole of his ministerial career in the Diocese of London, and was for thirty-three years Rector of Christ Church, Marylebone.

Dr. dePencier, Bishop of New Westminster, preached in Westminster Abbey, on Sunday evening last. In his sermon he emphasized the fact that the Church was the binding tie of the Empire which had planted and fostered throughout the Empire those ideals and principles which men had come from all parts of the world to uphold.

An out-door pulpit, which has been erected on the grounds of the Cathedral of St. John the Divine, New York, as a memorial to the late Miss Caroline Stokes, was dedicated by the Bishop of the diocese on the 28th May. Dean Grosvenor made an address. The pulpit is a Gothic structure forty-two feet high and its cost was \$20,000. It will be used for the summer services.

It is a rare experience in the life of a clergyman that he should administer the sacrament of Holy Baptism to the fourth generation in direct descent. But on Decoration Day the Rev. Dr. Dunnell, of Red Bank, New Jersey, received into the congregation of Christ's flock by baptism the daughter of his grandnephew. There

were present at the holy service all four of the successive generations, and all were deeply impressed by the unusual circumstance.

Preparations are in progress at Tokyo, Japan, for the World's Eighth Sunday School Convention, notwithstanding the fact that the date is deferred until after the close of the European war. The Japanese committee, of which Marquis Okuma, Premier of the Empire, is chairman, and Baron Shibusawa, Japan's foremost financier, is vice-chairman, has already raised \$32,000 for the reception and entertainment of the world's delegates, and the Y.M.C.A. building hall is to be enlarged to accommodate 3,000 delegates for the Convention.

Mrs. Higgins was an incurable grumbler. She grumbled at everything and everyone. But at last the Vicar thought he had found something about which she could make no complaint; the old lady's crop of potatoes was certainly the finest for miles round. "Ah, for once you must be well pleased," he said, with a beaming smile, as he met her in the village street. "Everyone's saying how splendid your potatoes are this year." The old lady glowered at him as she answered: "They're not so poor. But where's the bad ones for the pigs?"

Every soldier going to the front from Canada will be supplied with a khaki Testament by the Canadian Bible Society and its auxiliaries, no matter how many men may be sent. Already 150,000 copies have been distributed to the Canadian soldiers. Since the first of the year individuals and Sunday Schools have made a special contribution of \$2,432 towards providing Testaments for our soldiers. Over 4,500,000 Bibles in some 41 different languages have been distributed gratuitously by the British and Foreign Bible Society among the soldiers and sailors and interned foreign prisoners in Great Britain and the continent.

German losses from the beginning of the war to May 1st, as compiled by the British press bureau from official German casualty lists, total 2,822,079. During April there were 91,162. The classified list of total casualties, including all German nationalities, but not including casualties of navy and colonial troops, is as follows:—

Killed and died of wounds..	664,552
Died of sickness	41,325
Prisoners	137,798
Missing	1,979,094
Severely wounded	385,515
Wounded	542,655
Slightly wounded	1,023,212
Wounded remaining with units	117,956
Total	2,822,079

Well Done, Cambridge!—One of the most thrilling records in connection with the war is the story of what the men of the older universities have done. The University of Cambridge, England, has an Honour Roll of 11,834 names, no fewer than 2,000 of whom have been reported killed, wounded, or missing. Four have been awarded the V.C., 2 the K.C.B., 7 the C.B., 5 the D.S.C., 23 the C.M.G., 61 the D.S.O., 140 the Military Cross, 5 the Territorial distinction, and 567 have been mentioned in dispatches. Trinity College has sent 2,670 men into the forces, Pembroke 1,164, and Caius 1,147. Of the other Colleges, half a dozen have at least 600 on their war lists, these being Clare with 815 names, Emmanuel 720, Trinity Hall 641, Christ's 627, King's 602, and Jesus 600.

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Canadian Churchman

Toronto, June 29th, 1916

The Christian Year

The Third Sunday After Trinity, July 9th.

"But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." So the Pilot of the Galilean Lake, himself now buffeted for many years by the crueller waves of this troublesome world, expounds to the harassed Christians of Asia Minor his uplifting philosophy of suffering. Down the centuries in that sorrow-stricken quarter of the globe have men and women needed the heavenly cheer of these immortal words. But Asia Minor and Armenia have no monopoly of the Apostolic hope, and in these overcast days S. Peter sounds a message of calm assurance for saddened hearts in the West.

Mark the Apostle's unshaken conviction that God is indeed a God of all grace. This was no mere obscurantist sentiment. S. Peter had not passed through life with his eyes shut to the darker side of existence. He had in his own person experienced imprisonment and stripes. He had waited in his cell for the morning of his execution to dawn. And yet, like his Master, who trod the path to Calvary, he was sure that behind the mysterious screen of things stood—the Father. God was not a Zeus or a Juggernaut, but "the God of all grace."

Note, next, his unclouded faith in God's ultimate purpose. God has a mighty destiny in store for man. He has called him "unto his eternal glory in Christ Jesus." Our eyes are dim. They cannot pierce the veil that shrouds the unanswering tomb. The future lies uncharted before our feet. But the Apostle has been taught the hidden things by the all-knowing Spirit of God. The eyes of his understanding have been enlightened, and by an inspired second-sight he sees the things beyond the verge. There he beholds, for the man who has become a new creature in Christ Jesus, no gloomy and repellent limbo, but a haven of unspeakable glory, the saints' everlasting rest, the many mansions of the New Jerusalem.

Mark, finally, that suffering is merely a prelude, a necessary incident of the journey, by which the Christian must pass to his long home. God purposes, after that the man in Christ has manfully endured for a season, to "perfect, stablish, strengthen, settle" him. The Greek words are immensely suggestive. The first really corresponds to our English word "refit." The frail barque of a human life has been battered by the cross-currents and billows of this world, but when it reaches the eternal harbour, there it is refitted, restored, re-equipped by the hand of God. Heaven is a mighty arsenal for repairs. And the last of the four words means "establish on a firm foundation." No longer the shifting sea, but the Rock of Ages. No longer the changes and chances of this mortal life, but the permanence of immortality. No longer a storm-tossed craft, but the city that hath foundations whose builder and maker is God.

Well may we, with such a hope, cast all our care on God—tearing the burdens from our own frail backs and flinging them, once and for all, on Him who is able to carry them, and who asks us to allow Him to do so. "Cast all your care on God; that anchor holds." For beyond life's disappointment, shines for the man in Christ, His appointment—even an eternal and exceeding weight of glory.

Editorial Notes

Fathers at the Front.

A somewhat serious problem has arisen in parts of England owing to the number of fathers who are absent from their homes on military duty. It is stated that there is a considerable increase in juvenile crime and that children are becoming "older than their years." While this question has not, so far as we are aware, reached a serious stage in Canada, there is no doubt that many a boy's whole life is being affected by the fact that he is deprived of that careful oversight and discipline that only a father can give. There is a period in every boy's life when he requires kind and sympathetic but at the same time firm treatment, the kind of treatment that many a mother is unable to give. The Big Brother Movement is doing much to supply the need and it deserves every encouragement on the part of the Church. There is, moreover, a splendid opportunity for men who are unable to serve their country at the front to do real service here at home in our Sunday Schools, in Boys' Clubs, or Boys' Services. It is due to the fathers who have gone that the men who are at home should see that their boys are cared for, not only in the matter of food and clothing but in the more vital things that go to build up individual and national character.

National Greatness.

An alderman of the City of Montreal, a member of the Jewish race, said recently that he was "looking for a great Canada when it will make no difference what church a man goes to, and whether he worships his God on Sunday or Saturday." The statement is significant, not only because of its source but also because it expresses the view of too many people in Canada to-day. To the Jew of olden times, or even to the orthodox Jew of to-day, it makes a very great deal of difference whether he worships God on Saturday, the old Jewish Sabbath, or on Sunday, the Christian Sabbath. It is only one indication of the modern tendency of large numbers of that race, a departing from the faith of their fathers and an indifference regarding the faith that is to take its place. To imagine that a great Canada can be built up on such a flimsy foundation is one of the crudest ideas that ever entered the mind of man. The righteousness that exalteth a nation, referred to in the Word of God, was a very definite kind of righteousness and was based on no flimsy, popular, happy-go-lucky sort of religious foundation. The particular day set apart for public worship is bound up with the teaching that goes with it, and it makes a world of difference whether we are to accept the partial revelation of true national greatness given in the Old Testament or the complete revelation given in the New.

No Difference What Church.

The statement quoted above contains still another fallacy; one that is only too common even among Christians. To say that it makes no difference what Church, using the word in the popular sense, one attends is, in the vast majority of cases, evidence of ignorance of what each Church teaches and of its fitness for the work that Christ intended it to do. God saves men "not merely by making them one by one individually and personally religious," but He sanctifies them in association with others. Moreover, "the Church was formed

for the purpose of witnessing of Christ to the world," and in order to do that work effectively must not only preach the pure Gospel of Salvation but must have continuity in time and space. The tremendous responsibility is therefore placed upon each individual Christian of finding that particular branch of the Church Universal or Catholic, that is most in harmony with the form and teaching of the Church of the New Testament and is consequently best fitted for the work given it to do. It may make a world of difference not only with regard to the salvation of others but even to our own individual religious life.

Piling Up Returns.

A matter of considerable importance touched upon by the Synod of Toronto diocese at its recent meeting is that of securing statistical returns from the various parishes. This has been more or less a weak point in the Church of England for some time and one has sometimes felt ashamed when compelled to acknowledge to those of other denominations that it was absolutely impossible to get much of the statistical information so frequently asked for. The blame for this has usually been placed upon the clergy, and there has been a certain degree of justice in this. On the other hand, though, there is a great deal to be said in defence of the clergy. Apart from the financial consideration, which is no small item when compared with the size of the average parson's stipend, there is no doubt that there is a great deal of duplicating in this matter. The forms sent out are, moreover, frequently so complicated that they are like so many Chinese puzzles. We must not underestimate the value of statistics in the corporate activities of the Church, but a radical change is needed if we are to get the results desired. The minimum amount of statistics required should be agreed upon, taking into account the various organizations at work, and every detail that is not absolutely necessary should be eliminated. Those asked for should be simplified to the utmost extent, and should be asked for once and once only each year by the diocesan authorities, each of the various organizations receiving its information from the latter source. In addition to this, these should be put on a Dominion basis, so far as the main items are concerned, leaving minor items to be adjusted to suit diocesan conditions. The General Synod should take definite action in the matter and it would probably find each diocesan Synod quite willing to fall into line with its suggestions.

Teaching the Children.

One of the most effective methods we have seen of educating not only the young, but grown-ups as well, regarding the simple doctrines of the Church, is by a monthly catechising of the children of the parish in place of the regular Sunday morning sermon. This is done in at least one parish we know and we venture to think that the adults present find it quite as interesting, and frequently quite as instructive, as the children. It requires careful preparation on the part of the rector, but it is worth it. The children occupy the front pews and are encouraged to answer, and the answers given would frequently put many an older person to shame. Adults resent being treated as children, and resort to various tactics in order to hide their ignorance. By such a method as the above they are given the instruction they require without having their sensitive natures ruffled.

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Thoughts for the Thoughtful

Remember now and always that life is no idle dream, but a solemn reality based on and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.—Thomas Carlyle.

* * * *

Think of Christ's generosity. An open, tolerant and kindly temper, that welcomes confidence, that overlooks faults, that makes much of any good in other men, that easily forgives wrong; that is a part of any ordinary notion of manliness.—Bishop Phillips Brooks.

* * * *

It is a fine thing that God makes work His gift and not money and not fame, nor this thing nor that thing, but just living work, and that every day He gives to each of us a work for that day and offers to us the joy of conceiving it as a personal partnership with Himself.—Selected.

* * * *

Who are so blind to the infinite pathos and tenderness, power, mystery and miracle of the Cross as the men and women who all their lives long have heard a Gospel which has been held up before their lack-lustre eyes, and have looked at it so long that they cannot see it any more?—Alex. McLaren.

* * * *

Eternal Light, illumine us; eternal Power, emancipate us; eternal Courage, strengthen us; eternal Wisdom, dispel our darkness; eternal Pity, have compassion on us; and grant, O God, that with all our heart and mind and strength we may seek Thy face forever, through Jesus our Lord. Amen.—Alcuin.

* * * *

Oh, praise to God, Who looks beyond the deed,

Who measures man by what a man would be,
Who sees a harvest in a blighted stalk,
Who crowns defeat with His victorious palms,
And rears upon our marshes of despair
The thrones and mansions of eternity!

—Amos R. Wells.

* * * *

The fundamental reason for assembling in church is not to hear sermons, enjoy music, or say prayers; and is not anything that we do after coming together. The fundamental reason for assembling is that we may be assembled! May be in fellowship. For it is not separated Christians, but it is Christians together that manifest the Church, the Temple of God.

* * * *

It is easy to see through one pane of glass; but through ten, placed one upon another, we cannot see. Does this prove that each one is not transparent? Or are we ever called upon to look through more than one at a time? Just so it is with life. We have but to live one moment at a time. Keep each one isolated, and you will easily see your way through them.—Schleiermacher.

* * * *

I would urge you, as followers of One Whose work ended in seeming failure on the Cross, to work without haste, to look for no success, but just to do every day what you know to be right, and

“To throw on God

(He loves the burthen);

God's task to make the heavenly period
Perfect the earthen.”

—Canon S. A. Barnett.

Spectator

Comments on Matters of Interest from Week to Week.

Canada is rapidly becoming a military country of very notable fighting strength. The people of our Dominion would stand open-mouthed at a review of two or three thousand men not so long ago, when the militia turned out for an annual church parade or passed in review before the Governor-General. To-day, three times as many men in line hardly seem to stir our citizens. Are the men and women of this country allowing the most stirring epoch in the world's history, the most fateful years in the story of our own Dominion to pass without discerning the danger or realizing who are preserving us from a destiny that cannot be thought of without fear and shame? Has a generation of pleasure and selfish indulgence cast out all emotion from the Canadian heart and all imagination from the Canadian intellect? How can men and women stand unmoved as the flower of our young Canadian manhood passes by, ready to do service for King and country? From homes of peace, on farm or in hamlet, from the counting-tables and storerooms of our great commercial and financial institutions, from the furnaces and lathes of our manufactories, from our high schools and universities young men have had the fire of patriotism kindled in their hearts, and they have forsaken all that they might traverse a continent and sail the high seas to meet a foe that threatens our freedom and our safety. That is exactly what a military parade means. It means thousands of fellows who have no knowledge of warfare and no taste for it, who have yielded to the call of their King, and through life or death will serve their country. I am not speaking to the mothers or wives or fathers of the fellows that are in that parade, or of the fellows that have gone to the trenches. To them the full meaning of that light-hearted column of soldiers is as clear as day. The point isn't the coming danger and the weary days of privation, nor is it the maiming of those manly bodies that touches most deeply. It is the fine spirit of the lads who have forsaken all in the realization of a noble ideal. These are the fellows that would go down into a burning mine to rescue the imprisoned workmen. These are they to whom we could turn at any critical moment. They are the men, the very men that in years to come will make us proud to be and to call ourselves Canadians. And there they are before you, marching through the street. Every step is bringing them nearer to the day of destiny. Now, what are you doing, reader? Is your heart going out in loving admiration to the fellows? Is your manhood still manly enough to cause you to be just a little ashamed that you, a man of military age and no exceptional ties, should still be in mufti while these men are wearing the King's uniform? Around every bar-room there is one poor fellow who hangs about waiting for the customers of the place to include him in their hospitality. He is usually a down-and-out, and be he ever so willing he could not return the hospitality of the bar which he receives, and yet he is the most despised of all men. Is it possible that there is in this country a type of citizen who is partaking of the hospitality of the blood of his neighbours and unwilling to give anything in return—nay, not even a big-hearted, generous word of cheer, not a dollar to give comfort to the wife and children of the neighbour that is fighting for him, not an inward emotion

of appreciation of what the noble fellows are doing to protect him in his churlish freedom?

