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No 19.

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**This Week**  
 Spectator  
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 Rev. H. H. Bedford-Jones

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 Rev. Canon Gould

**The Bible Lesson**  
 Rev. Dr. Howard

**Next Week**  
 Letter from India  
 Rev. D. M. Rose



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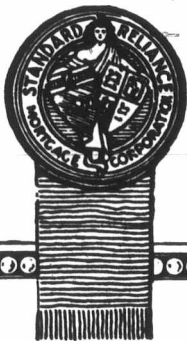
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## Correspondence

### A COMMERCIAL TRAVELLER ON PREACHING.

Sir,—In reply to a "Commercial Traveller on Preaching," I send you the following. Dr. Maclaren, of Manchester, a Prince of Preachers, once said, "Burn all your manuscripts, and never write any more to be read in a pulpit. Whatever else you may do with your pen, I believe the worst thing you can do with it, is to write sermons with it." Such advice, I believe, is too sweeping and one-sided. It lacks discrimination. It is a premium upon laziness. Dr. Maclaren did not follow such advice himself, or how comes it that we have his printed sermons, and his famous expositions of Sunday School Lessons? What! Never write a sermon? There must be a mistake somewhere. A man may preach extemporary, and talk trash, but he is not likely to write trash.

Hear what another authority (equally good) has to say anent extemporary and written sermons:—"If with the full manuscript before him, the preacher finds the people still as mice, and the old men leaning forward to catch every word, then he needs no advice from Hall or Storrs, but he should go into his closet and bless his Father in Heaven for empowering him to catch upon white paper the burning thoughts of a whole week, and to read them to the people without a loss.

"As the written musical notes caught the dreaming of Mozart and Beethoven, and thus kept the best hours of their souls from escaping, so the manuscript of many a preacher catches all the lofty thoughts and feelings of a week,—of morning, evening and midnight—and carries them without a loss to the hungry multitude.

"There are souls whose thoughts come when they are in the presence of the multitude. These become extemporary speakers. There are others whose brains begin to live the moment they strike a solitude. These are the writers. All they can do before the people is to read what the solitude said to their hearts. The difference between the two men, is the difference between two roses or two blades of grass."—(The late Dr. David Swing, of Chicago.)

Some of the best preachers of our Anglican Communion have been manuscript preachers. I need only instance Liddon, Farrar, and our own late Bishop Carmichael. And what about Dr. Chalmers? He read his sermons, though a Presbyterian. He never even looked at his congregation but up at the ceiling and down at his manuscript. But his thoughts flamed up at white heat and kindled extraordinary emotion and excitement amongst his hearers. The students who crowded to hear him could not refrain from cheering.

The secret of manuscript preaching lies in two things: A good manuscript and a man who knows how to use it. People do not object to a manuscript that glows with life and spirit.

(Rev.) J. Edmonds,  
 237 Wortley Rd., London, Ont.

Sir,—In reading this week's edition of your paper, I was much interested in the letter of Mr. J. J. Rooney on the subject of Preaching.

I am in accord with his sentiments. I think that it is about time that our clergy realized more than they do, the great importance of preaching good sermons, as a means of helping their people. Frequently I have heard parsons say, "Oh, I can't preach," and they seem to think that preaching is not very important. They argue that the people should come to church to worship, etc. Now while worship should be put first, preaching should

not be considered a minor matter. People should go to church primarily to worship, but yet they have a right to hear a good sermon as well, and the clergyman should endeavour to meet their needs. The man who does not try to get up a good sermon ought to be ashamed of himself. He is missing a great opportunity of doing good. Then good preaching is a very effective agency in increasing the attendances at the services, for most people like a good sermon.

We clergy should remember that we were not ordained simply to administer the Sacraments and say the daily offices. We are to preach the Word of God as well, and this duty is emphasized in the Ordination Service.

Preaching should be emphasized more than it is in our colleges. One hour a week during term is not sufficient time for this important branch of work. Divinity students should be sent out to preach in parishes near the college, and their manner of delivery as well as the matter of their sermons, should be well noted by their Professor of Homiletics who should be present in the congregation, and who could at his next lecture criticize the student's efforts. This method is pursued by other Christian Communions, and I am sure that such criticisms would be more helpful to the student than the flattering remarks which well-meaning females often make to the young man after the service is concluded. Very frequently their remarks are not in accord with the truth.

I shall never forget what Dr. Seager told us once at college when he gave a series of lectures on Homiletics. He said: "Gentlemen, the chief cause of poor preaching is laziness." Any clergyman can if he will, become an acceptable preacher, and it is a matter which should be attended to by us all, as so much good can be done.

Sincerely yours,

(Rev.) P. H. Streeter.

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### COMMUNION VESSELS WANTED.

Mr. Editor,—The Incumbent of a weak, struggling Mission appeals for communion vessels of small and convenient size. Can any of the readers of this paper help him? If so, please write the Editor for particulars.

Yours truly,

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### SCRIPTURE GIFT MISSION.

We beg to acknowledge a further contribution of \$2 towards this worthy object.

The Church Army has received a large collection of old jewelry, watches, small silver articles, and coins given by residents of Bath in aid of its recreation hut work amongst the troops. The coins include a Henry VIII. sixpence, a Philip and Mary three penny bit, an Elizabethan shilling, and Victorian Maundy money, in addition to numerous curiosities of foreign mintage.

### The Signs of the Times

AND OTHER SERMONS ON THE PRESENT CRISIS

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Toronto, May 11th, 1916.

## The Christian Year

### The Fourth Sunday After Easter.

We lose immeasurably by relegating our thoughts of God to the sphere of the supernatural. We look for His footsteps, indeed, but with our eyes fixed upon the abnormal; we expect to hear His voice, but only in the cataclysmic and the extraordinary; we desire signs of His fatherly interest in us, and wait eagerly for what we may have some reason to consider as a special providence. And so we look and listen and wait largely in vain—not because God does not speak to us, but because He has been speaking to us all the time in the usual and the ordinary, and we have failed to catch His accents because our attention has been directed elsewhere.

For the whole mighty scheme of Nature and all the varied relationships of our human life are sacramental. They point to truths deeper than themselves. They are words of the language by which God half conceals and half reveals to us His thoughts—dimly makes known to us His character.

Our deepest need is insight to read the mystic lore. Our hankering after the miraculous and our contempt for the ordinary are signs of a stunted development. Our true power of spiritual perception is largely atrophied. A film has formed over our eyes, veiling from us the light that shines from God's world, hiding the meaning of life's deeper symbolism. It is profoundly instructive to notice that Wordsworth won his remarkable power of vision by deliberately crushing ambition and love of money, and by determining to confine himself to "such objects as excite no morbid passions, no inquietude, no vengeance, and no hatred." In other words, he fulfilled the condition laid down of old by the Psalmist, "Who shall ascend into the hill of the Lord: or who shall rise up in His holy Place? Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity." He proved the truth of the memorable words of John Smith, the Cambridge Platonist: "Good men . . . while they are thus conversing with this lower world . . . find God many times secretly flowing into their souls, and leading them silently out of the court of the temple into the Holy Place."