* * * *

If there be one thing that a soldier values above another, it is the appreciation of his fellow-citizens in his soldierly undertaking. Generous pay and generous comforts will not suffice unless these be the expression of a sense of appreciation of the national service which he is undertaking. In the heart of every man there is a longing for admiration, for fellowship, for appreciation. The soldier is no exception. A private citizen that enlists and leaves behind all that is dear to him save honour knows that he is doing an unusual thing. It is done not primarily for himself, but for that thing he calls his country, and whether it be expressed or not he feels that his country should take note of his act. The town or hamlet that is accustomed to cheer its soldiers as they parade through the streets and greet them with a generous display of the flags of the Empire, that cares for their comfort and protects them against the temptations of selfish men, is sending men away confirmed in their conviction that they have a country worth defending and neighbours who support them in their arduous task. It would seem to “Spectator” that there are many places in danger of losing their own souls through the lack of those visions of the services of the young men of the country who have enlisted for their safety just as much as the safety of any other place. They have given a number of men, their women have done splendid work for the Red Cross Society, and yet they are not giving outward expression to their appreciation of the soldiers' service. Saloons are keen competitors for the soldiers' money. Pool-rooms, clothing houses, jewellers, ice cream vendors, and a hundred other institutions are alive to the possibilities of the soldiers' trade. All this is as clear as noonday to the soldier, and if that be the chief attention which a soldier receives, it does not lift him up in his loyalty and military ambitions. It is essential that newspaper editors, preachers and public speakers should continually magnify the man who defends our homes and country, interpreting to the public the inner significance of his acts.

* * * *

THE MESSENGER WHO COMETH LATE.

The strings of camels come in single file,
Bearing their burdens o'er the desert sands;
Swiftly the boats go plying on the Nile;

The needs of men are met on every hand.
But still I wait

For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain;

The measured tread of troops falls on the ear.

The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear;

But still I wait

The messenger of peace—he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.

From many a mosque there comes the call to prayer;

I hear no voice that calls on Christ for light;

But still I wait

For the messenger of Christ, who cometh late.

—Author unknown, quoted in *The Christian Century*.

The Church's Opportunity

From the Address to Synod of the Rt. Rev. J. C. ROPER, D.D., Bishop of Ottawa.

REVEREND Brothers of the Clergy and Brothers of the Laity, I greet you heartily in the name of the Lord. May the Holy Spirit be present with us in all our deliberations, guide us in all our decisions and strengthen us to persevere in patient endeavour to maintain and extend our Saviour's Kingdom.

The storm clouds of war are still dark over us and have been dark through the year since we last met in Synod. The hearts of many here and of very many thousands in the Church at large are bearing bravely the burden of anxiety for those we love who are on duty at the front. We are living in days which will constitute, when men look back upon them, one of the great epochs of the world's history. It is a privilege to live in them and to take whatever share we can in the conflict, even though the privilege brings with it a heartache. This we shall not shrink from if only we can rise to the full measure of our duty, and face bravely to the full and to the end the cost of this great endeavour. Meanwhile, we are thankful for the splendid self-sacrifice, efficiency and valour of our men and commend them to God in constant prayer.

It is impossible to exaggerate the awfulness of the war which is raging. Like some great earthquake or volcano, it is terrible and devastating in death and fire and ruin. Can we interpret it? One thought at any rate is clear to me. We are to-day on a vast scale passing through experiences that this old world of ours has passed through many times before. How often in the past have great military empires risen with dominion over the whole world of their time. The Old Testament tells us of many. Kingdoms with heads of gold and feet of iron and of clay. History also tells us of Alexander and his amazing victories leading Greek armies over Asia to the banks of the Indus and dying at the age of thirty-two; of Mohammedan conquest sweeping irresistibly over Asia, North Africa and Europe until stopped at last by Charles the Hammer in his victory at Tours; of Napoleon, the child of the French Revolution, putting whom he would on the conquered thrones of Europe, but a few years passed, and he died defeated, dethroned and in exile. Certainly military empires have feet of clay. There is a power that controls and stays the flood-tide of human domination. The voice is heard, thus far and no farther, here shall your proud waves be stayed. And now we too have discovered it again in the whole German race, infected with the madness of world dominion, taught to look upon themselves as supermen, trained for half a century in war, prepared when the day arrived to launch their effort, the age-old effort, to achieve world supremacy by the sheer might of material force. It will fail, it always has failed, it must fail, even though for a while victories stand to its credit. No one nation can be over all; material force is not supreme; it has its place in the order of things only when it is restrained and held in subjection to motives and ideals that are spiritual and instinct therefore with power higher in quality and more lasting than its own. God alone is over all and rules in a way that leaves His people free. That is the wonder of it. The Omnipotent rules with patience and

restraint. In His method of winning men to higher things a place is found for Calvary. It is not by smooth and steady material progress that men and nations are uplifted, but by catastrophe. History and the Bible teach us this. The Lamb slain before the foundation of the world reveals the very heart of God. Men who have this same spirit in them, supreme self giving for an unselfish and spiritual end, these alone are supermen, for these alone are after the image and in the likeness of our God.

My brothers, if this is true, another conviction follows, clear and certain. God is over-ruling all. The vast struggle of to-day will end in the defeat of material force and the renewing of the world in accordance with His will. It has been always so. However great and organized their power, God will scatter those who delight in war, and the world through the tragedy of conflict and of suffering will be a better world than it had been



Natives of German East Africa, that part of the Continent of Africa that the Germans are endeavouring to retain. It is also in this part of Africa that the Rev. T. B. R. Westgate, D.D., a missionary of the Canadian Church, is being held by the Germans.

before. God grant that through our experience to-day this generation may learn the truths that we have been in danger of forgetting—that man has need of God, that true civilization must rest upon redemption, that sin must be fought and overcome and not ignored, that man's honour is based upon humility and service and not upon self-seeking and pride.

It is with these thoughts in mind that I have been studying the problems and the opportunities which lie before us as a Church to-day. We are here assembled to consider the business and routine of our ordinary Church life and Church work. It seems to me against the dark background, these ordinary, simple and daily religious duties are seen in their true light and far-reaching importance. Our Church life is centred in the Cross, on which our Saviour, God, Incarnate, offered Himself and won for us the victory which is eternal. In all we do or teach we are but ministers of His truth and grace. In Him we have, day by day, our real and vital share in these great world happenings. Let me speak, then, of some aspects of the Church's opportunity and duty which seem to call for special emphasis to-day.

The Church and the Spirit of Worship.

First of all, the Church of Christ is the Guardian of the spirit of worship. This is one of our chiefest treasures. It is a pearl of great price, for its value is found in the presence of our Saviour in our midst. Let us think it out a little. The little church in the country well equipped and reverently kept, or the larger church in town or city. They stand in the midst of the homes of the people; their very presence there is a call to God. The church is the House of God. We have built it because we wish to acknowledge that our Father in Heaven has a claim upon us and because we remember that the Son of God, our Saviour, promised when two or three are gathered in His Name, Himself to be present in their midst. So we dedicate our churches to His Holy Name and we gather there in His own Presence that He may speak to us and we may speak to Him. We are there "to worship Him, to give Him thanks, to put our whole trust in Him, to call upon Him, to honour His Holy Name and His Word."

I plead for great reverence in our churches. Already I find it there. We must not let it go. Our worship must be worship in spirit as we believe it to be, also worship in truth. I am not urging any special kind of ceremonial, whether more or less. We have great variety in detail of ceremonial among men who all are loyal. What I urge is, that whatever is done shall be so done that every part of it shall speak to all concerned of the Presence of God. "In His Temple every whit of it uttereth His Glory." That is a verse from

the 29th Psalm (margin). The Psalm of the great storm in which the voice of God is heard in the sevenfold roll of thunder. Many Church of England men are now in the crash of battle; some we know have heard as never before, the still small voice of God while the guns have thundered about them. One young soldier I read of, when out of the trenches made a custom of going into a quiet country church in Belgium behind the battle line, there in simple faith to kneel in prayer and, as he said, to try "to put himself into the hands of God." When our men come home again—God speed the day,—when they join us again in the churches where now their names are constantly remembered in our prayers, what will they expect? In outward things, I believe, they will not ask for any great changes. To come back again to what they have been used to will be, for most of them, in itself a gladness. But they will be men who have passed through great experiences.

They have been face to face with reality, with God and life and death. They will look at least for this in our churches, the spirit of

worship, of reverence and of reality of Faith. Let us try so to order everything in inward spirit and outward reverence, that it may be easy for all who join us "to put themselves into the Hands of God." There will be no holiday season at the front this summer on land or sea. Let our churches be open and groups of intercessors not be wanting in them.

The Church and the Spirit of Service.

In the life that will come upon us there will inevitably be great changes. Problems are already emerging in every sphere of life; presently they will clamour for discussion and solution. Our life will be wider than it has ever been before. Nations which have hitherto known but little of each other have been brought in close association. The tie of blood freely shed, side by side in a common cause is very strong. We shall look upon the different ideals and the vital interests of peoples allied with us from a point of view altogether different from that which we should probably have taken before the war. Russia and France, and Belgium, and Italy, and Serbia, with England, and Scotland, and Ireland, and Wales,

(Continued on page 415.)

NEW BOOKS

Spirits of Just Men Made Perfect.

A Study of the Intermediate State. By John Elliott Wishart, D.D. *Bibliotheca Sacra* Co. (170 pages; \$1.00, post paid.)

The only way in which to gain any satisfactory new light upon eschatological problems is to study historically the development of the doctrine in question from its earliest beginnings to its final form. The day in which isolated proof texts from doubtful passages, read entirely apart from their setting in the progress of revelation, can be adduced as a conclusive and a final word, is now past. Dr. Wishart, though not ignorant of the historical method, has scarcely used it in this "Study of the Intermediate State," and occasionally uses language which, though popular, is somewhat crude. The work is really a series of short meditations, rather than a study of serious scholarship. As such it may be commended for its broad sanity and reasonable faith.

What May I Hope?: A Look into the Future.

By G. T. Ladd, LL.D. New York: Longmans & Co. (\$1.50 net.)

The last of a series of four books, the others being "What can I know?" "What ought I to do?" "What should I believe?" Thus we have here an inquiry into the source and reasonableness of human hopes, especially in the realms of the social and religious. The author rightly says that the general phenomena of the experience of hope do not lend themselves to scientific treatment, and that the answer to the question of the title must consist of reflections based on the experience of hope. There are eight chapters dealing with various aspects of Hope, concluding with the consideration of the "Hope of Moral Perfection"; "The Hope of Immortality"; and "The Hope of the Divine Kingdom." Many readers would doubtless like a more definite emphasis on "that blessed hope," which is pre-eminently set before us in the New Testament, but if this is regarded as the basis and guarantee of the teaching of the last three chapters, there is much in the book that is instructive, impressive and inspiring. The entire series is well worthy of attention, as coming from one of the best known of modern philosophers.

Goodwill Towards Men.

By M. V. Hughes. London: National Society's Depository. (2s. net.)

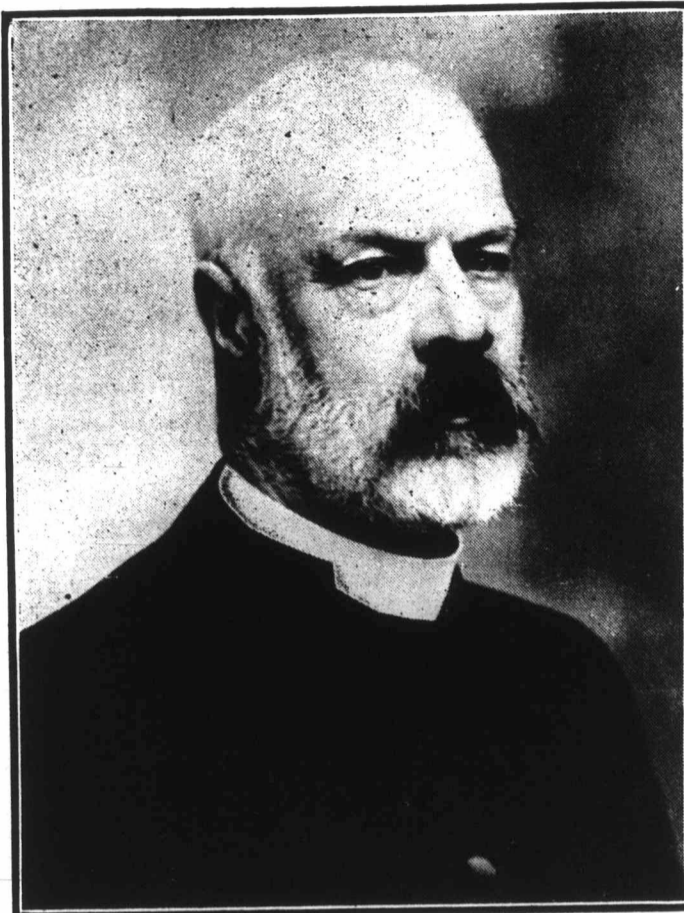
The story of Christ in the Prayer Book Gospels. A volume of Sunday School lessons for children between the ages of eleven and fourteen. The author seems always to get to the heart of the lesson. It is a course that would undoubtedly yield good results.

The Constructive Quarterly.

In the June number Dr. D. S. Schaff reviews the movement towards Church unity which commenced with the centralizing and unitive force in the foreign missionary, anti-slavery, and other humanitarian interests in the early nineteenth century, and was obscured by polemical spirit until the foundation of the Evangelical Alliance in 1846. The Commission on Faith and Order was the next development. At the last Garden City Conference it was clear that the Roman Catholics would have nothing to do with it. Dr. Schaff clearly sees and frankly states that judging from the temper of some Anglican utterances, (Dr. Swete, Bishop Gore, the Bishop of Winchester, Dr. Manning), there does not seem to be much ultimate promise unless non-Episcopalians are willing to throw overboard some of their principles. Dr. Selkie, writing on "The War Revival and Religion," expresses the gravity of the problem facing the churches. "There is a general readiness to confess that the world needs Christianity more than anything else, but it must be a Christianity of a somewhat different kind from that which has been offered hitherto, something more real, more spiritual, more effective, and more brotherly." "If all the churches were fired with a new spirit and roused to a genuine devotion to their Lord they would find them welded together by indissoluble bonds." Dr. Reid, Director of the International Institute of China at Shanghai, writes on "Appreciation of Another's Faith." He presents Roman Catholicism in such a rosy light that it seems unreal. When he quotes with approval, "Let Catholicism add to Protestantism its spirit of worship, sacramental life . . . and let Protestantism add to Catholicism its fearlessness of learning, stern conception of individual responsibility and its emphasis on personal religion," we are led to wonder how much actual experience he has had with Roman Catholics. Nine other papers on religion, philosophy and biography make up an excellent volume.

RT. REV. AUGUSTINE SCRIVEN, D.D.

Late Bishop of the Diocese of British Columbia



We regret to have to announce the death of the Rt. Rev. Augustine Scriven, D.D., who passed away on Wednesday, the 21st inst. He was elected Bishop of Columbia on July 15th, 1915, less than a year ago. He was born in England some 63 years ago. He had spent 32 years in British Columbia, during over ten of which he was Rector of St. James' Church, Victoria. His death is a distinct loss to the Church on Vancouver Island.

Summer Training Camp
for Older Boys

A SUMMER Training Camp for Older Boys will be held at Geneva Park, Lake Couchiching, 7 miles from Orillia, July 22nd to 29th. This will be the 10th annual camp where picked boys, 15 years and over from all sections of Ontario, go in for special training for a larger service in the local field for leadership of younger boys.

Geneva Park, on Lake Couchiching, is about seven miles by water from Orillia, and one mile from Longford Station on the Grand Trunk. The park has a waterfront of about one mile and faces south and west. It consists of over one hundred acres of land with hundreds of trees. The equipment includes a splendid dining hall, auditorium, gymnasium, houses, cottages and tents. The grounds are electric lighted. The water is noted for its purity, coming through a special intake pipe from the lake. Every facility is offered for bathing, boating, fishing, etc.

The programme is based upon the Canadian standard efficiency tests which sets up for the boys of Canada a programme of life activities making for strong characters physically, intellectually, religiously and socially. A training course on boys' work for male teachers, pastors and superintendents, is to be held simultaneously and for the week following.

The camp is promoted by the Ontario Advisory Committee for Co-operation in Boys' Work, auxiliary to the National Advisory Committee, on which the Sunday School Commission of the Church of England in Canada is represented. Information and registration blanks may be secured from the Rev. R. A. Hiltz, Secretary, Sunday School Commission.

* * *

It doesn't make any difference what you believe if your conduct is good, is a phrase often used by men who are well aware that electric cars will not run unless the power house is in order.

The Church Abroad

From Annual Report of M.S.C.C.

A NON-CHRISTIAN judge said to me last month, "It would be almost impossible to find in Japan an educated man under thirty-five who believes in Buddhism."—Rev. J. G. Waller.

* * * *

I have very, very large hope concerning work among children, and can only repeat the wish I have so often wished, that I could give my whole time to it. It is a work that can be carried on with very little outlay, and is bound to bring about large results in the future, and I believe those who have been taught while young make very much more earnest Christians than those who are brought in later.—Miss Archer.

* * * *

Here, where the Christians are so few and are continually surrounded by vast numbers of non-Christians, it is of great value for them to get together in meetings of 500 or 1,000, where they can get a glimpse of the great body of Christians throughout the world who are praying together with them for the kingdom of Christ to come on earth. These united prayer meetings strengthened the faith and lifted the vision of the Christians and gave a permanent impetus to the work in all our churches.—Miss Shaw.

* * * *

There were 53 children graduated from the Nagoya kindergartens last March. Since that work began about seventeen years ago as many as 610 children have passed out into the Public Schools. These 610 little ones left us with more or less knowledge of things pertaining to their happiness in this life and the life that is to come. They know that there is only one God, the true God, and that He is their Creator; that Jesus is the Father's great and good Christian gift to the lost world and they can sing "Jesus loves me," and many other such like hymns. Yes, they know that Jesus is "The Way, the Truth, and the Life."—Miss Young.

* * * *

Besides the many kindergarten children we come in touch with, there are the Sunday School children. We must have taught thousands of children in the Sunday and week-day classes for children. This helps to break down prejudice, besides being a direct blessing to the young people and little ones who have been faithfully taught. We have the commandments put to a tune, and they sing them till they know them well. We have a short form of service for use in the Sunday Schools now. By its use the idea of worship will enter into their thoughts and the habit will grow and they will, we hope, appreciate the value of public prayer. We also teach them a little prayer to use in their homes, besides the Lord's Prayer.—Miss Young.

* * * *

When Japan became a party to the Geneva Convention, and a branch of the Red Cross Society was established in Japan, with the Society they had to adopt also its symbol, the Red Cross. There was much discussion and misgiving about this at the time, and many were the articles and editorials published, and the lectures delivered, to prove that the red cross had no connection with Christianity. But in time, the cross began to grow in popularity. Many shops and mercantile companies adopted it as their badge or trade mark. It was said that over half the milk-carts in Tokyo had a red cross prominent on them. So the Government put out an order-in-council, that while all might make public use of the cross, crosses of a red colour would be allowed only on buildings, badges, etc., of the Red Cross Society. This decree has proved an inconvenience to us. At all preaching-houses, churches, etc., belonging to any mission, whatever, it is usual to put out at night, at the entrance, one or more large paper lanterns, with an invitation conspicuously printed on. Even the Buddhists, when they have a lecture on, at the temple, put out in front such lanterns. But Christian places are distinguished by the lantern bearing a cross, and as red is the most conspicuous colour, these crosses are almost always red. But although the form of our cross is quite different from the sign of the Red Cross Society, the police say we must change its colour also.—Rev. J. G. Waller.

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Diocese of Huron

Annual Synod, London, Ont.,
June 13-15, 1916.

THE 59th session of the Synod of the diocese of Huron was opened at 10.30 o'clock on Tuesday, June 13th, by a service, with celebration of the Holy Communion in the Cathedral, the preacher being the Rev. Dr. Renison, of Hamilton. The message of the world war to the nation and Church, was the theme of Dr. Renison's forceful sermon, in the course of which he voiced the idea that even as the Israelites of old were the chosen people of God, so might God have chosen the British race and Empire to give freedom as a valuable possession to the sons of men. Prominently among the things enumerated which have been learned from the war, he named the lesson that liberty is the greatest thing in the world, and coupled with this, that the missionary enterprises of the 19th century have been the best investment which the Anglo-Saxon world has made. The war has taught that Christianity is not a failure, but that the suffering world needs Christianity as never before.

The business session of the Synod opened at 3 o'clock in the afternoon, with the Charge to the Synod from the Bishop.

BISHOP'S CHARGE.

In his annual Charge to the clergy and lay delegates, Bishop Williams touched upon several questions of wide general interest as well as of particular interest to the Church.

Prohibition.

Dealing with the subject of prohibition, he said: "Now that prohibition is soon to become the law of Ontario, it may not be amiss to clear away some of the confusion that has clouded the discussion of it. The main point to remember is that notwithstanding its advocacy in the assemblies of Christian communions, prohibition is essentially a question of political economy and not of religion, or I should say, perhaps, not of the Christian religion, for the Mohammedans, I understand, favour it. If it be examined in the light of the Christian revelation it stands wholly condemned as a method of advancing the kingdom of Christ. There is not a single warrant in Christ's teaching or example to justify us in applying compulsion to other men in the ordering of their personal life. We are always bidden to deny ourselves, but never to impose denial by force upon others. It is contrary to the Divine plan for the moral discipline of the human race. The Divine plan seems to be to secure innocence, not through prohibition, but in spite of temptation. Let no one imagine he is promoting Christ's kingdom when he advocates prohibition. Prohibition must therefore be based upon something else than Christianity if it is to be justified. In fact, as already stated, it is purely a question of economics, of state utilitarianism.

"Will it serve the greatest good to the greatest number to abolish the liquor trade? Will it pay to abolish it? If it will, then the state as such has a perfect right to do so, although in doing so it may be interfering with personal liberty beyond what is consonant with our British traditions. The question to decide is this: Is drinking in Ontario so widespread as to lessen the efficiency of its inhabitants and to create extensive misery, suffering and crime? If it is, then the Government is justified, as a matter tending to its material well-being and security, in bringing in prohibition and in enforcing it with the power of the sword."

War Conditions.

In regard to the war conditions, he dwelt first upon Anglican enlistments, expressing gratification at the response of Anglicans to the call for service in defence of the Empire. Though, according to the civil census of 1911, Anglicans numbered only one out of every seven in the Dominion of Canada, among those enlisted up to February 29 of this year, Anglicans numbered nearly one out of every two. The exact figures were given as follows: Anglicans, 124,688; Presbyterians, 63,146; Methodists, 18,418; Roman Catholics, 32,836; Baptists and Congregationalists, 10,325; Jews, 343; other denominations, 13,155; total, 263,111. "In other words," said the Bishop, "Anglicans number over 47 per cent. of all the enlisted soldiers in Canada."

With one million of seven millions inhabitants Anglicans in 1911, according to the census of 1911, of the total army of 500,000 men to be raised by Canada, the Anglicans should only contribute 71,000. As a matter of fact, they have given nearly twice that number already. "With hardly an exception," continued his Lordship, "all the sons of the clergy of this diocese available for service have enlisted. Out of students preparing for the ministry in Huron College, 18 have enlisted, and of the 18, three have made the supreme sacrifice. In many congregations, every available man has enlisted. Over 6,000 men who have enlisted from this diocese are accounted for by name. Bearing in mind the figures quoted above, one is pained and amazed to hear complaints that the number of Anglican Chaplains is out of proportion to the number of Anglicans in this district, according to the civil census of 1911. I would most respectfully suggest that it would have been much more to the point, in view of the figures given above, if the denomination that complained had devoted its energies towards securing more enlistments from its membership, than to securing berths for its ministers as Chaplains to battalions, in which its members are conspicuous for their fewness. I would further submit, as a matter of plain justice, Chaplains should be selected according to the declared religious denomination of the soldiers. It would have been a monstrous injustice if the Church that supplied the largest proportion of soldiers should not have the largest proportion of Chaplains. Again, bearing in mind the figures referred to, one is impressed with a sense of unfairness. Why should one communion supply so many and others so few? In a democratic country, where there is no privileged class and the citizenship is common, the defence of that citizenship should be a common responsibility. In other words, military service should be universal and obligatory in every democracy, just as universal as the vote."

In regard to the delayed victory in the war, the Bishop believed it to be for a cause, owing to the fact that the moral discipline of the war has not yet been achieved. Confessing that he saw little yet of the transforming power of suffering caused by the war on the lives of the people of this country, at the same time the speaker admitted the universal readiness to serve, the more serious temper of the young people and an unexpected spirit of sacrifice.

Revival Needed.

The need was strongly emphasized of a definite revival movement in the Church, both in regard to the deepening of the spiritual lives of the members and the reaching of those outside the church. Special parochial efforts were advocated, also the making of the Church a social centre and perhaps some such movement as the Church Army to hold services in outlying districts. Stress was laid on the thought that this is the psychological moment for such a movement, when the hearts of the people are prepared, as never before, by war conditions.

BUSINESS OF SYNOD.

Financial Year.

The question of changing the time for closing the financial year was discussed, and while the matter was laid over for the Executive Committee to report on later, the feeling of the Synod, as expressed by a test vote, was found to be in favour of making it coincide with the calendar year.

Committee on Bishop's Charge.

It was agreed to request the delegates to the Provincial Synod to act in accordance with the views of the Diocesan Synod in the matter of Prayer Book revision. The Bishop desired that they be instructed to do this, but the Synod decided differently. It was also agreed to print and distribute 10,000 copies in pamphlet form that portion of the Bishop's Charge dealing with the subjects of compulsory military service and prohibition.

Sunday School Work.

It was urged that Children's Day be better prepared for and emphasized more than at present, and also that provision be made for a doubling of the staff of the Sunday School Commission. Rev. R. A. Hiltz, M.A., General Secretary of the Sunday School Commission, spoke of the work being done by that organization, as shown by the report presented at the Synod. He asked for the best kind of support for the Church Sunday School publication, "Our Empire," which, in spite of difficulties experienced through the war, is still being published.

(Continued on page 416.)

Honour Roll of Our Colleges

Note: As there has been some delay in getting some portions of this list, there may be slight discrepancies between the numbers given and present conditions.

Bishop's College, Lennoxville, P.Q. (Theology and Arts.)—(Already reported in "Canadian Churchman," May 4th.)

Over 50 per cent. of students had enlisted and one had been killed.

* * * *

Diocesan College, Montreal, P.Q. (Theology.)—(Already reported in "Canadian Churchman," May 18th.)

About 37 per cent. of the student body had enlisted.

* * * *

Trinity College, Toronto. (Theology and Arts.)—246 graduates and undergraduates have enlisted of which number 57 were in attendance at college at the time of their enlistment. Besides these there are three members of the staff who have enlisted. The total enrollment in the academic year preceding the war, 1913-14, was 112 men students. The 57 who enlisted represent, therefore, 51 per cent. of this total. Ten have been killed.

* * * *

Wycliffe College, Toronto. (Theology.)—

Students enlisted..... 41
Officers (included in above) 12
Killed 5

Percentage of student body enlisted.. 38% or 41 out of a total of 110 at beginning of war. This statement does not include any graduates of the College.

* * * *

Huron College, London, Ont. (Theology.)—

Students enlisted 12
Officers (included in above) 1
Officers (included in above) (non-coms.) 6
Killed 2

Percentage of student body enlisted.. 29% or 12 out of a total of 41 when war broke out. This does not include past or prospective students of the College. Of those who enlisted 6 were Canadian-born and 6 English-born.

* * * *

St. John's College, Winnipeg, Man. (Theology and Arts.)—

Students enlisted 66
Officers (included in above) 1
Killed 1
Wounded 6

Percentage of male students enlisted. 68% This does not include over 200 old St. John's boys who have enlisted.

* * * *

Emmanuel College, Saskatoon, Sask. (Theology.)—

Students enlisted 26
Percentage of student body enlisted. 47%

In addition to the above, "two sons of Principal Lloyd were among the first to volunteer, while the remaining son is now Captain of the 203rd Battalion." "There is only one man left who has not offered and been rejected for some physical defect."

* * * *

St. Mark's Hall, Vancouver, B.C. (Theology.)—

Students enlisted 10
Officers (included in above) 3
Officers (included in above) (non-coms.) 2
Killed 0

Percentage of students enlisted..... 47% This does not include former or prospective students.

* * * *

Learn the value of being cheerful. A moping, grumbling man never moved the world, never will move it. You have a good Father above you and good friends about you and heaven before you: therefore it is that you ought to go cheerfully forward, even though everything is not just to your liking.

A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week.)

CHAPTER XII.

At Rat's Tail.

At ten o'clock that night the whole party embarked on their five days' journey to the Rockies. Claude Lonsdale had wired back that he could take all the visitors and would meet the train which left Montreal that night. The boys and Marjory had spent a delightful day, in spite of the great heat. They had explored the quaint old French market, with its pathetic little mariners' chapel, and the great Roman Catholic cathedral close by. They went round the city and the mountain in an open electric car, and had wound up their day by shooting the Lachine Rapids in a steamer steered by a "real live Red Indian."

In the cool of the evening, Mrs. Campbell took Mrs. Lane and Marjory up the mountain in her luxurious carriage, and showed them the view which had enthralled the boys. Then she had insisted on accompanying them to the station, providing them with the many little comforts with which the experienced traveller beguiles the fatigues of a long journey. Finally, she discovered that the conductor of their train was one of her innumerable "boys," and consigned the Lanes to his care, knowing that they would be well looked after *en route*. Thanks to Lady Lane's thoughtfulness, they could travel in comfort without anxiety as to expense, and could take Martha in the Pullman car with them.

Martha was not favourably impressed by her first acquaintance with Canada. The tragic fate of poor old Ginger had prejudiced her at the outset. Then she had discovered, to her horror, that two of Mrs. Campbell's maids were not only French, but also Roman Catholic. The fact that they rose at five o'clock on Sunday to attend mass did but make their offence the more heinous in her eyes. "And not an honest 'Ma'am' amongst them, ma'am, if you'll believe me. 'Mrs. Campbell' here and 'Mrs. Campbell' there, as if they'd never learnt proper manners. And the extravagance, ma'am, was something sinful. Not so much the food, though they do serve it dressed up so as no one could tell what it was, but the fittings—electric light over the range to suit the cook, and another over the sink to suit the kitchen-maid, and one over the looking-glass to suit them all! And white china sinks and fixed tubs for washing. It made my flesh creep, all the goings on. But the worst thing of all were the clothes and the days out. "I thought I dressed a bit smartly sometimes" (Mrs. Lane hoped that she concealed successfully the smile she could not repress), "but, at least, there's a difference between my dressing and yours. But these huzzies had clothes Miss Marjory needn't be ashamed to wear. It was awful to think of the price they must have paid for them. And then they get two evenings a week, and half Sunday—I can't think what more a lady could wish for. Why, they even have a 'parlour,' but it's more like a drawing-room, where they can see their friends. It's going against the Bible to my mind, and a judgment will surely follow."

Martha sighed heavily at the prospect.