It is significant that our Church, upon this Fourth Sunday after Easter, when we are already beginning to lift our eyes towards the heaven entered by our ascending Lord, should remind us that this world too is one of the many mansions of the Father's boundless universe, and that it is enriched by His gracious bestowings. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights." The true attitude for the Christian is not that of a sullen asceticism nor of an all-too-easy license, but the thankful and innocent receptivity of a child. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely," these things should be the trysting places of the mind; here, surely, our hearts may be fixed, for here, as well as above, true and divine joys are to be found. What choice avenues of enrichment lie open to the man who has his spiritual senses skilled to catch the heavenly gleam in the wondrous pageant of the unfolding spring, and to glimpse the love of God in the face of a friend!

## Editorial Notes

### The Woman's Auxiliary.

Each year as the annual diocesan meetings of the Woman's Auxiliary come around one is filled with admiration at the enthusiasm and *esprit de corps* of this wonderful organization. For over thirty years it has been at work, first in Eastern Canada and later on in the Western Provinces, until to-day it has its branches in every part of the Dominion. It is by far the largest and most progressive organization of women in the Church of England in Canada. From the very beginning it has been most fortunate in the selection of its officers, who have had no easy task in shaping its policy and in guiding its course amidst the difficulties inseparable from a new organization.

\* \* \* \*

### The W.A. and the M.S.C.C.

When the Woman's Auxiliary was organized in Canada in the year 1885, there already existed in the Church in Eastern Canada an official missionary organization known as the Domestic and Foreign Missionary Society. The W.A. was from the first called an auxiliary of this society and later on, in 1902, when the above society, together with the Canadian C.M.S., was merged in the M.S.C.C., the W.A. became an auxiliary of the new organization. In its work at the home base it has proved of inestimable value in disseminating information and in overcoming opposition and prejudice. Until recent years, however, its work in the mission fields had but slight connection with that of the M.S.C.C. owing largely to the fact that the latter had no definite spheres of activity. When the M.S.C.C. became responsible for all work of the Anglican Communion in the diocese of Honan, China, the diocese in Mid-Japan, Japan, and the district of Kangra, India, it became evident that greater co-operation must take place in the home forces and the agreement was entered into whereby the W.A. became responsible for the work among women and children in those fields. In the mission fields in Canada the same degree of co-operation has not as yet been reached although considerable progress has been made. With the handing over by the C.M.S. in England to the Church in Canada, within the next five years, of the whole of its work among the Canadian Indians, and with the development that must take place in work among Asiatics in Canada and in other directions, vastly greater burdens will be placed upon the whole Canadian Church. It is necessary, therefore, that both the M.S.C.C. and the W.A. should take steps without delay to secure such co-operation as will enable the Church to meet the situation.

\* \* \* \*

### The W.A. in the Parish.

We have referred to the plan entered into between the W.A. and the M.S.C.C. whereby the former became responsible for the work among women and children in the foreign fields of the latter. This arrangement was a long step in advance of the condition that existed previously and has in the main worked successfully. We cannot, however, believe that it is a permanent arrangement. It has a tendency, for one thing, to set up a dividing wall between work for women and for men, and while it made possible greater concentration of forces in the

mission field it undoubtedly has the opposite effect in many of the home parishes. The M.S.C.C. is the whole Church organized for missionary or extension work, and in the parish should be supported by every Church member. The above arrangement, however, tends to make the W.A. the missionary organization of the women of the Church and the M.S.C.C. the organization for the men, the children belonging partly to one and partly to the other. Moreover, it is very doubtful if the plan can be extended to include the work in Canada.

\* \* \* \*

### Is There a Solution?

The question facing both the M.S.C.C. and the W.A., therefore, is: Is there any plan whereby the freedom of action of the W.A. can be preserved without interfering with the most complete co-operation of the various units making up the parish? The ideal, of course, would be to have all Church members, young and old, male and female, working for one object in one way without any division. But that would be scarcely human. We do believe though that there must be an extension of the apportionment system to include the work of the W.A. Of that apportionment a certain percentage each year, not necessarily the same every year, could be allotted to the W.A., just as another percentage could be allotted to the Sunday Schools or to any other organization. In allotting the different percentages certain concrete objects could be included in each in order to preserve the benefit to be derived from such, and these again could be varied from time to time in order to extend the interest and to prevent staleness. Such a system could be applied to any field, Canadian or Foreign, and would, we believe, go a long way towards unifying our home forces and towards keeping the whole work before the whole Church. We offer this as a suggestion, trusting that it will be received in the spirit in which it is given and, if nothing more, will at least provoke a serious consideration of a most important subject.

\* \* \* \*

### Personal Liberty.

We have heard a great deal lately on the subject of personal liberty from the standpoint of the drinker, but little, if anything, has been said regarding the liberty of the wife and children in the home of the drinker. Surely these are just as worthy of consideration as anyone else, and probably more so. The home is one of the great bulwarks of our Western civilization, and its character determines to a very great extent the future of the nation. The most important inmates in the home, so far as the future is concerned, are the children, and anything that tends to mar its purity and happiness should, so far as is possible, be eliminated. One of the greatest destroyers of home life is the drink traffic, and we fail to see how any person who knows anything whatever of the conditions that are only too common can feel morally justified in perpetuating in the slightest degree these conditions. There is only one true kind of personal liberty, and that is the kind that is in harmony with the character and teaching of Christ. It is not a liberty that allows a man to sink to the level of the brute creation, but a liberty that leads a man to deny his appetites in order that he may become more and more Christlike and at the same time lift up others with him.

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## The Council for Social Service

Rev. L. N. TUCKER, D.C.L., London, Canada

ABOUT ten years ago an organization was formed, under the name of "The Moral and Social Reform Council of Canada," whose objects are sufficiently indicated by its name. It was composed of members of nearly all the moral and religious forces in the land, including the Farmers' Grange and The Trades and Labour Council. Inasmuch as the units represented could only be bound by the decisions of their own courts the organization was limited to action that was practically unanimous; so that the Church of England could not be involved in any action that did not meet with the approval of its representatives. At the Session of the General Synod held in Ottawa in 1908 a Joint Committee of the two Houses was appointed to represent the Church of England officially in the organization. Thus all the Churches in Canada, except the Roman Catholic Church, could take united action on behalf of Moral and Social Reform. The weakness of our Church in this connection lay in the fact that we had no separate organization by which we could take independent action, and no money at our disposal to defray even the limited expense entailed by the action of the General body. The name of "The Moral and Social Reform Council" was subsequently changed into the more appropriate title of "The Social Service Council of Canada," which has also Provincial Branches to deal with issues of a Provincial character.