Mrs. Lane tried in vain to point out that none of the things which Martha had described could be justly set down as wrong, but she felt that she was beating the air. Martha was so rooted and grounded in the traditions of English life, with its clearly-marked class distinctions, that she could conceive of no other form of society. There was nothing for it but to leave her to learn new ways by bitter experience.

After five hot days in the train, during which they coasted along the shores of the Great Lakes; then crossed the endless undulations of the prairies, starred with roses and lilies and "painter's brush," and toiled up "the thousand hills" of green Alberta, alive with numberless cattle and horses, at last they steamed slowly up the snow-crowned Rockies, and alighted at a little wayside station called Mindaho. Their heavy luggage went on by the train, checked to Albertville, the nearest station to Otter Lake. When they left the train, they felt as if they had severed the last link with the old life, and were adrift on the sea of adventure!

For a few minutes they stood gazing at the retreating train as it steamed painfully upwards. Then the white peaks riveted their gaze, and they stood spellbound.

They were recalled to earth by a cheery English voice saying:—

"Are you Mrs. Campbell's friends from Montreal?"

The speaker was a fair young Englishman, in a wide felt hat and fringed gloves, which at once suggested the Wild West and all its denizens to the delighted Gilbert. It was, of course, the "Claude" of whom Mrs. Campbell had spoken, and he fulfilled her certainty of welcome.

He led the Lanes out of the station, and there they found two conveyances of the type conveniently designated as a "rig," each drawn by two horses. A red-haired Scot, called Sandy, quickly stowed away the light baggage in one of the buggies. David and Gilbert disposed themselves upon it, while their mother and Marjory and Martha climbed into the other.

The drive was delicious after the five long days in the train. The freshness of the mountain air belied the height of the thermometer, as they drove along in the shadow of the snow-peaks on which the sun was blazing. After passing a few wooden houses even the semblance of a road ceased—to their great comfort, and they flew along over a track on the grass in the light, narrow-wheeled buggies. Marjory felt her cup of joy was full when they overtook an Indian "brave," looking, it is true, like an abnormally dirty gipsy, jogging along on his pony, while his "squaw" with a "papoose" on her back, trudged behind. Gilbert was eagerly interrogating Sandy on the chances of seeing "big game" during his stay. He was nearly wild with excitement when Sandy told him that only the week before he had come on traces of a black bear quite near the hotel. David and his mother were satisfied to feast their eyes in silence on the beauty of snow and pine and waterfall; the vast magnificence had frozen all powers of speech.

After two hours' drive they emerged from a pine-wood on the shores of a small lake. It was of a peculiar and most exquisite blue, and it lay at the base of a group of tawny mountains, stained here and there by the metals they contained. At the further end of the lake, the Rat's Tail Fall—a long, narrow wisp of water—leapt a hundred feet down the mountain side. The hotel stood on a tiny cape close beside them, shaded by a miniature pine-wood through which flowed into the lake a stream teeming with fish. The beauty of the scene

(Continued on page 418.)

The London Summer School

Mrs. GAHAN, London, Ont.

THE first Summer School within the boundaries of the diocese of Huron closed on Saturday, June 24th, after a short, but most successful session of a week's duration. By the courtesy of the authorities of Huron College and the Western University, the whole of the buildings and the beautiful grounds were placed at the disposal of the school and every possible provision made for the reception of the guests. Prof. Wright, of Huron College, was Dean of the School, and Principal and Mrs. Waller's thoughtfulness and courtesy was felt throughout, while Mr. R. A. Williams, of the M.S.C.C. office, was untiring in his efforts to meet every demand (and they were not a few) made upon him. In fact the only delinquent was Old Probs, who would have won our gratitude, if he had given us June instead of April weather. The School was filled to the utmost capacity of the building and a large number of outside students also registered.

At the opening meeting on the evening of the 19th, short addresses of welcome were given by the Bishop of Huron, who lent the weight of his influence to the cause all through; by Dr. Braithwaite, President of the University; Principal Waller, and others; after which the first of the evening devotional talks was given by Rev. F. H. Brewin, of Woodstock, on the words, "Our Father," the Lord's Prayer having been chosen as the subject for the course. An early celebration of the Holy Communion was held daily, and after breakfast all again repaired to the chapel (built by the manual labour of the students of Huron College), for family prayers, conducted by Archdeacon Davidson, of Guelph, whose talks on the closing clauses of the Creed were intensely practical and helpful. The School then broke up into small classes for Mission study on "The Why and How of Foreign Missions." The next hour was filled by Bible studies on the Gospel of St. John, by Dr. Waller, who gave a wonderful view of the Gospel as a whole and its characteristics, as well as thoughts on particular portions. It is safe to say that no series on the programme contributed more to the deepening of spiritual life, which is the primary object of these schools. Again, there were smaller classes for teacher training, led by Dr. Silcox, of Stratford Normal School, Rev. C. E. Riley, of Dundas, Rev. J. A. Robinson, of Clinton, and Miss Morley, of Toronto. Then followed mid-day prayers and conferences on a variety of topics interesting to Church workers. The afternoons were given to recreation, when tennis and other games were indulged in and trips taken to Port Stanley and Springbank.

The evening began with twilight talks by returned missionaries, Mrs. MacQueen Baldwin, of Mid-Japan, and Rev. R. H. A. Haslam, of Kangra, India, bringing vividly before us conditions of work in those countries. Canon Gould's lectures on "The Eastern Churches" came next, the careful preparation, wide knowledge and fervid eloquence of the lecturer, making them indeed an intellectual treat. Then the devotional studies on the Lord's Prayer, previously referred to, fittingly closed the day.

Before breaking up on Saturday, a number of speeches were made, thanking all who had contributed to the success of the School and testifying to its uplifting and spiritualizing influences. A beautiful bouquet of flowers was presented to Mrs. Waller in appreciation of her many kindnesses.

The Churchwoman

Diocese of Huron.—The 18th annual meeting of the Waterloo Deanery was held in St. John's Church, Berlin, on Tuesday, May 16th. At the W.A. business session Mrs. Gossage, of Hespeler, the Deanery president, occupied the chair. The resignation of Mrs. Dolph, as secretary-treasurer, was reluctantly accepted, and Mrs. J. R. Kerr, of Berlin, appointed in her place. It was decided to take a missionary's child to educate for this one year only, at a cost of \$150; \$40 a year was also voted for the maintenance of a Bible woman in Honan and \$7 for a font for a church in the North-West. Mrs. MacQueen Baldwin, of Japan, gave an address to the W.A. and also spoke at the general meeting, both of which were much enjoyed. Mrs. Gossage also read a splendid paper at the afternoon session.

Grey Deanery.—After being dormant for about nine years, Grey Deanery W.A. has been revived, chiefly through the energy and zeal of Mrs. T. T. Paul, president of the Meaford Branch, acting on the suggestion of Rural Dean Berry. An enthusiastic meeting was held at Chatsworth on June 1st, at which 49 ladies were present, representing seven congregations, as follows: Owen Sound, 8; Walter's Falls, 8; Meaford, 10; Holland, 3; Boggor, 2; Markdale, 2; and Chatsworth, 16. Mrs. (Canon) Ardill presided at the meeting, and Miss A. Parker was re-elected secretary. The following papers were read: "Report of Huron Diocesan W.A. Annual Meeting, 1916," by Miss Dignon, Owen Sound; "Women's Influence and Foreign Missionary Opportunity," by Mrs. T. T. Paul, Meaford; "Work of W.A. in a Small Country Parish," by Mrs. John Laycock, Walter's Falls; "A Few Facts About the Work of the First Church of England Missionary in Canada," by Miss F. Haskett, Markdale. It was resolved that the Deanery W.A. should pay the expenses of a delegate to the diocesan annual meetings, representing each Branch in rotation. It was also decided that the special work of the Deanery W.A. should be for the Education Fund, and that the annual meeting should be held in connection with the spring meeting of the Deanery Chapter.

Victoria Diocesan Board W.A.—The monthly meeting of this Board was held in St. Luke's, Cedar Hill, on the 16th inst., Mrs. Schofield presiding. Miss Goodeve, the president of the Cedar Hill Branch, gave a Bible reading. Several new officers were welcomed and a number of interesting reports were read. A noon-hour devotional address was given by Rev. J. D. Mackenzie-Naughton. The following resolution was moved by Mrs. Hiscocks and seconded by Mrs. Vincent: "That whereas this Columbia Woman's Auxiliary has just heard of the passing into the larger sphere of our dear friend and old member, Miss Emily Woods, after 50 years and more of constant witness to the Master's service, this Board moves the following resolution: 'That we extend our heartfelt sympathy to her sisters in their loss and express our great regard for her life and work.'" This was passed by a standing vote.

The Archbishop of York, addressing the York Diocesan Association for Prevention and Rescue Work, said that there was a growing tendency to look upon human temptation as always carrying with it its own justification, and human passion, provided it was strong enough, as always being allowed to vindicate itself. It was against that tendency, however speciously disguised in literature, art, or the drama, that the Church of Christ had to make the most uncompromising resistance.

urchwoman

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Diocesan Board W.A.—The eting of this Board was Luke's, Cedar Hill, on st., Mrs. Schofield presid- Goodeve, the president of Hill Branch, gave a Bible everal new officers were nd a number of interest- were read. A noon-hour address was given by Rev. enzie-Naughton. The fol- lution was moved by cks and seconded by Mrs. That whereas this Colum- 's Auxiliary has just heard ng into the larger sphere of iend and old member, Miss ds, after 50 years and more witness to the Master's ser- Board moves the following "That we extend our heart- thy to her sisters in their press our great regard for l work." This was passed ling vote.

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 General: 213, 493, 494, 779.

The Bible Lesson

By Rev. Dr. Howard, Montreal
 2nd Sunday after Trinity, July 2nd.

Subject—"St. Paul and Silas at Philippi."
 —Acts xvi.: 16-40.

INTRODUCTION.

PHILIPPI was a Roman colony. This is the only place mentioned in the New Testament as a Roman colony, but quite a number of other places visited by St. Paul, though not so designated, enjoyed this distinction. Antioch, in Pisidia, Lystra, Corinth and Troas were colonies, but are never described as such in the New Testament. A Roman colony has been described as "a piece of Rome transported bodily out of Rome itself and planted somewhere in the Roman Empire." Such a "colony" consisted of soldiers from Rome, who were "citizens." The colony was situated on one of the great Roman military roads. The citizen-soldiers here resident had the responsibility of keeping the enemies of the Empire in check. Thus the colony was a place of defence—often situated near the frontier, and always situated in some place of danger. The residents of these colonies might be, in part, other than Roman soldiers, but the Roman element in the place possessed both the power and social prestige. The place was pre- dominantly Roman, with some Greeks, few, if any, Jews, and no synagogue.

It has been thought that Philippi was the native town of St. Luke. Some critics, of course, dispute this, but on the whole it would seem that we are justified in this conclusion. Undoubtedly he was a Greek and a physician—perhaps his family had been servile at one time. Some think that his father was a freedman of a Roman master. At any rate, Luke had good advantages of education and became a physician. If he were a citizen of Philippi, occupying a

good position as a doctor, his presence with Paul and Silas must have given them some standing among the people of the place.

Thus there were four men in this first Christian mission to Europe, viz., Paul and Silas (the former a Jew, the latter probably of Gentile origin; both were Roman citizens), Timothy, whose father was a Greek and whose mother was a Jewess, and Luke, "the beloved physician." Their first efforts at evangelization were successful; Lydia, a seller of purple cloth, who had come from Thyatira, "heard them gladly" on the first Sabbath that they spent in Philippi. She and her household were baptized, and at her urgent request the missionaries took up their abode at her house. This incident, with which last week's lesson closed, brings us to the opening of the lesson for to-day.

ANALYSIS OF THE LESSON.

I.—*The maid with a "spirit of divination"* (vv. 16-18). The work of evangelization had evidently been going prosperously for some time and a strong Christian community was growing up in heathen Philippi. The missionaries made "the place of prayer" the centre for their teaching. In v. 16 we learn that a *slave girl*, "possessed with a spirit of divination," met the missionaries. It would appear that this girl was a *ventriloquist*. She was owned by certain masters (perhaps heathen priests). They employed her to tell fortunes, and evidently to awe people by her ventriloquism. These ignorant and superstitious inquirers would think that the voice of the ventriloquist came from heaven or from the abode of some god or spirit. The girl, having this strange power, was looked upon as possessed by a supernatural spirit.

She called after the missionaries many times, "These men are servants of the Most High God, which proclaim unto you the way of salvation." Too much must not be read into these words. Many of the people of that day, besides Jews and Christians, believed in a Most High God; the word "salvation" was frequently used as descriptive of that spiritual status accorded to those who satisfied the demands of some god or gods. Thus disciples of heathen cults preached "salvation," and were looked upon as *slaves of the god* whom they served. So this girl called after the Christian missionaries, "These are slaves of God Most High; they tell you of the way of salvation." Probably such teachers were not unusual in Philippi.

Paul was "sore troubled" (R.V.) at the girl's action. He bade the spirit come out from her. She had probably some mental deficiency which the miraculous power of the Apostle overcame. On being given mental poise her power of ventriloquism departed from her (vv. 17, 18).

II.—*The arrest of Paul and Silas* (vv. 19-21). The masters' pockets were touched so that they sought revenge against the missionaries. Paul and Silas were arraigned before the Roman magistrates. Notice the charge against them: "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans." A Roman citizen must not embrace any religion that was not *legally permitted*. In Philippi, a Roman colony, this regulation could be enforced. To accept an illegal religion was an act of *disloyalty*, and to teach such a religion was a serious offence. Rome was particularly severe against every appearance of disloyalty.

III.—*The punishment of the missionaries* (vv. 22-24). The whole multitude became incensed at the idea of permitting teachers of disloyalty to go about the place. Paul and Silas

were (1) stripped of their clothing, (2) beaten with rods (a Roman scourging was a most severe punishment), (3) imprisoned, and (4) had their feet made fast in the stocks of the inner prison.

Thus it would seem that disaster had come upon the hitherto promising mission.

IV.—*The earthquake at midnight and its results* (vv. 25-34). Paul and Silas, their feet fast in the stocks, were praying and singing. The other prisoners listened to these devout men, who could not be crushed in heart by the calamities that had come upon them. In the midst of their singing there came an earthquake and most important events followed in quick succession:—

1. The foundations of the prison were shaken and the doors were opened. These doors were not on hinges, but fastened by bars across them, which bars were fastened to the walls at each end. Thus the opening of the doors was just their natural falling down when the walls were broken.

2. The jailer was about to kill himself, thinking that many of the prisoners would escape. He was responsible with his life for the safekeeping of all who were committed to his charge.

3. Paul called to him, assuring him that all the prisoners were still within the shaken building.

4. The jailer was impressed with what had happened. It caused him to tremble with fear. He had probably heard these men's message, and had been convicted of his own sin and of the truth of their teaching. In his fear he thought that the earthquake was a divine judgment for what had been done to the strangers. His cry was the outpouring of a distressed conscience. "Sirs, what must I do to be saved?" The answer of St. Paul was direct and unhesitating, "Believe on the Lord Jesus Christ and thou shalt be saved."

5. The jailer ministered to their needs, washing their stripes. He and his house at once received baptism. Great was his rejoicing in having learned to know God.

V.—*The action of the magistrates* (vv. 35-40). The earthquake had also impressed the magistrates. They also looked upon it as a judgment from heaven upon what they had done.

1. They sent to the jailer, ordering him to release the prisoners.

2. The jailer brought this message to Paul. But the apostle stood upon his rights. "They have beaten us publicly, uncondemned, men that are Romans" (R.V.). Paul and Silas were Roman citizens. They were not of Roman blood, but they had the full status of citizens. Paul had been born such; of Silas's gaining this status we know nothing. Certain very valuable privileges went with Roman citizenship, such as (1) Exemption from all degrading punishment such as scourging and crucifixion, (2) Right of appeal to the Emperor after sentence in all cases, (3) Right to be sent to the Emperor for trial if charged with a capital offence, (4) Personal prestige among all peoples within the Empire.

3. The messengers went back and reported to the magistrates that these men enjoyed all the privileges of Roman citizenship, and that they demanded that the magistrates should themselves come to the prison and make amends for what had been illegally done by honourably escorting them out of the prison.

4. The magistrates were frightened. They had beaten Roman citizens. They came and "besought them." Apologies were, no doubt, made profusely. They also requested them to leave Philippi. Leaving the prison thus, the missionaries were honoured in the sight of the people. They went to the house of Lydia and left the city.

Progress of the War

June 20th.—Tuesday—Russians continue to drive Austrians back.
 June 21st.—Wednesday—Russians repel fierce German attacks.

June 22nd.—Thursday—Fierce fighting continues between Germans and Russians on Upper Stokhod. Petrograd reports that between June 3rd and 15th, General Brusiloff's captures have been 3,350 officers, 169,134 men, 198 guns and 550 machine guns.

June 23rd.—Friday—Turks revolt and capture Mecca. Germans hold Russians in north, but later continue progress in south. German attack on British line at Givenchy driven back. Germans make slight advance at Verdun.

June 24th.—Saturday—Russians capture much additional territory in Bukowina. Germans make fierce attack at Verdun and make considerable advance.

June 26th.—Monday—Greater activity on British front. Struggle grows more intense at Verdun. Russians occupy the whole of Bukowina.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—*The Religion of Jesus Christ brings spiritual life to all sorts and conditions of men.* Up to this point the Gospel had been preached chiefly to Jews. But here it came to Gentile, heathen people. It proved its inherent worth by bringing them new spiritual life and satisfaction. Other Gentiles had found its worth before this, e.g., Cornelius, the Ethiopian Chamberlain, some people of Derbe and Lystra. There, at Philippi, the Gospel came to a purely Gentile people. A vigorous Church was formed among these people—a Church that ever stood in the first place in the heart of St. Paul. The Gospel of Jesus Christ is a world-wide religion, appealing to and satisfying men of every race, language and creed, is a natural inference from the success that attended the efforts of the missionaries in this Roman colony. This same truth presented itself to us in the review lesson at the end of the second quarter (May 28th).

II.—*Salvation is gained by faith in Jesus Christ.* What is salvation? Salvation is a new relation of the individual with God. It begins when one receives God's forgiveness for sin and justification before God. Such forgiveness and justification place the individual in a new personal relation to God. From this beginning salvation proceeds. Sin is gradually conquered. The forgiven, justified sinner also grows in grace, becoming daily more like Christ. Salvation in its fullest sense is completed when, in the closer life with God which is prepared for them that love Him, man has reached to the full growth of his spiritual being.

What is faith in Christ by which this salvation is gained? Faith is trust in Christ, loyalty to Christ. It consists in taking Christ as teacher, example and saviour, and receiving from Him that spiritual strength by means of which sin is conquered and good is accomplished. Believing in the Lord Jesus Christ is salvation, because such belief means an acceptance of the sort of life pleasing to God, which He has revealed in His Incarnate Son.

III.—*God's providence promotes His work and protects His workers.* How wonderfully and providentially Paul and Silas were cared for. They had their sufferings as other men, but God opened the way for them to carry on the work He had given them and in their extremity protected them from serious harm.

Church News

Preferments and Appointments.

Cox, Rev. J. F., Hallock, Minn., U.S.A., to be Vicar of All Saints', Watrous, Sask. (Diocese of Qu'Appelle.)

Beamish, Canon G. R., M.A., Rector of St. Thomas', Belleville, to be Archdeacon of Ontario.

Woodcock, Rev. F. Dealtry, M.A., R.D., to be Canon of St. George's, Cathedral, Kingston. (Diocese of Ontario.)

Ascah, Rev. A. C., Rector of Orms-town and Rural Dean of Iberville, to be Rector of St. Cyprian's, Montreal. (Diocese of Montreal.)

NOVA SCOTIA.

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

Halifax.—St. Paul's.—A gentleman and his wife, members of this church, a few weeks ago purchased an automobile. On the day previous to using the machine they placed a check for \$1,000 on the St. Paul's collection plate for the Missions of the M.S.C.C. Such an example to men of means is at once practical and suggestive. The grave needs of the Mission field in Western Canada had made an appeal to their hearts, that they felt that they must bear some part in relieving the difficult situation by which Missions are being closed for lack of funds. We trust that others will be led to follow their good example and to offer help where it is so sorely needed. Miss Munro and Miss Laidlaw, teachers in the Sunday School, will attend the Rothesay Summer School, to be held the week of June 26th. They are to be sent through the kindness of generous friends.

FREDERICTON.

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

Fredericton.—The Rev. A. J. Patstone, formerly Rector of Lacombe, in the diocese of Calgary, has taken up work in this diocese. He will assist temporarily at the Cathedral, owing to his wife's illness.

Moncton.—The quarterly meeting of the Ruridecanal Chapter of Shediac was held at St. George's Rectory, on the 7th and 8th insts. The Bishop of the diocese was present at the meeting on the second day, and in the afternoon of that day was the preacher at the annual festival service of the Shediac Deanery Choral Union. Immediately prior to his sermon the Bishop dedicated the new organ which has lately been installed in St. George's.

MONTREAL.

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

Montreal.—St. Columba.—On the night of the 20th inst., this church was broken into by burglars, who smashed the cupboard containing the Communion plate and also made off with a box containing money for flowers for the decoration of the Holy Table.

Synod Office.—The following diocesan appointments have been made: Mr. E. C. Pratt, General Manager of The Molsons Bank, has been appointed hon. treasurer of the Synod, in place of Geo. Durnford, who resigned through ill-health. Mr. J. G. Brock has been appointed financial secretary by the Executive Committee of the

diocese of Montreal, in succession to Mr. H. J. Mudge, who has resigned through ill-health.

Maisonneuve.—St. Cyprian's.—The Rev. A. C. Ascah, Rector of Ormstown, and Rural Dean of Iberville, has been appointed Rector of this church, in succession to the Rev. Rural Dean Robinson.

ONTARIO.

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

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

Kingston.—St. George's Cathedral.—The Bishop of Kingston, Dr. Bidwell, held an ordination for priests in this Cathedral church on Trinity Sunday, when he ordained to the priesthood, the Revs. Victor O. Boyle and Cecil Winter, of Coe Hill and Shannonville, respectively. The ordination sermon was preached by the Rev. W. G. Swayne, M.A., Rector of Athens. The Very Rev. Dean Starr, the Rev. Canon Loucks and the Rev. A. F. C. Whalley assisted in the service. The Rev. V. O. Boyle, one of the newly ordained priests, preached in the evening, his subject being "The Rich Young Ruler."

The Bishop of Kingston has appointed Canon G. R. Beamish, Rector of St. Thomas' Church, Belleville, to be Archdeacon of Ontario, in succession to the late Archdeacon Carey. He has also appointed Rev. F. Dealtry Woodcock, Rector of Trinity, Brockville, to be Canon of St. George's Cathedral, Kingston.

Dr. Mills, the Bishop of Ontario, and Mrs. Mills have returned to this city after a stay of seven months in England. The Bishop's general health has been improved by his stay in the Home Land, although he has not derived so much benefit thereby as he had hoped to do.

At a meeting of the Executive Committee of the diocese, which was held last week, the following resolution was passed: "That the cordial congratulations of the Executive Committee be extended to the Lord Bishop of Ontario and Mrs. Mills on their return to Canada, and their pleasure that his state of health enables his Lordship to take up the discharge of the duties of his high office."

Brockville.—St. Alban's School.—At the closing exercises of this School, which took place recently, the Headmaster, Mr. Mainwaring, stated that nine of the Old Boys had been killed in action and that about 40 per cent. of the Old Boys had enlisted.

Belleville.—St. Agnes' School.—The closing exercises of this School took place on the 16th inst. The Bishop of Kingston, Dr. Bidwell, presided, and distributed the prizes. The school will reopen in the autumn under new auspices. An Advisory Board has been formed consisting of Hon. Senator Corby, Mr. Justice Wills and Mr. H. F. Ketcheson, Mayor of Belleville.

OTTAWA.

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

Ottawa.—St. Bartholomew's.—A memorial service in memory of the late Lieut.-Col. Buller was held in this church on the morning of the 11th inst. The Rector, Canon Hanington, officiated and preached from the text: "He is not the God of the dead but of the living." There were special hymns for the occasion, several chosen at the request of his Royal Highness the Governor-General. They included "For all the Saints," "On the Resurrection Morning," "Fight the Good Fight," and the Nunc Dimittis. During the offertory the organist, Mr.

Minter, played "O Rest in the Lord," by request. There were also special prayers for the occasion. The late Col. Buller was the third commandant of the Princess Patricia Canadian Light Infantry, and he was also the fourth member of the staff of Government House to be killed in the present war. The others were the late Col. Farquhar, the late Col. Rivers-Bulkeley and the late Capt. Newton. Lieut.-Col. Lowther has been wounded. Their Royal Highnesses the Duke and Duchess of Connaught and the Princess Patricia were present at the service.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Toronto.—St. James' Cathedral.—The Rev. W. B. Heenev, Rector of St. Luke's, Fort Rouge, Winnipeg, was the preacher in this church on Sunday evening last.

Church of the Messiah.—A pleasing event took place in connection with this church and congregation the other day, when Mr. E. H. Wilkinson, one of the most loyal supporters of the church and one of its most strenuous workers, was presented by the Vicar and several of his most intimate friends with a wrist-watch and a substantially filled purse of money, accompanied by an appropriately worded address. Mr. Wilkinson, who is the Vestry Clerk, one of the sidesmen, and also the chairman of the Missionary Committee, has lately joined the 234th Battalion for service overseas.

Norway.—St. John the Baptist.—A very interesting ceremony took place at St. John's Cemetery on Sunday afternoon last in the dedication of a Sons of England burial plot, donated to the Society by Mr. John W. Carter, Supreme Secretary of the Society. The plot is 112 feet in length and has a magnificent grey granite monument in the centre, with a crouching lion on the top. The inscription on the stone reads: "This burial plot was presented to the Sons of England Benefit Society by John W. Carter, Supreme Secretary, 1916." It is situated in one of the choice locations in the cemetery, being near the Kingston Road front. The ceremony of dedication took place after the annual service of Cambridge Lodge in St. John's Church, where an eloquent sermon was delivered to the members by Rev. W. L. Armitage, from the text, "Fear God, honour the King." At the conclusion of the regular service, the members proceeded to the old wooden church, a relic of pioneer days, where a short decoration service was held. Then the company, comprising several hundred, gathered at the plot that Mr. Carter was presenting to the Society. Here Mr. W. H. Clay, secretary of Cambridge Lodge, took charge of the proceedings, and after a short prayer, called upon ex-Mayor H. C. Hocken to make the presentation on behalf of Mr. Carter. In doing so, Mr. Hocken referred to the fraternal affection that was evidenced by the character of the gift. Mr. Hocken concluded by handing the deed and other documents to Mr. Clay for the board that will have the care and direction of the use of the property in trust.

Bishop Strachan School.—The closing exercises of this school took place on Wednesday of last week, and the proceedings were of a simple nature in harmony with the present state of affairs owing to the war. Instead of the usual prizes, certificates of success were presented by the Bishop of Toronto, the prizewinners having petitioned unanimously that the money usually set apart for prizes might be given to the Red Cross Society.

Cobourg.—St. Peter's.—The suggestion made by the special committee

appointed for the purpose that oak choir stalls shall be placed in this church in memory of the late Rector of the parish, Rev. Canon Spragge, has been approved by the vestry.

There are 104 names on the honour roll of this church at the present time. Corporal Bruce Brooks, a member of the congregation, was recently killed at the front.

The memorial pulpit and prayer desks to be presented to this church are the gift of Mr. J. E. Boswell, not Mr. A. R. Boswell, and are in memory of his wife Gertrude Ellen Osler, and his son Ernest, who has given his life for his country.

NIAGARA.

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

Hamilton.—Private Percy Stanley Clark is lying wounded in a hospital at the front with a bullet wound in his head. Private Clark is a son of the Right Rev. W. R. Clark, D.D., the Bishop of this diocese. Private Clark was formerly a member of the 91st Highlanders of Hamilton, and went overseas with a Battalion of the 2nd Division C.E.F. He had only a few more days to serve at the front before he would have been transferred to the officers' training class at Shorncliffe, to qualify for a commission.

Christ Church Cathedral.—The Bishop of the diocese held a general ordination in this Cathedral church on Trinity Sunday, when the following were ordained by him to the diaconate and priesthood respectively: Deacons, Messrs. Newton Smith and Edward Stevenson; priest, Rev. H. G. Willis. Rev. T. W. Hovey, the Rector of St. Luke's, Burlington, preached the ordination sermon from the text, "I am among you as he that serveth."

Highfield House School.—Owing to the fact that three of the Old Boys belonging to this School have fallen in battle, the usual closing, which took place on the 19th inst., was of a very simple character. The names of those who have lost their lives are Lieutenants Washington, Gibson and Vallance. In his address the Headmaster, Mr. J. H. Collinson, instanced especially the careers of Capts. G. H. Hay and J. A. Turner, of the Second Royal Scots; J. C. Sutherland, J. B. Mitchell, Everett Bristol, and others. The School was proud of the great honours won by Capt. W. G. Colquhoun and Capt. E. R. Leather. In winning the Military Cross they had brought honour to their old School. The School has sent three out of four of its full strength of Old Boys. Eighteen had been wounded, while 23 had been promoted for service in the field. Mr. Collinson completes this year 25 years as a schoolmaster in Canada, and has sent boys every year to the R.M.C. Many of his old pupils have won fame. Three Highfield soldiers just home from the war were on the platform: Capt. E. Bristol, Dr. Storms, M. H. Boyd.

In the unavoidable absence of Sir John Hendrie, the Lieutenant-Governor, Mr. George E. Bristol presided.

St. Catharines.—Ridley College.—Owing to the many recent war casualties amongst the Old Boys, who are at present serving at the front, 12 of which have occurred in the most recent fighting, the closing exercises of this School this year were of a very quiet nature.

HURON.

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

London.—The Revs. Captains Edward Appleyard, of St. Matthew's, London, and Joseph Tully, of Thamesville, have both left this week for

the purpose that oak hall be placed in this nory of the late Rector Rev. Canon Spragge, oved by the vestry. 4 names on the honour church at the present ral Bruce Brooks, a congregation, was re- the front. ial pulpit and prayer resented to this church Mr. J. E. Boswell, not well, and are in memory rtrude Ellen Osler, and st, who has given his untry.

NIAGARA.

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HURON.

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Halifax, en route for service with the troops overseas.

Brantford. — Grace Church. — A memorial service for Earl Kitchener and the Canadian dead was held in this church on the 11th inst. The service was largely attended.

The Six Nations chiefs in council decided to forward a resolution of condolence to King George and members of the council on the death of "your Majesty's great and trusty war chief Earl Kitchener," the resolution concluding: "The chiefs of the Six Nations condole with their great war chief, Onondiyo, King George, in this dark hour of the Empire's bereavement, and beg to remain your Majesty's loyal allies—Chief Abram Lewis, Mohawk; Peter Isaac, Seneca; David John, Onondaga; Peter Clause, Oneida; Richard Hill, Tuscarora." That the resolution is not without backing from the Six Nations men is shown by the fact that during May 33 members of the Six Nations enlisted with the 114th Haldimand Battalion, eight being from Hagersville, one from Caledonia and the remainder from Ohsweken.

RUPERT'S LAND.

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

Winnipeg. — Christ Church.—The Rev. W. Walser, Rector of this church, announces that the vestry and congregation have decided to proceed with the erection of the new church to take the place of the old building at present in use. This very historic church will be torn down, owing to its unfit condition for services, but the old site will be retained, the new church being erected on the corner of Henry and King Streets. The cost will be about \$25,000 and there will be no debt. The materials will be brick and stone and a commodious basement will be provided for the Sunday School and other similar uses. The contract will be let immediately and the work completed before the winter.