For many years previously the Methodist Church had had a special department for the promotion of Moral and Temperance Reform which, under the able direction of Rev. Dr. Chown, became a power in the land; and, at a later period, the Presbyterian Church formed a special department of Social Service and Evangelism, which, under the leadership of Dr. Shearer, exerted a wide influence in the settlement of all Moral and Social questions. These two organizations, backed by the moral influence and financial support of their respective Churches, were enabled to plan and carry out far-reaching efforts for the betterment of the Social condition of various sections of the community; and they have been the driving force in the Social Service Council of Canada. Because of our lack of organization and of financial resources, we have been unable to take any independent part in active and aggressive work; ours has been the all-too-modest lot of acting, through our Joint Committee on Moral and Social Reform, merely as one of the units composing the Social Service Council of Canada.

To remedy this unsatisfactory state of things and to enable our Church to exert its legitimate influence in the solution of all the great Moral and Social questions that affect the National life, the General Synod that met in Toronto in 1915 enacted a Canon creating a Council for Social Service. This Council is composed, like the Sunday School Commission and the Board of Management of the M.S.C.C., of the Bishops of the Church in Canada and two clerical and two lay representatives from each of our Canadian Dioceses. By the direction of the Primate, the first Meeting of the Council was held in Toronto on Wednesday, May 3rd; Archdeacon Ingles, of Toronto, was appointed Chairman and Precentor Tucker, of London, Secretary. Owing to the absence of many delegates from the far East and the far West, the Council only took action of a preparatory character. It recommended the appointment of a general Secretary for the Council as soon as practicable

## Spectator

Comments on Matters of Interest from  
Week to Week.

The call for men to enlist in the Canadian Army is becoming more and more urgent, even frantic. Where shall the two hundred thousand men that have yet to be raised come from? is the problem that is perplexing the recruiting officers of every battalion that is not now up to strength. "Canada's last man and last dollar" was the splendid pledge given by our Premier before hostilities were declared, and Canadian citizens from coast to coast cheered the generous faith and patriotism of our first Minister. But promises are one thing, fulfilment is an entirely more important thing. Just now, when perchance the decisive features of the war are about to be fought out, is the time when the full strength of the Empire should be available. Nowhere on the horizon is there any sign of the last or second last man coming to the aid of his country. The call for men to-day is something of a cry in the wilderness. Where formerly the response was in scores, to-day it comes in units. The call of the land to the farmer, in these beautiful spring days, may account for the lack of response in that quarter. But the land that is in deadly peril of seizure should first be protected. "Safety first" is the precedence of sound judgment. Just why patriotism should wane with a rising temperature may be left to the psychologist to discern. We wonder, however, if there are not some other reasons which might, with justice, be assigned as in some measure accounting for the failure of so many of our young men to face their obligations as citizens in this hour of peril to the Empire?

Is it not more than probable that the press of Canada is doing much to divert the mind of youth in Canada from the more serious responsibilities of life at this solemn hour of world-destiny? Every one will freely acknowledge the great obligation under which the press has laid this country for its splendid patriotism in sustaining British and Canadian ideals in this unusual crisis. The portion of the newspaper, however, which is specially intended to appeal and does actually appeal, most strongly to the youth of our country, is the sporting page. In this section of the press heroes of peace are still acclaimed in time of war. Young men are led to suppose that it is even more important to learn the latest results in baseball than to know of the progress of the war. Postscript editions of the Metropolitan press are daily issued to inform the youth of Canada

and the setting apart of a Sunday in the year when the objects and claims of the Council could be placed before all the congregations of our Church. It also appointed a Committee to draft a memorandum on the work which lies before the Council for submission to the larger Meeting that is to be held in the Autumn. In view of the many and important questions that are now pressing for solution in this sphere, such as temperance, purity, citizenship, and all allied questions, some of which are likely to become extremely acute at the close of the war, the work of the Council for Social Service will surely make such an appeal to the interest and support of all members of the Church as will ensure for it from the outset a large measure of usefulness and success.

how the batting average, or the pitching record of American ball players stands. It isn't a question how goes the battle in Flanders, but what of the conflict on the international diamond. Extra editions are bought and eagerly scanned, not for the record of the heroes of Ypres or Verdun, but for the latest reports of the success or failure of the highly paid ball artists of this or another country. Does it never occur to the editors and directors of our Canadian press that no matter how the question of patriotism and heroism be set forth in editorial and news column it will avail little if the amusements of youth be magnified upon the sporting page of the journal. The justification of the sporting page in times of peace was the effort to develop manliness and endurance in our youth so that when a test of their manhood came they would not be found wanting. To-day the call and test of manhood has come with everything at stake—country, home, honor, freedom—and still the amusements of the campus are magnified as all important. Is it any wonder that thousands of the young men of Canada, who are physically fit, and of military age, should still turn a deaf ear to the summons to service? Spectator calls to the press of Canada, in these hours of fate to direct the mind of youth away from the paltry games of pleasure to the greatest and only game that ought now to engage the attention of the full-blooded men of our country, the circumventing of super-devils of Teuton origin.

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Readers of *The Canadian Churchman* have noticed, no doubt, the most telling cartoons which have been given to the world by the well-known English publication, "Punch." Many of these cartoons are brilliant in their suggestion of the essence of difficult and intricate situations. By a few deft lines the philosophy of the occasion is revealed so that he that runs may read. The non-malicious satire and humour of this publication has amused two or more generations; and not only amused but instructed. It is, therefore, with much pain that one sees in these times of war, when almost every family in England is represented directly or indirectly in the deadly conflict, that in a central position, with unavoidable prominence a whole page is devoted to the advertising of a certain brand of whiskey. In face of the call and example of the King, one would think such an act was not up to the high standard of propriety that this paper usually sets before it. But the special point of objection to the thrusting of the supposed merits of an intoxicant under the eyes of its readers is that the advertisement is illustrated by some real or fancied incident of the war. A soldier in the trenches is represented as sampling it with great advantage to himself, or the enemy is made to flee before its courage-giving qualities. In a country that is calling to its citizens to conserve their resources so that they may endure even unto the end, it is rather surprising that the government should allow their appeals to be so negated. But more significant than all is the readiness with which a paper of the "Punch" type, entering as it does the best homes of England, should thus commercialize patriotism to its own financial advantage. It makes one feel that even in the hour of the Empire's greatest peril there are those at the heart of the Empire who play upon the sacred sentiments of sacrifice in order to promote a most questionable enterprise. Whatever may be the rights of citizens to participate in intoxicants, this of all times is not the occasion to thrust such things under the eyes and noses of a people fighting for their very existence, nor is it a time to trifle with their patriotism.

# The Purpose of the Waste

By MISS E. M. KNOX, Havergal College, Toronto

ON the ill-omened day when the Prince of Evil first "brought death into the world with all our woes," three problems of sin, pain and waste followed hard after in his train. The two first are so closely interwoven in the very web and woof of our being that we reckon them inevitable; but waste, the waste of capital, intended for God's service; the infinitely more precious waste of life, we cannot understand. This hardest waste, of life, is staring us

It must go on for the Kingdom of God and of Righteousness is at stake, but with set teeth and drawn face we ask, has such waste ever been before, and if so, "To what purpose is this waste?"