The Rev. H. Cooper Aylwin, a retired clergyman, died in this city on the 26th inst. He was born in Port Hope in 1864, and received his theological training at Wycliffe College, Toronto. He leaves a widow and one son.

St. John's Pro-Cathedral.—An impressive and memorable ordination was held on Trinity Sunday, June 18, in this Cathedral church. His Grace the Archbishop was unfortunately unable to be present owing to illness, and his place was taken by Bishop Grisdale, late of the diocese of Qu'Appelle. The Bishop's fatherly and impressive manner was very much appreciated. The following were admitted to the diaconate: N. Smith, St. John's; G. W. Dawson, St. John's; A. S. Partington, St. John's; E. E. Robinson, Wycliffe. The following were advanced to the priesthood: Rev. H. T. Blake, Manson; Rev. W. H. Boyd, Ashern; Rev. V. S. Bell, Moore Park; Rev. Harry P. Barrett, Rivers, Man.; Rev. J. B. Elliott, Assistant St. George's, Winnipeg; Rev. F. T. Jackson, Gilbert Plains; Rev. H. McCartney, Sidney, Man.; Rev. E. J. Secker, Russell, Man.; Rev. J. H. Thomas, Bethany, Man.; Rev. W. Angus Wallace, Minnedosa, Man.; Rev. A. J. Wilson, Shoal Lake, Man. The ordination sermon was preached by Rev. W. G. Nicholson, Rector of St. James', Winnipeg. His text was, "Seek and ye shall find," Matt. 7: 7. The sermon was vigorous and inspiring. At the close of the service Bishop Grisdale specially asked that the Doxology should be sung as a token of gratitude to Almighty God for the large number of men ordained for the diocese of Rupert's Land. The service was deeply impressive, and the fact of the war claiming so many students, makes

it a matter of thankfulness to God for this large number of men who are answering the call to stay.

St. George's.—The contract for the new church, to be built in the Crescentwood district, has been let and work will be proceeded with immediately. It is expected that the building will be ready for use in time to hold the harvest home services in it. The Rev. J. J. Roy is greatly pleased with the prospects of his new district.

Late Dean Robinson.—The funeral of the late Dr. J. J. Robinson, Warden of St. John's College, was held on Friday afternoon, June 16th. The service in the College chapel was taken by the Very Rev. Dean Coombes, acting in the absence of the Archbishop, who was ill. Assisting the Dean were the Rev. W. W. H. Thomas and the Rev. Canon Gill. The students of the College, who were still in the city, attended in a body. The boys of the College school formed the choir and the cadets paraded in uniform. The service was a most impressive one. A great many distinguished citizens attended to pay respects to the memory of one who, though he had lived amongst us in Western Canada so short a time, had become universally beloved. Among those present were President MacLean, of the University, Rev. J. Crummy, President of Wesley College, and Bishop Grisdale, formerly Bishop of Qu'Appelle. After the service in the College chapel the procession walked to the Cathedral cemetery where the interment took place. Mrs. Robinson expects to say farewell to Canada on July 5th, to spend the rest of her life in Ireland. She will be accompanied by Mrs. W. A. Ferguson and daughter, who are proceeding to England to join Professor Ferguson, who is attached to the troops at Shorncliffe.

Winnipeg Rural Deanery.—The pre-Synod meeting of the Rural Deanery of Winnipeg was held on Thursday last. The meeting, which was largely attended, was a most interesting one. The Rev. R. B. McElheran, who is Rural Dean, was in the chair, and reported that although six Missions in the Deanery had been left vacant, owing to students of St. John's College having joined the colours, the services were being maintained by the generous assistance of laymen throughout the city. He also reported that the new plan of having missionary funds paid in quarterly was succeeding remarkably well. The amount paid in on the Home Mission Fund from this Deanery up to date is \$1,400, as against \$77 at the same time last year. A vigorous discussion took place on the inadequacy of Anglican Chaplains at Camp Hughes. It was said that there are 20,000 soldiers there and not an Anglican Chaplain to minister to them, although the camp has been running now for over a month and although application has been made several times for the appointment of Chaplains. A committee was appointed to look into the matter very closely before Synod to see if some explanation could not be found for this unhappy state of affairs. It was pointed out that with at least 60 per cent. of the soldiers Anglicans, we were entitled to a considerable number of Chaplains and the general feeling was that we ought to insist upon our rights in this occasion. A resolution of deepest sympathy for Mrs. J. J. Robinson in her bereavement was passed by a standing vote.

Portage la Prairie. — St. Mary's.—A large number of members of St. Mary's congregation joined together recently for a "cleaning-up bee" at the cemetery. The workers were headed by the Rev. W. A. Fyles, acting in the place of the Rev. D. T. Parker, who was detained by illness in his family, and all set together with great enthusiasm to bring about a much neater appearance to the

cemetery grounds. An excellent result was achieved, and the example of the workers here could well be followed elsewhere, where the cemetery is frequently in a disgracefully untidy condition.

The Rev. D. T. Parker reports that 142 men of this congregation have gone to the war, and in spite of this fact the services and all the work of the church have been fully maintained during the winter months. Until the end of May the Sunday evening service was held in the parish hall, which accommodated double the number that can be seated in the church, and on almost every occasion the building was crowded. The service is thrown on the screen so that all may follow heartily, and very helpful times have been spent. Mr. Parker has purchased an automobile in order to make it possible for him to undertake work at one or two outlying places which have been left vacant owing to the war. Services have been held at High Bluff with very encouraging results. Altogether, there are few parishes in the West in as good shape as this, and too much praise cannot be given to both Mr. and Mrs. Parker for their indefatigable efforts in the interests of the Church's work in this place.

Oak Lake. — St. Alban's.—On Trinity Sunday, the 26th anniversary of this church was celebrated. The church was built in 1890. During these 26 years the following clergymen have officiated: The Rev. Charles Quinney, 1889-1893; the Rev. S. Trivett, 1893-1895; the Rev. J. H. Sykes, 1895-1897; the Rev. H. J. King, 1897-1900; the Rev. Septimus Ryall, 1900-1907; the Rev. M. A. F. Custance, 1907-1913; and the Rev. J. A. Shirley, 1913-1916.

SASKATCHEWAN.

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

Saskatoon. — St. James'.—Up to the present time there are somewhat over 70 names on the roll of honour of this congregation. Amongst these names is that of the late Rector, Rev. H. S. Broadbent, who is serving as a Chaplain in France at the present time. The present Vicar (Rev. H. Wilson) acted as hon. Chaplain to the 9th C.-M.R.'s, and also to the 65th previous to the arrival of the official Chaplain, and after that, at the request of the commanding officer, still kept in touch with his Battalion. He has long since offered his services for Chaplaincy work and is registered at headquarters. St. James' has done its share in this Empire crisis.

EDMONTON.

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

Edmonton. — All Saints' Pro-Cathedral.—A special service was held in this Cathedral church on Sunday, May 28th, at which Messrs. H. Alderwood and T. W. Scott were admitted to the order of Deacons. The candidates were presented by the Rev. C. W. C. W. McKim. The preacher was Archdeacon Webb.

On Wednesday evening, May 31st, a meeting was held in All Saints' Sunday School for the purpose of saying farewell to a large party of missionaries going north to the Mackenzie River diocese. The party included the Rev. W. H. and Mrs. Fry, who are on their way to Herschel Island, Miss Page, who is returning to Hay River School, accompanied by Miss Harvey, of Montreal, who is joining the school staff, and Miss Glover, who will take charge of the Indian School at Chipe-wyan. In addition to these were Mr. Gee and Mr. Pirie, active members of St. Paul's Church, Edmonton, who are going as far as Hay River to

build a new Indian school for Bishop Lucas. Mrs. Pirie accompanies her husband. The party left Edmonton on June 1st, travelling by rail to Peace River Crossing, where they take the Hudson's Bay Company's steamer down the river. Mr. and Mrs. Fry hope to reach their destination about the middle of August.

NEW WESTMINSTER.

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

Vancouver.—The New Westminster Diocesan Clericus held its annual meeting in this city on June 12th, when the following officers were elected for the ensuing year: President, Rev. A. H. Sovereign; vice-president, Rev. G. G. C. Caffin; secretary-treasurer, Rev. Hugh Hooper; executive, Rev. F. Plaskett and Rev. S. Fea.

St. Paul's.—A service in memory of the late Earl Kitchener was held in this church on June 13th. The preacher was the Archdeacon of Columbia. A civic memorial service, attended by all denominations, was also held at the call of the Mayor in St. Andrew's Presbyterian church, in the afternoon of the same day. The speaker was an Anglican, Mr. G. H. Cowan, K.C.

COLUMBIA.

Victoria. — Christ Church Cathedral.—A very large and representative congregation attended the memorial service which was held in this Cathedral church on the 13th inst. in memory of the late Earl Kitchener. The Rev. F. L. Stephenson preached from the words: "He being dead yet speaketh," Mr. Stephenson is the Chaplain of the 103rd Battalion.

St. Barnabas'.—This church celebrated its 25th anniversary on the 15th inst., the church being beautifully decorated for the occasion. The Rev. J. W. Flinton preached in the morning on "The Power of the Holy Spirit," and in the evening Rev. W. Baugh-Allen preached on "The Manliness of Our Saviour." A garden party in connection with the festival was held on the following day.

THE CHURCH'S OPPORTUNITY.

(Continued from Page 409.)

and Canada, and Australia, New Zealand, and South Africa, and India, and Japan. What a vast association it will be!

Within our own Empire, and in every part of it, economic, social and political problems already are taking on new aspects, and new experiences will force upon us new solutions. Urgent questions will be raised, involving, nearly all of them, moral and religious issues. What should be the contribution of the Church in these vital matters? We cannot stand apart from the life of our time; we would not if we could. If worship is the breath of the Church's life, service is her mission and her task. Our duty towards our neighbour follows upon our duty towards our God, and is based upon it. The Second Commandment follows upon the First and is like unto it, "Thou shalt love thy neighbour as thyself." If we are the body of Christ, we must look out upon the world of human needs as He would have us do, for we are clothed with His Spirit.

It is for this reason that I welcome the action of the General Synod at its recent session. A new Canon has been adopted under which a Council

for Social Service for the Church of England in Canada has been constituted. The duties assigned to the Council are as follows: "The duty of the Council shall be to study social problems with a view to the solution of them in harmony with the spirit of the God Jesus Christ; to adopt such measures as may seem advisable to promote the care and training of immigrants in Canadian citizenship, the maintenance of just conditions of living, the conservation of morals, health and life; and generally to promote the formation of a Christian public opinion upon social problems, and to take such action as may be necessary to make effective all directions in these matters which may be given by the General Synod."

I welcome this action, and I trust that this diocese will take part in the work and organize itself for social work in connection with the newly-formed Council. There are, however, some words of warning that I feel are necessary here. The Church in her corporate capacity must take good heed not to go beyond her sphere. Some questions there are, especially in relation to our own members, which do fall directly within her sphere, such as, for example, the law of Christian marriage. Here the Church speaks with authority concerning the sanctity of the marriage tie and forbids remarriage after divorce. But for the most part great social questions and economic problems cannot, we know, well be dealt with by authority. The Church as the Church has no special commission of her Lord to solve them. Our relation to them must be indirect rather than direct. I do not speak of members of the Church. They can go out, and should go out, as crusaders if they will in this or that great movement or reform. They carry with them the inspiration of her teaching to guide and sustain their efforts and the strength of the sacrament. After all, the Church's great contribution to public life is the formation of character rather than the solution of problems.

Again, the Church ought and should keep these matters constantly in mind, but the place for them, in my judgment, is in the committee-room, at the meeting of organizations formed for special purposes and on the platform, but not constantly and generally in the pulpits of our churches at the time of public worship. It is a great aim to Christianize our social life. We shall not succeed in it by secularizing our hours of prayer. I am often asked to sanction the setting apart of some Sunday for sermons on behalf of some most commendable purpose or some special social scheme. It is hard to say no; and yet unless we are to have a new Church Calendar, we often must say no without being held to be indifferent to causes we should be glad to advocate elsewhere. The time men spend to-day in the Sanctuary of God is very short. It is very sacred, too. We want at that time to be drawn nearer to our God. We want to listen, both priests and people, to the message of Redeeming Love and Grace Abounding, and to go out with Christ within us, ready to undertake any task that lies before us and to render any service that we can. Influence indirect is not for that reason less powerful.

We have not been wont very frequently to preach patriotic sermons, but we have for generations, in morning and evening prayer and Holy Communion, been offering what we call the State Prayers to God; then when the crisis came and an urgent call was heard for King and Country, the response from our men was immediate, without hesitation and splendid in numbers.

The question of prohibition is much in the public mind to-day. What should our action be? Let me speak personally. . . . Always, I trust,

I have been a temperance worker. I have never hitherto been an advocate for prohibition. I have thought that the trouble would be better treated in another way. My brothers, I own, that since the war began I have somewhat changed my point of view. Against the dark background of war conditions, the peril and the folly and the humiliation and the waste of the sin of excessive drinking has stood out with startling vividness. I have been impressed with the need of drastic action while there is time, even if only while the war shall last. Other methods of dealing with this trouble have obviously broken down. The time is urgent and the need is great. I regard prohibition as a legitimate experiment approved by the moral judgment of the people at this time. It is a great experiment, but not a great triumph yet. Prohibition can remove temptation out of the path of those who seek to avoid the sin. I, for one, knowing what I know, dare not raise my voice or say one word to keep the temptation there. I know that there is a liberty in this matter. There is an innocent use of wine as a beverage, which our Saviour sanctions and on which He based the use and consecration of wine in the Holy Sacrament. This liberty must be safeguarded always; but I recognize also no less clearly that license and excess involve the curtailment of liberty for all who have at heart their brothers' needs. I am content that whatever liberty I have should be subordinated to the needs of others on the principle followed by St. Paul, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The law is on the statute book and soon will be in force. For God's sake let it be kept. A law not observed, broken or commonly evaded is a peril to all public order and a danger to our liberties. Let it be kept and let full trial be given to it. If it must presently be modified or amended we shall, I am convinced, be in a better position to act wisely than we should have been if this law had never been passed. Meanwhile, let us remember as Churchmen that prohibition, while legitimate as a removal of temptation and an external control of conduct, is not in itself a remedy. It is not, strictly speaking, a New Testament way of overcoming sin. There are religious prohibitions. "Thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, thou shalt not commit adultery." Every one of these is as necessary to-day as it ever was. Infractions of these prohibitions, in so far as they are crimes, are dealt with by the law. Real reformation, however, worked from within outward by regeneration and pardon and grace, renewing and upbuilding character. Let us go on, then, with zeal and patience in our Christian ministry, not relying on prohibition alone, but by bringing the grace of our Saviour to all to whom we can minister, one by one.

DIocese of Huron.

Annual Synod, June 13-15.

(Continued from Page 411.)

Secretary-Treasurer.

The office of Secretary-Treasurer was made vacant through the resignation of the Ven. Archdeacon Young, and the Rev. W. J. Doherty, B.A., was unanimously chosen to fill the position.

Religion in Public Schools.

A strong recommendation that the utmost influence be brought to bear on all school boards throughout the diocese, as well as throughout the

province, to have religious subjects taught in the public schools as far as opportunity is now afforded was made by the committee appointed to look into the matter of religious education in the public schools. It was also urged that in accordance with the suggestion of Dr. Seath, superintendent of public schools of the province, portions of the Scriptures form an optional subject on the examination for entrance into high school.

The Bishop pointed out that at present the religious teaching in the Sunday Schools is not taken nearly as seriously as the teaching of other subjects in the public schools. He expressed the belief that if the subject counted in the examination marks most of this defect would be remedied.