The question is a hundred times worth asking, for the waste of innocent life, unparalleled though it be, does not stand alone, but so far at any rate as the spiritual history of the world is concerned, follows well marked, well recognized lines. Ac-

all time, the law of massacre, "They that take the sword shall perish by the sword."

It is not that Christ gives up His claim to the overlordship of the world, He craves it—it is His by right—to save us from our lost estate. He seeks and will seek the overlordship, but He refuses to gain that overlordship by oppression and wrong. He marks His path not by the slaughter of His enemies, nor by the massacre of Innocents, but by the shedding of His own heart's blood and the heart blood of His free will followers. His Kingdom is prevailing and will prevail. "He will see of the travail of His soul and be satisfied."

But whilst that Kingdom slowly rises, world tyrants, grasping world empire, rise and fall, according to a threefold line of progress:—

(1) Heavy clouds of superstition and infidelity darken the God-given light. Men dull their consciences with outward form and ceremony in place of heart service. A great monarch striving after



BRITISH OFFICERS EXAMINING A DESERTED GERMAN TRENCH.

everywhere in the face to-day, and we ask one another in deep anguish, "To what purpose is this waste?"

The question as to the uselessness of waste first finds itself in logical form on the lips of Judas Iscariot. His face grows dark and he sullenly utters, "To what purpose is this waste?" as the ointment which might have been sold for one hundred pence spends itself over the feet of Christ. His fingers are itching, not for the poor but for the pence which he might have made out of the transaction, "for he was a thief and bare the bag."

The question he asks hypocritically we ask despairingly. Our waste to-day is not the question of hundreds of millions of pence, nor of harvests of shrapnel in place of harvests of wheat, but of lives, lives the pride and the first flower of our race, "gathered like pearls each in his alien grave." It is the despair for this waste which is touching the heart's quick as it spells the crippling of hundreds of thousands of homes, the crippling of the temporal and spiritual future of the world.

cording to those lines a great nation gathers strength under leader after leader until a greater than these arises, who claims and will be satisfied with nothing less than the empire of the world. This overlordship of the kingdoms of the world is the bauble which Apollyon dangles and has dangled before the eyes of ambitious monarchs from earliest times till now. The Pharaohs and Napoleons, attracted by his glittering offer, fell down and worshipped him. Following his direction they step across the line of right and wrong, beat their way pitilessly forward, trample with iron heel upon whatever crosses their path and press triumphantly forward until, at the moment of success, God looks down and troubles them. A wind blows, the snow falls, the tyrant is overwhelmed and the sin recoils upon his head.

Apollyon has not always succeeded. He approached our Master Christ (for Christ was tempted in all points like as we are, therefore tempted like the mighty monarchs of the world), but Christ the King of Righteousness refused, bade Satan get behind Him, bade Peter put up his sword into his sheath and put into words for

world empire, in ruthless massacre, almost extinguishes the light.

(2) The massacre recoils upon its perpetrators and upon the countries involved.

(3) God arises, a new and fuller revelation is given, a rising generation catch the vision of the God-given light and carry out God's will.

(To be Continued.)

## RELIGIOUS WORK CAMPAIGN.

A Religious Work Campaign was held from March 12 to the 26th in the military camps in the South and West of England by the Y.M.C.A. The committee in charge of the arrangements had as its chairman the Rev. Cyril Bardsley, M.A., Hon. Secretary of the Church Missionary Society. The Chaplain-General gave his full approval and the acting-chaplains of the various camps co-operated. For one hour each evening all the usual activities were, so far as was possible, closed down and attention was concentrated on spiritual matters.

## NEW BOOKS

## Sacrifice or Sacrament?

*Which is the Teaching of the Anglican Communion Office? By Right Rev. E. A. Knox, D.D., Lord Bishop of Manchester. Longmans & Co. (xii. + 210 pp.; 75 cents net.)*

"Simply deplorable," was the reply of an Ordination Candidate on being invited by his Bishop to express his real opinion of our Communion Office. The young man expounded his own view in the terms commonly used in Ritualistic manuals. In the Roman Mass the idea of "the offering or presenting, by and through the consecrated elements, of a sacrifice to God," is so plainly stated that he who runs may read. Great pains have been taken to show that fragments of this Mass have been preserved in our Anglican service, but they are in such confusion as to conceal instead of proclaim the sacrificial purpose. Displaced and rearranged fragments of the Mass do not constitute the Mass. "The instruction given to many ordinands is as though a guide taking visitors through a Presbyterian church, pointing to stones built in here and there from some adjacent ruined Cathedral, were to endeavour to create the impression that the modern building was in fact the ancient Cathedral." The Roman language admits of no ambiguity. Bishop Knox points out that the Anglican language, if it is meant to be sacrificial, is highly ambiguous and, to be frank, "simply deplorable." No one who has the liturgy of the Roman Mass before him could mistake it for a Communion Office. The worshipper's act of communion is not essential. It adds nothing to the completeness of the service. Regarding the Anglican Office, phrases in the First Prayer Book of King Edward VI., which might have been taken as sacrificial, were deliberately omitted in all subsequent recensions. The author emphasizes the significance of the prohibition to celebrate without communicants even in that First Prayer Book. By documentary evidence Bishop Knox shows the exact relation of our Communion Office to the Mass. Under "Instinct of Sacrifice," the Bishop refers to the unanswered argument of Archdeacon Perowne in "Our High Priest in Heaven"—a book which this generation has neglected. The Bishop regards the permissive use of vestments, etc., as concessions to disobedience. The "Postscript" is refreshing, setting forth the great principles which underlie the true character and meaning of the Communion. Nine appendices (100 pp.) give the needed documents for comparative study. The book is invaluable to any serious-minded Churchman. Those who differ from Bishop Knox will acknowledge the striking fairness of his statement of their view of the Holy Communion. (pp. 111-113.)

## What God Hath Joined Together.

*Sermons by Malcolm J. Macleod, D.D., Collegiate Church of St. Nicholas. New York: G. H. Doran Co., Upper Canada Tract Society, Toronto. (230 pp.; \$1.00 net.)*

Not a series of soothing studies on the state of matrimony, but strong sermons on the principles and contrasts of life. Seed and Harvest, Strength and Beauty, Faith and Fearlessness, Evangelism and Personality, etc. Dr. Macleod has a good preaching style. He lights up a whole subject by the flash of an incisive epigram. "Alas, the glass through which we see the Father is blurred so often by our own breath." He uses abundant illustrations, many with quiet humour. The element of consolation is prominent in his sermons. There is not a hackneyed sentence from start to finish.

## The Conception of the Church.

*By J. G. Simpson, D.D. New York: Longmans & Co. (36 cents net.)*

Within its limits this booklet is scholarly, able and convincing. Those who wish to know the doctrine of the Church could not do better than study this book. Canon Simpson is always welcome because so fresh and forcible. Here and there his logic halts as though he were afraid of the boldness of his own position, but the criticism of extreme Anglicanism and the championship of an Evangelical view of the Church are most striking and significant and make the book a decided contribution to an important subject.

Received: "The Chronicle"; "Scribner's Magazine"; "The Literary Digest"; "The Mother's Magazine"; "The Crozier."

## Sunday School Commission

## Semi-Annual Meeting

Rev. H. H. BEDFORD-JONES, Press Secretary

THE spring meeting of the Sunday School Commission was held this year on May 2nd in the quiet surroundings of Holy Trinity vestry (Toronto), a very satisfactory, central and commodious place. Between thirty and forty members were present, including the Bishops of Toronto, Montreal and Ottawa, and much business was got through in the course of the day.

There was a celebration of the Holy Communion at 9 a.m. in Holy Trinity, taken by the Bishop of the diocese, assisted by the Chairman and the General Secretary, with Mr. Hodgkinson, assistant of the parish. The business opened at 10.30.

The feelings of the Commission at the great loss sustained by the death of Canon Powell were expressed in several ways, both by words from the Chairman, and by the report of the Secretary, and by formal resolution entered upon the minutes and sent to the family. It is not too much to say that the recognition of the vacancy in the membership thus caused was a very noticeable feature throughout the whole day, in all the discussions.

The chief work done at the outset was a careful revision of the Litany for use at Teachers' meetings, removing objections to certain phrases and revising it here and there, till it received the endorsement of the whole body. The course for Teacher Training was left unaltered for the present.

The General Secretary's report was comprehensive and valuable. It dealt with the action of the General Synod as it affected the Commission, and then was taken up with the account of the present plans for "Our Empire." Here it may be well to say that the arrangements for handling "Our Empire" in Canada were after much discussion, approved, as the best possible under the circumstances. It is likely the paper will be made a self-sustaining Canadian Sunday School Magazine eventually; for the present it will be incorporated with both the Institute and Church Record Publications. Sunday Schools may obtain it with either set of Sunday School leaflets, and it will remain a weekly magazine. It will become more Canadian than was possible while it was published by the S.P.C.K., and time alone will show how the change will work out.

The General Secretary then gave a review of his own work for the past seven months, during which he has visited almost every part of the field and travelled over 14,000 miles. It covered also the work at the office, the examinations, Boys' Work, Literature, Lantern Slide Exchange, etc., showing how vitally the Commission has now come into touch with every department of the Sunday School work of the Church. The report will be printed and circulated by order of the Commission.

The Executive Committee's report followed, touching on a number of the same matters and showing what action had been taken. The Ven. Archdeacon Paterson Smyth, and Rev. E. G. Burgess-Brown were elected as members of the Sunday School Commission, with the re-election of several others, on the nomination of the Executive.

The Treasurer's report showed receipts from Children's Day, 1915, of \$7,308, being about \$500 more than in the previous year and the largest in the history of the Commission. This was encouraging, but it will be impossible to carry out the policy of appointing Assistant Secretaries while some of the dioceses still fall so far short of what they are asked to do. This plan was endorsed by the General Synod and will come into effect when funds permit.

The report of the Committee on Lesson Schemes showed two decisive results from the series of questions submitted to the clergy, viz.:

(1) Those in charge of Sunday Schools wish for a scheme which will give one Lesson Topic only each Sunday; and

(2) That Junior and Senior Courses should be separately provided, each with a three-year cycle.

The Committee was continued and will present a plan at the next meeting. This will have a far-reaching effect upon the whole Lesson plan for the Sunday School work of the Canadian Church. Much will depend on the wisdom of those who have it in hand. It will not come into effect until the present cycle is completed—i.e., December, 1917.

The Report of the Scholars' Examinations showed that 15 dioceses took part and that 574

## M. S. C. C.

SUNDAY last was Missionary Field Day in the city of Ottawa, when the following took part: Christ Church Cathedral, 11 a.m., Dean Owen, of Hamilton, 7 p.m., Rev. Canon Snowdon; St. George's, 11 a.m., Rev. Canon Gould, of Toronto, 7 p.m., Rev. A. H. Moore, of Quebec; St. John's, 11 a.m., the Archbishop of Algoma, 7 p.m., Rev. Canon Tucker, of London; St. Alban's, 11 a.m., Rev. G. F. Kingston, of Toronto, 7 p.m., Dean Owen, of Hamilton; All Saints', 11 a.m., Rev. Canon Tucker, 7 p.m., the Archbishop of Algoma; St. Matthias', 11 a.m., Rev. J. H. Dixon, 7 p.m., Rev. G. F. Kingston; St. Barnabas', 11 a.m., Rev. A. H. Moore, 7 p.m., Rev. C. R. Palmer; St. Matthew's, 11 a.m., Rev. E. A. Anderson, 7 p.m., Rev. Canon Gould; St. Luke's, 11 a.m., the Bishop of Ottawa, 7 p.m., Rev. J. H. Dixon; St. Bartholomew's, 11 a.m., Rev. J. E. Lindsay; St. Margaret's, Eastview, 11 a.m., Rev. C. L. Bilkey; Trinity, Ottawa South, 11 a.m., Rev. C. R. Palmer; Holy Trinity, Ottawa East, 11 a.m., Rev. E. G. Huston; All Saints', Westboro, 7 p.m., the Bishop of Ottawa.

On Monday evening a missionary meeting was held at which Bishop Roper presided, and the Rev. Canon Gould and the Rev. Dr. Tucker, present and former secretaries of the M.S.C.C., were the speakers.

A meeting of the M.S.C.C. Executive was held on Wednesday of last week. The main item of business was the consideration of the estimates for the coming year.

The Rev. R. H. A. Haslam and family, of Kangra, India, have reached Canada, but were detained at Vancouver, owing to a few cases of chicken-pox on board the vessel. Bishop Brent, of the Philippine Islands, was on the same vessel.

Dr. George B. Archer has received a Commission in the Royal Army Medical Corps, and left Toronto on Friday, May 5th, for England. Dr. Archer was compelled through ill-health to return to Canada after the death of his wife.

pupils passed successfully. The medals for first place going in each grade to Rupert's Land.

A useful set of Graded Bible Readings for daily use, Senior and Junior, was approved, and will be printed and circulated for use in 1917.

A long and valuable discussion followed on the report of a small committee which had charge of literature dealing with Temperance and Purity. A series of recommendations was made, some being accepted, and some referred to the committee for further consideration, new names being added to the membership of it.

The officers of the Commission for the next three years were then elected: Chairman, Dr. Rexford; general secretary, Rev. R. A. Hiltz; general treasurer, Mr. G. B. Nicholson; auditor, Mr. Sydney Jones. The Executive Committee was elected as follows: His Grace the Archbishop of Rupert's Land (president), Rev. Dr. Rexford (chairman), Rev. R. A. Hiltz (general secretary), Ven. Archdeacon Ingles (hon. secretary), Mr. James Nicholson (hon. treasurer), the Archbishop of Nova Scotia, the Bishop of Montreal, the Bishop of Toronto, the Bishop of Niagara, the Bishop of New Westminster, the Bishop of Ottawa, Very Rev. Dean Neales, Ven. Archdeacon Dewdney, Canon Snowdon, Rev. A. E. Burgett, Canon McMillan, Rev. R. F. Nie, Rev. C. V. Pilcher, Rev. W. A. Fyles, Rev. T. B. Howard, Rev. Canon Bedford-Jones, Rev. Prof. Cotton, his Honor Judge McDonald, Mr. F. H. Gisborne, Mr. W. H. Wiggs, Mr. H. Mortimer, Mr. Fred. Irvine, Mr. T. Mortimer, Mr. G. C. Copley, Mr. W. D. Stiles.