Mobilization of Resources.

The following resolution bearing on this subject was passed by the Synod:—

"That this Synod do express to the Government of the Dominion of Canada its conviction that the duty of fighting for one's country in a righteous war, in defense of the highest ideals of civilization, such as that in which we are now engaged, is the supreme duty cast upon all subjects of a nation; and, furthermore, that the burden of such service should, so far as practicable, having regard to the requirements of our national life, be borne equally by all the properly qualified men of the nation; and this Synod desires to express the approval of the Church of England in this diocese of any scheme, whether under the Militia Act or the Defense of the Realm Act, or otherwise, for the complete and effectual mobilization of the entire resources of Canada in men and material, which, in the opinion of this Synod, ought to be placed unreservedly at the disposal of our country and Empire."

An Official Church Paper.

A resolution put forward by Rev. Canon Sage, asking that a memorial be sent to the General Synod, requesting that a newspaper officially representing the Anglican Church in Canada be established, was withdrawn by the mover after considerable objection had been raised.

Loose Leaf Register System.

Rev. D. W. Collins, of Windsor, asked that the Synod institute a loose leaf register system in keeping track of the members of the Church in the various parishes. Such a system, he said, would be of great advantage when a change of incumbents occurs, or where a family removes from one parish to another. A committee was named by the Bishop to consider the matter.

Establishment of New Missions.

A new departure in connection with the establishment of missions in new fields was decided upon at the morning's session. Where two or more churches exist in a city, it is directed that a church extension committee, consisting of the incumbents of the then existing churches and two delegates from each congregation, be formed. When a new mission is to be established this committee will notify the Bishop and funds will be collected by the committee from the congregations already in existence to aid in the work in the new field. A diocesan fund, to be known as the church extension fund, is to be established to help in this work.

Social and Moral Reform.

The report of the committee on Social Service and Moral Reform spoke highly of the action of the Ontario Legislature in passing the prohibition measure and urged the mem-

bers of the Church to assist in carrying out this legislation. Regret was expressed that the Sabbath is being more and more encroached upon.

High praise was given the General Synod for the establishment of a Social Service Council. Rev. Precentor Tucker in referring to this said, "Social service is not, in my belief, the prime work of the Church. We are preachers of the Gospel, which deals before all with the saving of the soul of man. However, social service comes close behind."

"The Social Service Council gives the Church a mouthpiece." The speaker denounced intemperance and impurity. These, he said, the council will be able to fight.

Referring to political corruption, Precentor Tucker said: "Most of our politicians are not as bad as they are painted. We have many most creditable men representing us, yet I think it is shameful that at a time like this there are two royal commissions sitting in this country to investigate charges of corruption in the purchase of munitions. I don't know which side is right, but we should hang our heads in shame that it is necessary."

Religious Revival.

This subject, already referred to in the Bishop's charge, was brought up for discussion on notice of motion by the Rev. E. C. Jennings, Blenheim. The purport of the motion was to set apart a month "to be devoted to religious revival and holding of meetings in schoolhouses," etc., where the claims of the Anglican Church could be explained. It further urged wider use of laymen in church services in view of the probable scarcity of clergy after the war. The matter was finally left in the hands of the various deaneries and a committee of the Synod was appointed to act with them.

Presentation to Archdeacon Young.

The Synod was brought to a close by the presentation of a handsome sum of money to Ven. Archdeacon Young, who is retiring from the position of secretary-treasurer of the diocese because of ill-health and advancing years. The address, read by the Bishop, spoke in glowing terms of the excellent service rendered the diocese by the Archdeacon. It said, in part: "Your great services in the councils of the Church, and the readjustment and development of the material resources of the diocese, most efficiently helping the support of the ordained workers in the field, entitle you to an abiding place in the records of the Church in this diocese and in the memories of all who acted with you in this meritorious work."

Delegates Elected.

Provincial Synod.—Clerical, 12 delegates and 4 substitutes—Rev. Precentor Tucker, Rev. Canon Sage, Rev. J. W. J. Andrew, Rev. Principal Waller, Rev. J. B. Fotheringham, Ven. Archdeacon Mackenzie, Ven. Rev. Dean Davis, Rev. W. J. Doherty, Rev. Prof. T. G. A. Wright, Ven. Archdeacon Richardson, Rev. Canon Craig, Rev. Canon R. S. W. Howard, Rev. R. J. M. Perkins, Rev. W. F. Brownlee, Rev. F. H. Brown, Rev. Canon T. R. Davis.

Lay—12 delegates, 4 substitutes—W. F. Cockshutt, M.P., Judge Holt, A. H. Backus, Judge Ermatinger, Matthew Wilson, K.C., C. Jenkins, R. E. Davis, W. H. Moorhouse, E. G. Henderson, Judge Barron, Chancellor Cronyn, J. W. Ransford, O. E. Fleming, K.C., William Baird, C. Hodgins, J. Robb.

Board of Management, M.S.C.C.—Dean Davis, Precentor Tucker, C. Jenkins and Matthew Wilson.

Sunday School Commission—Rev. J. A. Robinson, Rev. T. B. Howard, J. K. H. Pope, F. E. Morrison.

Diocese of Quebec

(Continued from last week).

Social Service.

Canon Tucker, of London, presented the claims of the Social Service Council. He said that social service was not the primary work of the Church. That was spiritual, to preach the Gospel of Christ, the power of God unto salvation. But man is body as well as spirit, and Christ redeemed man that He might present man, body, soul and spirit to God. The body has an enormous effect upon the spiritual side of man's nature. If we consider the conditions under which many children in the slums of our great cities are born and grow up, we know that they are such as to place them beyond the reach of the Church. Growing up without honour and without shame, the conditions must be altered before effective spiritual work can be done among them. To try and alter those conditions must be part of the work of the Church. Canon Tucker then went on to speak of three great evils: (1) Intemperance.—He advocated no particular mode of dealing with the drink evil, but he urged them to face the fact that it was a burning question in Canada as it was in England and other countries. A great wave of public opinion in favour of prohibition is sweeping over the Dominion. It has gained force because of the war and the example of Russia and France. In all probability we shall see before long further legislation enacted throughout the country. The Church of England in Canada as a body has taken no part in this movement, because it has had no means of acting as an organization. The question will come up again after the war. Let us see to it that the Church is in a position to speak and to act as a witness for God and true temperance and with the national wellbeing. (2) Impurity.—Here is a worse evil than intemperance because one that cuts deeper into the social and personal life of a people. Race suicide is terribly common. The rising generation ought to be instructed in these matters, yet how delicate a subject it is to deal with. We need some organization to lead and instruct clergy and parents and teachers in their duty in this matter. The Church ought to be able to help the nation in its fight against an evil which strikes at the very root of chivalry and of the sanctity of home life. (3) Political Morality.—Politicians are no better nor worse than the people who elect them. The public men of Canada are on the whole men of high ideals, men of whom we may be proud. Our great leaders of both parties are men of high personal character. Nevertheless, it is a matter for shame that at a time when Empire and civilization and the highest ideals of mankind are at stake, we should have two Royal Commissions appointed to investigate war contracts and other war transactions. There is something greatly in need of being remedied here. We need to be taught more what citizenship means and what the franchise means. British citizenship will be indefinitely enlarged after the war. The Church should have an organization to lead and instruct that we should be able to speak out boldly on questions of public and political morality.

Sunday School Commission.

The Rev. Dr. Rexford, of Montreal, addressed the Synod concerning the work of the Sunday School Commission. It was decided to assess every parish so as to make up the quota required from this diocese for the work of the Sunday School Commission.

Military Registration.

The Rev. J. F. Belford, Rector of Richmond, and recruiting officer for

the 171st Battalion, addressed the Synod. The following resolution was passed unanimously: "That the members of the Synod of the diocese of Quebec, in view of the grave peril that is threatening the life and liberties of the Church of England, and the whole British Empire at the present time, and being assured that that peril can only be faced and overcome by systematic and united action under the guidance of Divine Providence, do heartily welcome the summons already issued by the Leaders of the Church for the mobilization of the spiritual forces of the Empire; and, moreover, with a view to the speedy and successful termination of the conflict, desire to respectfully impress upon the Government of the Dominion, the imperative need of a systematic registration of all men of age and fitness for military service, as well as of all others that are available for other departments of national work; and at the same time, the pressing call for the conservation of all the resources of the Dominion to secure an early accomplishment of the same great result; and further, the numbers of the Synod do hereby pledge themselves individually and collectively to do all in their power to further such measures as may be adopted along the lines indicated; and that a copy of this Resolution be sent to the Prime Minister of the Dominion, and to the Prime Minister of the Province of Quebec."

A resolution was passed providing that all parochial returns be sent in at the end of the civil year.

The following representatives to the General and Provincial Synods were elected:—

General Synod.—Clergy, Dean Shreve, Canon Allnatt, Dr. Parrock, Archdeacon Balfour, Rev. H. R. Bigg, Canon Scott; substitutes, Rev. R. W. E. Wright; Rev. F. G. Vial, Rev. G. H. A. Murray, Rev. E. A. Dunn, Rev. B. Watson, Rev. A. R. Kelley; lay delegates, Jas. Mackinnon, Esq., Capt. Carter, John Hamilton, Esq., E. T. D. Chambers, Esq., R. Campbell, Esq., Lt.-Col. G. E. A. Jones; substitutes, Dr. Jas. Laurie, H. R. Fraser, Esq., E. Pope, Esq., W. H. Wiggs, Esq., Dr. Parmalee, J. Burstall, Esq.

Provincial Synod.—Clergy, Dr. Parrock, Canon Allnatt, Rev. H. R. Bigg; Rev. R. W. E. Wright, Dean Shreve, Archdeacon Balfour, Rev. F. G. Vial, Rev. R. J. Fothergill, Canon Scott, Rev. E. A. Dunn, Rev. B. Watson, Rev. G. H. A. Murray; substitutes, Rev. J. S. Brewer, Rev. A. R. Kelley, Rev. E. R. Roy, Canon Harding, Canon Hepburn, Canon King; lay delegates, John Hamilton, Esq., Jas. Mackinnon, Esq., E. T. D. Chambers, Esq., R. Campbell, Esq., Capt. Carter, Dr. Jas. Laurie, E. Pope, Esq., Lt.-Col. G. E. A. Jones, W. H. Wiggs, Esq., G. A. Fraser, Esq., H. R. Fraser, Esq., F. Gibaut, Esq.; substitutes, J. Burstall, Esq., W. H. Henderson, Esq., John Laird, Esq., A. B. Whitehead, Esq.

Sir Robert White-Thomson, K.C.B., father of Canon White-Thomson, Vicar of Croydon, has for the fifty-first year in succession been elected churchwarden of the little parish of Jacobstowe, near Okehampton, Devon. He is also a member of the House of Laymen and an Alderman of the Devon County Council.

Nearly 9,000 children pass through the New York Juvenile Court each year. A new building was formally opened and dedicated January 25th last costing \$235,000. Judges, architects, city officials and the Committee on Criminal Courts of the Charity Organization Society tried to give it a simple beauty that would impress upon children and parents the dignity and kindness of justice.

Downeaster

Thoughts of an Eastern Churchman

Children (and women) are good judges of character, because they follow their instinct rather than their reason or judgment. Men in reading, or trying to read, character follow their reason, and often get left. They try to apply fixed rules to the interpretation of human conduct; they try to argue from one act to another; they overlook the fundamental and incurable inconsistency of human nature, and so often make mistakes in their judgment of others. They are too logical. They forget that about three-fourths of all the actions and sayings of the normal human being are a matter of impulse, and dictated by passing moods.

The chief argument in favour of prayer is that in spite of all the doubts, difficulties and discouragements connected with the matter, man continues to pray. For uncounted and uncountable ages he has "rolled the psalm to wintry skies, and built him fanes of (apparently) fruitless prayer." And yet in spite of all this he goes on praying, from generation to generation. To pray is an invincible, ineradicable and universal human instinct, and this, to me, is an unanswerable argument in favour of a higher power. Who somehow "shapes our ends, rough hew them as we may." We pray, under certain circumstances, as naturally as we breathe, and of all the myriad sons of men who ever walked this earth, not one who has not prayed in some shape or form, in audible voice or in the unuttered language of the soul, consciously or unconsciously, a hundred times.

There are what one may call "comfortable" and "uncomfortable" preachers. There is the preacher whom you feel and know will not break down, and can carry you along with him. There is "the uncomfortable" preacher, with whom you are never wholly at ease, and are never quite sure of. You cannot help having a subconscious dread of his breaking down, and you never feel quite safe, even although your better judgment contradicts it. To slightly transpose a saying of George Eliot's, you know, but you don't feel that he will not break down. We often pity the nervous and apprehensive preacher, who is not absolutely sure of himself, and, no doubt, he suffers, but what of the sufferings of the sympathetic listener! This is one of the advantages (among others) of written sermons. You are freed from these sympathetic fears.

Our city and town Anglican churches, too often, have no "middle class" (socially). They are composed of "society people" and of the very poor, who "know their place," and don't resent being patronized. The "middle class," non-society people are too often frozen out. Our women won't call upon their women when they settle in the towns, and all but a very few stalwarts drift away to other denominations. The parson does his little best to counteract this, but human nature is a hard thing to buck up against, as somebody once said, and wounded self-love is generally beyond any remedies at his disposal. The snobbery of our society women is one of the chief causes of church leakage.

Dr. Wace, the Dean of Canterbury, recently fell and broke his arm. He is 79 years old.

Correspondence

PUNISHMENT THROUGH WAR.

Sir,—We have listened to and read a great many sermons, etc., in which the idea is put forth that God is punishing us through this war on account of our sins. The Bishop of Chelmsford goes into the matter in some detail, and gathers up our misdoings for a good many years back. It is quite clear that in the war thousands of innocent people are suffering. Belgians who had nothing to do with the Congo, Englishmen who are innocent in the matter of the opium trade and the Armenian horrors are being slain, while the people actually responsible for these things have escaped, as far as this world is concerned. Women and children are being maimed and killed, and one of the saddest results will be the large number of widows and orphans, the majority of whom cannot be numbered among those who are guilty of the sins laid to our charge. Can we seriously describe God as a God of Love, believe in Him as revealed through the life of Jesus Christ, and yet believe that He can be in the least responsible for the cruelty and injustice of the present war?

No ordinary human tribunal would punish children for their fathers' sins. On the contrary, we do our best to relieve the handicap which fathers' misdoings inflict on their children. Moreover, when we do punish, we try to find a punishment which will bear on it the stamp of justice, love for the criminal, and a desire to reform him. If we simply torture him, we do not show love and we do not reform. We only make it clear that we are no better than he is, but only stronger. We do not form our opinion of authority merely from the fact that it punishes. We also observe the kind of punishment inflicted, and decide whether the persons in authority are trying to reform the criminals, or are merely vindictive. I can imagine God sending His children some wisely-planned fatherly discipline which might be effective, but this war is a nightmare of horrors, such as might find a fitting place in some description of hell. It is impossible to regard it as a loving and wise chastening. Then the question must present itself, If God did send this war as a punishment for selfishness and neglect of Him, why have other nations escaped the war, and why are some even prospering on it?

There are two points of view I would like to suggest. As regards the slaughter of the innocent in this war because God wishes to punish the sinners, I would recall the lesson I listened to on Trinity Sunday night. God spoke of destroying Sodom, and Abraham appealed to Him not to slay the righteous with the wicked, and seems to suggest that it would be wrong for the Judge of all the Earth to act in such an unjust fashion. The result of the interview was that God agreed to spare Sodom if ten righteous people could be found. The position seems to be reversed to-day, and God seems much more concerned with the punishment of the wicked than He is with the safety of the righteous. Could not the All-wise God devise a plan which would reach the actual sinners and reduce the suffering of the innocent to a minimum? I am sure that He could, and for that, as for other reasons, I cannot believe that He is in the least degree responsible for this war. On the contrary, I believe that He hates it as much as a humane man would, and that He is doing His best to bring it to the kind of close which will ensure the best results for humanity. As a piece of discipline, I consider it un-

Church to assist in carry-legislation. Regret was at the Sabbath is being encroached upon.

was given the General establishment of a Council. Rev. Precentor referring to this said, "It is not, in my belief, the work of the Church. We of the Gospel, which all with the saving of man. However, social close behind."