Votes of thanks were passed to the churchwardens of Holy Trinity for the use of the vestry-room, and the meeting was closed about 11 p.m., having sat through the whole day.

The matter of the paper, "Our Empire," and the question of the next cycle of lessons for the main school, with various other points considered, made the meeting of great importance for the work with which the Commission has been charged. The spirit of unity and co-operation which has characterized all actions in the past was manifest throughout, and it seemed as if the utmost care was being taken to arrive at the wisest decisions on all matters before the meeting so as to command the assent of the Church at large for whom the Commission acts.

## Expediency and Conservancy

Sermon preached by the REV. CANON GOULD in Christ Church Cathedral, Hamilton, to the members of St. George's Society, on the Festival of St. George and the Tercentenary of William Shakespeare.

"Gather up the fragments that remain, that nothing be lost."—ST. JOHN vi. 12.

"THEREFORE," said our Lord, "every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old."

These words in all ages of the Church have been taken as a description of the function and privilege of the Christian preacher. To interpret the new in the light of the old and so to emphasize the oneness of history; to resee the old in the light of the new and so to reveal the over-ruling activity of God. This principle true at all times is more especially true at this time of crisis. There is frequently an apparent clash between the imperfections and exigencies of the present and the tendencies and ideals of the past; there is always—if we are humble enough to search for it, if our cause be righteous enough to make us worthy of it, if we, ourselves, are sincere enough to be able to see it—some great and golden thread of Divine purpose which links the past with the present, which binds together the fragments of both, and lifts the whole perceptibly onward and upward toward that

"One far-off Divine event,  
To which the whole creation moves."

From this standpoint our text and our time present to us first, a great contrast, and second, a great unity.

The great contrast lies between the present fact of a world at war and the scene referred to by our text—the scene above the quiet Lake of Galilee where is gathered together the multitude of men who, hanging upon the lips of One Who spake as never man spake, have followed Him from place to place, and finding themselves overcome with hunger in the wilderness have been supplied, bountifully, with bread at His hands.

The great unity consists in the principles set out in the words of our text, by the miracle-worker of Galilee, in their application to the problems and crises of all time.

What are these principles?  
(1) A principle of *Expediency*.—"Gather up the fragments that remain."

(2) A principle of *Conservancy*.—"That nothing be lost."

Of words, like men, it may be said: "Evil communications corrupt good manners." The pages of dictionaries are strewn with examples of words which through evil associations have become tainted and fallen into disrepute. A word overtaken by such a fate is rarely, if ever, rescued. In "expediency" we have an example of a word midway in the process of contamination. There is to-day a true, even as there is a false, principle of expediency. The false principle of expediency would subvert the values of a time, of a people, or of a cause to the selfish interest of an hour or of an individual. The true principle of expediency recognizes that every hour, every situation, and most causes, possess certain elements of the perpetual and final good, which no other situation and no other time or cause can contribute and that it is our parts and duties to select these elements and to build them into the structure of the permanent welfare of the race.

The true principle of expediency, further, consists frequently in the conscious acceptance of present loss, or suffering, that the greater good may have its way prepared and be gained: as when our Lord said: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." It rises to its highest expression in that supreme declaration of Christian expediency: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." For the exercise of this true principle of expediency no time is inopportune, no situation is too meagre or too colossal, no circumstances are too poor or too opulent. The occasion of its proclamation, be it noted, is the hour of a supreme manifestation of Divine power exhibited on behalf of human need. While the five thousand men look with satisfied and wondering eyes upon the Dispenser of the miraculous supply of food, He, the bound-

less Giver, turns their attention to the value of the "fragments that remain," and they on their part see with a new vision and declare: "This is of a truth that Prophet that should come into the world."

A true principle of expediency supplemented and complemented by a Divine principle of conservancy, "That nothing be lost."

The principle of the conservancy of matter, that matter may change its form but cannot be lost, is one of the commonest conclusions of science; but how dull of heart, and how slow of sense, we are in perceiving and believing that the same principle of conservancy is true, or at least may be true, of the things that pertain to the will of an individual, to the moral good of a nation, to the spiritual good of the race. This Divine principle of conservancy is attached, on the occasion described by our text, to the "fragments that remain," and answers to the Divine desire "that nothing be lost."

How hard it is for us to see in the fragments of His life the material God uses to build the temples of eternity.

Before passing on to the larger application of these principles, to the larger circumstances of our time, may we not remark how they lie at the root of the activities of the Society which, in a corporate capacity, is worshipping in this Cathedral Church to-night? A principle of the truest expediency; to gather up the fragments of our social and national life by clothing the orphan, by feeding the hungry, by comforting the bereaved, by, in a word, caring for the fragments fallen by the wayside or in danger of being trampled under foot in the midst of the bustling, grasping crowd. A great and blessed principle of conservancy; the recognition of the fact that even the fragments of humanity possess inestimable and eternal values, that they are worth saving, that without the contribution which they alone can make, the excellences of our social, national and spiritual lives will be lacking in fruition and completeness.

Nevertheless, you who have come to worship, and I who have come to declare unto you such goings of the Eternal as I may be able to perceive, would fail alike of his purpose, if we did not seek to interpret the message of our text in the larger life and circumstances of the occasion.

First, in the realm of memory, the tercentenary of the supreme poet of the race, the master word-artist, the inimitable interpreter of English thought and life, William Shakespeare, of whom a member of your Society has recently written:—

"The spirit of Old England lives in thee,  
And in thy verse there throbs the larger life—  
The pulse of greater Englands yet to be  
Born and renewed in sacrificial strife."

In this day of England's "sacrificial strife," when all hearts and all hands are turned or stretched across the seas to the island home of our fathers, we salute Old England in Shakespeare's own words and say:—

"This royal throne of Kings, this sceptred isle;  
This earth of majesty, this seat of Mars,  
This other Eden, demi-paradise;  
This fortress, built by nature for herself,  
Against infection, and the hand of war;  
This happy breed of men, this little world;  
This precious stone set in the silver sea,  
Which serves it in the office of a wall,  
Or as a moat defensive to a house,  
Against the envy of less happier lands;  
This blessed plot, this earth, this realm, this  
England."

Second, in the realm of the present:—

(1) The application of the principle of expediency: "Gather the fragments that remain."

"This war," said Lloyd George, "does not mean that the man at the front counts for less, it means that the man at the base counts for more." What is this, we may ask, but the ancient Christian principle interpreted in present-day terms, that "we are all members one of another," "for none of us liveth to himself, and no man dieth to himself"?

The war represents not only the discovery of the value of the individual, but more than any

other war this one was caused by an individual, and he an individual who died a lunatic, in a lunatic asylum. The abnormal brain, be it remembered, of a single man evolved a perverted doctrine of life, which infected a whole nation, and produced the catastrophe of a world war.

"The doctrine," of Nietzsche, "of the supreme divinity of force, that might is right, that the strong all things are possible and justifiable, that brawn is more than brain, and muscle greater than conscience." This devil's creed it was that reduced international agreements to the level of scraps of paper; that hacked a way through Belgium, that burned the Library at Louvain, that filled the world with blood and horror.

In the realm of the present, further,  
(2) The application of the principle of conservancy: "That nothing be lost."

Is it possible to sound out such a message over the broken fragments of this war?

From the first, some men have caught glimpses of the true inwardness of the struggle and have seen visions of great spiritual forces engaged. The Prime Minister of Britain, with all that he has done or left undone, has been one of the great interpreters of the spiritual aspects of the conflict. Speaking soon after its outbreak at the Guildhall, he said: "This is not merely a material, it is also a spiritual conflict. Upon this issue everything that contains the promise and hope that leads to emancipation and fuller liberty of the millions that make up the masses of mankind will be found, sooner or later, to depend." In other words, I take it, we are fighting for spiritual principles, and forces which from the military standpoint are both intangible and impendable are powerful factors in deciding the outcome.

What are some of these "spirit forces," these determining factors, these principles of conservancy, which can help to turn even this stupendous loss into final gain, and more than that, can stretch, so to speak, a hand through time to catch the far-off interest of present tears?

One of these is the principle, or force, of nationality. "Nationality," said Mazzini, "is sacred to me because I see in it the instrument of labour for the good and progress of all men."

The principle or force of nationality,—who has not marvelled at its power, whose heart has not been stirred by its struggles, whose sympathies have not been moved by its sufferings? Belgium, Serbia, Montenegro, Armenia, all crucified on crosses of red-hot iron. For anything comparable to the sufferings of Armenia, during the struggle, we must either go back in thought to the days of Nero himself, or turn for an adequate description to some of the pages of the Book of Revelation. The story of Serbia; how its agony and the unquenchable spirit of its history shines out in the little-known words of its national anthem:—

"God of Justice! Thou Who saved us  
When in deepest bondage cast,  
Hear Thy Serbian children's voices,  
Be our help as in the past.  
With Thy mighty hand sustain us,  
Still our rugged pathway trace;  
God, our Hope! Protect and cherish  
Serbian crown and Serbian race!  
On our sepulchre of ages  
Breaks the resurrection morn,  
From the slough of direst slavery  
Serbia anew is born.  
Through five hundred years of durance  
We have knelt before Thy face,  
All our kin, O God! deliver!  
Thus entreats the Serbian race."

As I muse upon the mystery, the struggles, the power of nationality, I hear a great voice out of heaven saying: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor pain; for the former things are passed away," and as I look, I see that the light of the city is the sunless radiance of the presence of God and of the Lamb; that its streets are of pure gold; that its gates are open to the four winds; that the priceless merchandise which entereth therein consists of the "glory and honour of the nations," and that its citizens are made up of the "nations of them which are saved." Interpreting the pain and travail of the present in the light of the glory of this future, I come to the conclusion that the principle of nationality is an indestructible element in the constitution of humanity, and that the principle of nationality is an indispensable element in the constitution of the Kingdom of God.

(Continued on page 304.)

## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

### CHAPTER V.

#### The Proposal to Emigrate.

IT was three days later—a miserably cold, wet, windy Sunday. David, with his brother and sister, had struggled down the hill to the Cathedral for the morning service, and had been soothed by the exquisite music before they fought their way against the wind up the hill again. Now they were grouped round a cheery wood fire which Martha, an old and trusted servant, had surreptitiously lighted to "cheer up the missus."

Mrs. Lane lay back in a deep arm-chair with Gilbert's fair head resting against her as he sat on the floor. On one arm of the chair sat Marjory, her long legs swinging above the ground, her frizzy red hair standing out round a pointed little face with large grey eyes and a mouth which was the very double of her mother's. David stood by the mantelpiece, nervously playing with the ornaments. A family council had been called to discuss plans for the future. In the last three days, David, warmly seconded by the advice of one or two old friends, had prevailed on his mother to believe that her project of teaching was impossible and that she must either seriously consider the Canadian plan or suggest an alternative. It had been a hard task; for Mrs. Lane had resisted every effort to convince her that David's cherished ambitions could not be realized. Only when she was persuaded that the realization of David's ambition would entail poverty and hardship on Gilbert and Marjory did she consent to consider seriously the Canadian proposal.

When she had read the letters, David was amazed at her enthusiasm for the plan. Where he saw nothing but drudgery and the hard materialism of a land of dollars and cents, she saw the romance of a life of boundless possibilities and unconventionality. He had forgotten his mother's power of idealization; it would stand her now in good stead. He had asked her to lay the plan before Gilbert and Marjory, and she told them the outline simply, barely touching on the financial circumstances which made a change necessary.

"What do you think of the idea, Gilbert?" she asked as she ended her story.

"Well, mother, I think it's simply ripping. I've always wanted an outdoor sort of life; it's just the thing for me, but I don't know how it will suit you and the old Rajah. Madge'll like it all right."

Gilbert's agile fancy already pictured himself, clad in Buffalo Bill attire, galloping after numberless cattle on an untamed horse across boundless prairies. He knew that Madge would be quite happy to trot behind him—but he failed to place his mother and brother in the picture.

Marjory proved unexpectedly cautious in echoing Gilbert's opinion.

"When should we have to start, mother?" she asked gravely.

"I really hardly know. Not for a few weeks, I suppose, at least," said her mother.

"It's quite impossible for me to leave Oxford before the sixteenth of July, mother. We play Worsley High School at tennis on that day, you know, and I am one of the tennis champions. I could not possibly go before that; we might lose if I did."

Mrs. Lane could not conceal the smile which twitched the corners of her mouth; her daughter's sense of perspective frequently amused her. David was not amused at all. Marjory's childishness annoyed him. Perhaps, poor boy, he was unconsciously contrasting her reluctance to give up the trifles of her present life with his own heroic resolve to sacrifice his whole future.

"I suppose you don't expect us to disarrange our plans for such a reason as that, do you, Marjory?" he asked, contemptuously.

Marjory's temper, as fiery as her locks, was alight at once. "I don't expect you to understand anything about the importance of games, David. You can't play anything decently, and you don't realize how important it is for the champions to play in every match."

Mrs. Lane's pleasant voice intervened just as Gilbert was rushing into the fray in his sister's defence.

"My dear children, don't quarrel. If we are in England and in Oxford at that date, Marjory will play in her match; but of course, if we are obliged to leave earlier, she cannot play. I have no doubt that Marjory will settle down into farm life in Canada as well or better than any of us. Her clever hands will be of great use to me. Now, David, read aloud some of Colonel James' letters."