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Synod.—Clerical, 12 dele- 4 substitutes—Rev. Pre- cer, Rev. Canon Sage, Rev. Andrew, Rev. Principal J. B. Fotheringham, Ven. Mackenzie, Ven. Rev. Rev. W. J. Doherty, Rev. A. Wright, Ven. Arch- ardson, Rev. Canon Craig, R. S. W. Howard, Rev. erkens, Rev. W. F. Brown- . H. Brown, Rev. Canon s.

delegates, 4 substitutes— kshutt, M.P., Judge Holt, ckus, Judge Ermatinger, Wilson, K.C., C. Jenkins, is, W. H. Moorhouse, E. son, Judge Barron, Chan- yn, J. W. Ransford, O. E. K.C., William Baird, C. Robb.

Management, M.S.C.C.— is, Precentor Tucker, C. d Matthew Wilson.

School Commission—Rev. nson, Rev. T. B. Howard, ope, F. E. Morrison.



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just, cruel, and wasteful. Another point of view is this. In order that man might have an accurate knowledge of God He Himself came into the world, and we know Him as Jesus Christ. There is no sign in that life that He contemplated drawing people to Him by wars and such-like horrors. "I, if I be lifted up, will draw all men unto Me," was His message. He did some startling things to attract attention, but they were done to show His love as well as His power. He denounced Capernaum in very strong terms, but He did some miracles of healing there. No wars, horrors, bloodshed marked His track, only denunciation of evil and words and works of love. It is not enough for us to form theories of what God may do, or of what we deserve. It is not even enough to quote the Old Testament. We must bring everything to the test of His life and teaching, and if our ideas do not seem to square with Him we may be sure that they are better kept to ourselves.

F. G. Plummer.

A TURN OF THE ROAD

(Continued from page 412.)

was unique. It lay not only in the wonderful colouring of the nearer mountains and lake, the splendour of the snow-peaks beyond, the exquisite verdure of the woods and of the turf beneath their feet, sown with brilliant blossoms, but also in the thunder and splash of falling water, and the sigh of the breeze in the pines.

The "hotel" (save the mark!) consisted of a log building containing a large living-room, lighted by a long, low window and warmed in winter by a log fire on the wide hearth; and at the back was a kitchen with an excellent little modern cooking stove. In one corner of the living-room a steep stairway led to six tiny bedrooms, each hardly larger than a ship's cabin, furnished with the bare necessities of life. Everywhere the sweet-smelling pine boards had been scrubbed into spotless whiteness, while the pure mountain air flowed like a stream through every room. A wide verandah, raised some four feet above the ground, sur-



rounded the hotel on all sides, and here the hungry travellers were delighted to perceive a tempting meal set out in readiness for their arrival.

Claude remarked that Sandy was an excellent chef, and that nothing pleased him more than an appreciation of his viands. He had certainly no cause for complaint of lack of appreciation to-day!

When the company assembled round the table, Martha found to her horror that she and Sandy were expected to sit at table "with the family!" as she expressed it.

"No, ma'am, I hope I know my place better than that," was her firm response to Mrs. Lane's entreaties that she would sit down.

"I may have demeaned myself in other ways, but never have I come down so low as to think of eating with the family."

Sandy, whose ignorance of English life entirely prevented his understanding her objection to be seated, regarded her as a rare and interesting curio.

"My, she don't forget to put on frills!" he remarked, *sotto voce*, to Gilbert. "Would she demean herself to take tea with the king, do you suppose?"

But Martha carried her point, and her dinner, to the kitchen. Mrs. Lane's heart sank when she thought of the encounter yet to come with Colonel James' Chinaman. They had decided not to break the news of his existence to Martha until she should discover it for herself, "in case," as Marjory observed, "the shock proved fatal." It was one of the minor problems of their future!

After dinner, Claude, with Marjory and the boys, set out for a fishing excursion on the lake, while Mrs. Lane strolled out to rest under the trees and feast her eyes on the beauty around her. For some time this was enough for her weary body and mind, but as the magic of the air worked its healing effect on her, the artist's craving to produce what she saw seized her, and she remembered with a pang that all her painting materials were being carried on to Albertville with the heavy baggage.

Then she watched a gaily-striped chipmunk, which flicked in and out of a hollow tree, and played like a kitten in the grass. And then she forgot everything, and sank into a deep, childlike sleep.

She was awakened by the grating of the boat on the pebbly shore, and ran down to meet the anglers. Their spoil lay flapping at the bottom of the boat, some seventeen fish in all; and Mrs. Lane was greeted with delighted accounts of the abundance of fish, the beauty of the view and the general "good time" they had had.

"Mother, look here!" said Marjory, plunging her hand and arm into the lake. "Do you see that the water itself is actually coloured blue? It isn't only reflection or refraction, or whatever it is called, that makes it look blue. It is like very thin, blue ink, and Mr. Lonsdale says that it preserves things which are put into it. Mother, isn't it all gorgeous? Aren't you glad that you came to Canada?"

And Mrs. Lane, as she looked at the glowing faces of her children and the lovely scene around her, could truthfully answer "yes."

"I'm glad you feel like that, Miss Marjory," said Claude; "so many English travellers come to this place, and are so taken up with complaining that the accommodation is rough that they don't see the beauty of the lake and mountains. They speak of things 'out here' in such a contemptuous way if they aren't exactly what they are in England. Of course, the life is different; people do all sorts of things here which they wouldn't dream of doing in England, and nobody thinks anything of it—but it isn't work which spoils life, it's worry

—and we think the sunshine in Canada kills the 'worry germ.' Anyhow, it saves one from the blues pretty often. And yet in its own way there is nothing like England for beauty; the trees, and the meadows, and the pretty cottages, and the soft skies and the 'cared-for' look of everything."

Claude spoke as if memory were holding up a picture of some far-off scene before his eyes as he spoke, but he turned abruptly away to tie up the boat.

"Here, Gilbert, take some of these chaps up to Sandy and he will broil them for tea. Will tea at six suit you?" he added, turning to Mrs. Lane.

"Yes, certainly; why it's five o'clock already; how the time has flown! Come, Marjory, we will go and unpack our things; it is delightful to think that we have so few to dispose of."

The unpacking proved unexpectedly interesting. At Martha's urgent entreaty they had left the packing of their "mountain trunks" to the old servant. Now they were surprised to find several unfamiliar parcels addressed to themselves. One contained a rough, grey homespun skirt and two cotton blouses for Marjory. In another were four large sun hats, flexible enough to fold easily for packing; and in a third a quantity of mosquito netting and some large veils. Finally, a square, hard package came to light, in which Mrs. Lane was delighted to find all requisites for sketching. On the front of the sketching book was written—

"A few little necessities for the mountains.—A. C."

"Well, really, I think Mrs. Campbell is the kindest person I ever met in my life. She thinks of everything," said Marjory; "I suppose she heard me say what a nuisance black clothes are in hot weather in the country. Mother dear, I did not mean to hurt you, and I am not forgetting dear father, but you don't know what I've suffered from the heat since we landed. But I will stick to black if it hurts you to think of my wearing grey, mother, dear."

Marjory threw her arms round her mother's neck and kissed her impulsively. Mrs. Lane pushed back the heavy masses of hair from the girl's forehead, and was dismayed to think that she had been too neglectful lately of her children's comfort.

"My darling," she said, tenderly, "I shall be so glad to see you in those nice cool things. Do try them on and see if they need any alteration. And Marjory, dear, I wasn't hurt at your wanting cooler clothes; I was only so sorry that I had not thought of getting you some myself. Dear father was far too unselfish when he was with us to wish us to wear heavy mourning for him now. I sometimes wish there was no such thing as mourning; anyhow, I quite agree with you in thinking it unnecessary here."

The clothes fitted Marjory exactly (which was not surprising, as Martha had privately supplied details of size to Mrs. Campbell), and the boys were delighted with their big, shady hats, for, in spite of the cool mountain air, the sun on the lake was scorching.

Supper was enlivened by Gilbert's account of the dispute between Sandy and Martha as to the correct method of setting the table. Sandy declared that "the proper thing" was to set a large plate for each person and surround it with a necklace of smaller saucers on which should be placed vegetables, butter, jam, syrup, and other *et cetera* of the meal. Martha contended that the aristocracy always had vegetables on the same plate as their meat or fish, and likewise jam on their bread-and-butter plates.

Made in Canada by Lever Brothers Limited, Toronto.

"Leastwise, that's what my lady has been accustomed to all her life, and if she's not a true lady, tell me who is!"

"Wa-al," drawled Sandy, with an exaggerated Yankee twang, "them may be the ways of the aristocracy, but they ain't the ways of this hotel, and I guess we must just go on being vulgar same as we're accustomed to."

Victory lay with Sandy, and the saucers appeared on the table to embarrass the newcomers as to their proper function!

Night fell soon in the mountains, and, though the moon was waning, the sky was ablaze with stars. The little party sat out on the balcony enjoying the exquisite coolness. Suddenly a sharp bark from the forest broke the stillness.

"What's that?" asked Gilbert, excitedly.

"Only a coyote barking," said Claude; "there's quite a few about. Something between a fox and a wolf. I've known them come right on to this gallery and bark sometimes."

Marjory gasped. "Whatever would the girls at the High School say? It was worth while missing the tennis match to hear a real wild animal bark."

(To be continued.)

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Boys and Girls

THE LADYBIRD AND THE ANT

THE ladybird sat in the rose's heart
 And smiled with pride and scorn
 As she saw a plainly-dressed ant
 go by
 With a heavy grain of corn.

So she drew the curtain of damask
 round,
 And adjusted her silken vest,
 Making her mirror a drop of dew
 That lay in the rose's breast,

Then she laughed so loud that the
 ant looked up,
 And, seeing her haughty face,
 Took no more notice but travelled on
 At the same industrious pace.

But a sudden blast of autumn came
 And rudely swept the ground,
 And down the rose with the ladybird
 went,
 And scattered its leaves around.

Then the houseless lady was much
 amazed,
 For she knew not where to go,
 And rough November's early blast
 Had brought with it rain and snow.

Her wings were chilled and her feet
 were cold,
 And she wished for the ant's warm
 cell—
 And what she did in the wintry storm
 I am sure I cannot tell.

—L. H. Sigourney.

THE LION SERMON

"LISTEN! the chimes are beginning," said a friend to me one evening some years ago, as we neared the old Church of St. Catherine Cree in Leadenhall Street, London. We stopped and then softly there floated down from the belfry of the old church the sweetest chime I had ever heard. It began in the ordinary way, but presently broke out into some of the old familiar hymn tunes. The strains of "Sun of My Soul," "Abide With Me," and "Rock of Ages," sounded strangely sweet in that busy London thoroughfare.

"Lovely, isn't it?" said my friend. "It is a fine old church. There is a curious service held there once a year, on the 16th of October, when what is called the 'Lion Sermon' is preached. Been held for upwards of two hundred and fifty years, too."

"Tell me about it," I said, and, briefly, he related the following:—

"Some two hundred and fifty years ago, there was in the city of London a God-fearing merchant named John Gayer, who was knighted and afterwards became Lord Mayor. After his term of office had expired Sir John went to Asia on a mission connected

with his large business interests. While travelling in a desert place he became separated from his caravan and found himself in a lonely spot face to face with an enormous lion.

"Everyone who could have helped him had gone forward, and Sir John knew that only God could deliver him. He thought of Daniel in the den of lions; fell on his knees, closed his eyes and cried to God to shut the

mouth of the lion. When he had finished his prayer and opened his eyes the lion was nowhere to be seen. Rising, he hurried forward and soon found his caravan. His absence had been noticed, the caravan had halted and parties were just about to set off in search of him.

"On his return to London, Sir John set aside a sum of money to be given away in gifts to poor people on the anniversary of his deliverance, and to

secure that a sermon should be preached on the same day each year to tell to generations to come how God heard his prayer and delivered him from the mouth of the lion.

"And for a great number of years, on October 16th, people have been called by the sweet chimes of St. Catherine Cree to hear this 'Lion Sermon.'"—J. W. Clark, in Southern Churchman.

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 not a true lady, tell me

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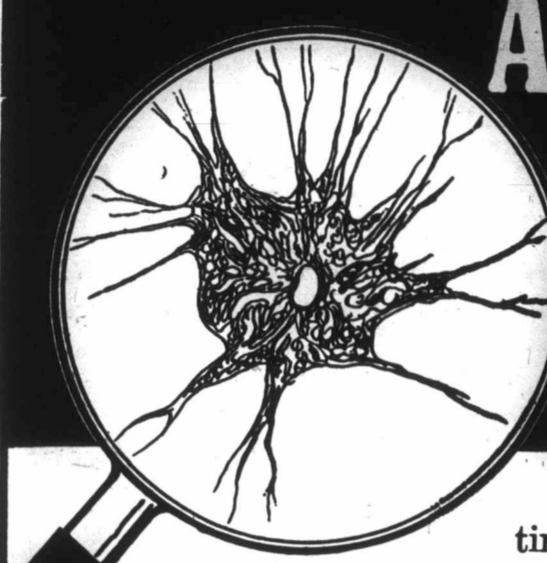
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The human body is composed of millions of tiny cells of various kinds. With the single exception of the brain and nerve cells, there is a system of dividing up of cells to form new ones. In this way the blood cells, the tissue cells, the cells of the stomach, liver, kidneys and other vital organs may be increased so as to make up for loss or injury. But not so with the cells of the nervous system. You have a certain number at birth, but never any more. A feeble, poisoned nerve cell may be restored, but a dead cell can never be replaced.

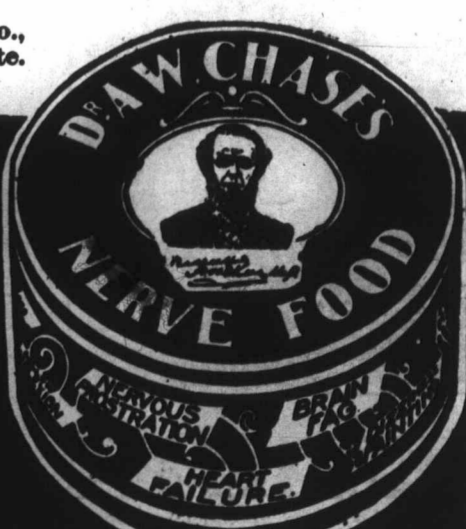
For this reason complete paralysis can never be cured, but the person who is partially paralyzed may be greatly benefited by restorative treatment such as Dr. Chase's Nerve Food, which nourishes the feeble, wasted nerve cells back to health and vigor.

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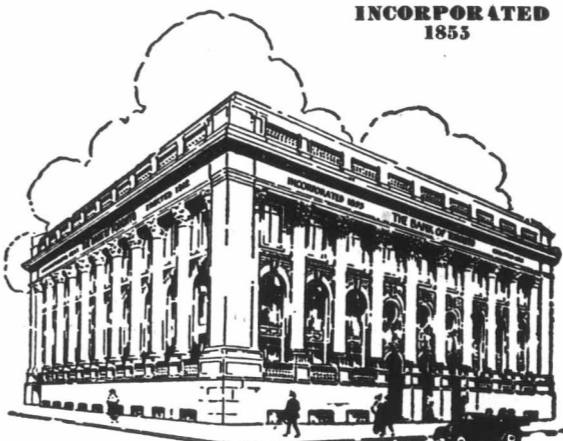
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