"Darling little mother," murmured Marjory, penitently, stroking one of her mother's long artistic hands, and mentally resolving that they should never do any rough work if she could prevent it.

David unfolded the packet of letters, written in a strong large hand, and began to read one of them aloud. Colonel James had written fully to his old friend, giving a fairly complete sketch of life at Otter Lake. Gilbert and Marjory grew more and more excited as they heard of the splendid fruit raised on the estate and hints of camping-out, shooting and fishing by way of recreation. To two young persons, proficient in every kind of sport and not over much given to study, such a life seemed an earthly paradise. Even David felt himself stirred by the enthusiasm of the writer; possibly life in the colonies was not so unbearable as he had thought it.

But Mrs. Lane's heart grew heavy as the possibility of exile crystallized into certainty. David had almost convinced her that they must go to Canada: Gilbert and Marjory had confirmed his arguments by their delight at the project. Now she began to realize that she must dig up her life by the roots, all maimed as it was. Would it bear transplanting? She had very few relatives, but she had a genius for friendship, and had found many congenial souls in Oxford. Whom would she find on a farm near the Pacific Ocean? For the first time she realized fully the lonely outlook of her future life. As David read sheet after sheet, often interrupted by questions and comments from his hearers, his mother sat gazing into the fire, sore and sick at heart for the loving protection she had never till now lacked since her marriage.

Gilbert's excitement jarred on her. Did he know at all what he had lost? She looked at David's pale face as he read on, and felt that he, at least, had realized their loss to the full. And a new spring of love and tenderness for her first-born welled up in her heart as she looked and listened. When the last letter had been read, and the fire of comment and question slackened, Gilbert sprang up on the floor with a mighty stretch.

"Well, I vote we start at once, so as not to lose any more of the summer in this beastly climate," he observed, surveying the rain-washed landscape. "Come along, Madge, let's have a turn before tea." Marjory jumped up with alacrity.

(Continued on page 306.)

## The Churchwoman Progress of the War

### Toronto.—W.A. Annual Meeting.

The 30th annual meeting of the W.A. of the diocese of Toronto was held from May 2 to 6, 1916. Most of the meetings were in St. Anne's Parish Hall, one of the few parish halls large enough for such a gathering, but the first meeting—that to consider missionary work and Social Service—was in St. Thomas' Parish House, and the corporate Communion service on Thursday morning took place, according to custom, in St. James' Cathedral, the "Mother Church" of the W.A. "The story of the year," told by the officers on Wednesday morning, was most encouraging, for in the W.A. of this diocese the great missionary work of the Church "has in no way suffered" during this year of war. The figures speak for themselves: 196 Senior Branches (of which 57 are Girls'), with 6,799 members; 62 Junior Branches, with 2,392 members; Babies or "Little Helpers," numbering 1,239, in connection with 55 Senior Branches; 24 new life members; 4,359 "Leaflets" sent out during last month; 553 books and 88 magazines circulated from the library, and 75 new books added to it. The treasurer reported all pledges fully met, and total receipts of \$16,890.81, as 77 Branches had increased their giving; the Dorcas department had spent a grand total of \$10,478.04, expending \$2,622.44 on special gifts and appeals, including \$639.86 for equipment for Mr. Fry and his bride; the Juniors contributed money and gifts to the value of \$1,264.85; the P.M.C. amounted to \$1,138.57; the E.C.D.F. collections to \$2,215.81—\$1,537.13 being given to Canadian, \$397.48 to diocesan, and \$281.20 to Foreign Missions; and the diocesan thank-offering, including the collection at St. James' Cathedral, amounted to \$631.63. For the united thank-offering to be given in 1917, there is \$2,157.68 in hand, and 154 boxes out.

The hospital visitors have made 65 visits, besides sending flowers and fruit, and will always be glad to visit a W.A. member of any diocese who is ill in this city. Very regretfully the Auxiliary accepted the resignations of Mrs. Carlisle, recording secretary, and Mrs. Snively, Dorcas secretary-treasurer, whose places will be difficult to fill, but the new officers who have succeeded them, Mrs. Douglas Donaldson and Mrs. Cuttle, have already proved their efficiency in their respective branches. The remaining officers were shown how much their arduous labours have been appreciated by being re-elected with much enthusiasm. Every member of the W.A. was sorry that two officers who rarely miss an annual meeting, Mrs. Cummings and Mrs. Plumptre, were unavoidably absent, and that Mrs. Clatworthy, the new "Leaflet" secretary-treasurer, was too ill to be at the meetings. The speakers were numerous, and gave so many valuable suggestions, and so many beautiful and helpful thoughts that it is impossible to give any idea of the extent and variety of the subjects touched upon. No fewer than eight clergymen took part in the programme, including Bishop Farthing, who preached in St. James' Cathedral, on 1 John 1: 2 and 3, about the life of the risen Son of God, which was manifested through His disciples, and must be manifested in us from day to day; and the Bishop of Toronto, who took the chair in the missionary meeting on Thursday evening. The Rev. Lawrence Skey chose for his devotional address the text Matt. 5: 38 and the following verses. He emphasized the superiority of the spirit of the law over the letter, and said that a Christian should be known by his extras, the "second mile" is where Christianity begins, the strictly measured mile is Pharisaism. Provost Macklem asserted that there

May 2.—Tuesday—Renewed attacks by enemy near Verdun repulsed by French. All rebels in Dublin surrender.

May 3.—Wednesday—General compulsory military bill passed by British Parliament. French make gains near Verdun.

May 4.—Thursday—Three leaders of the Irish rebellion shot. French continue to drive enemy back at Verdun.

May 5.—Friday—German reply to United States demand re methods of German submarine warfare indicates in the main a surrender. French continue on the offensive. Russian soldiers continue to land at Marseilles.

May 6.—Saturday—Canadians hold their ground in fierce fighting. Three German Zeppelins reported to have been destroyed during past three days. Germans still attacking at Verdun.

May 8.—Monday—Germans make headway at Verdun near Hill 304. Belgian troops capture German positions in German East Africa. Large numbers of sick and wounded from Kut-el-Amara continue to reach British headquarters on the Tigris.

is no antagonism between the war and Missions, that to win the war and maintain Missions are equally necessary, that the Church should be the "power house" of the world; Canon Gould followed with a graphic description of his memories of Palestine, of the effect of the war on the Near East, and of the promised triumphant coming of the Son of Man. Canon Cornish, of Peterborough, spoke from first-hand knowledge of the Church in Western Canada and of the problem of our foreign immigrants; Rev. A. L. Fleming told the Juniors of Eskimo work in Baffin Land; and Rev. C. E. Sharp conducted a Quiet Hour at the close of the Seniors' meetings. The one layman who spoke, Mr. Dyce Saunders, K.C., of the Laymen's Movement, gave "a few thoughts on the stewardship of money," saying that Christ gave no rule of tithing, but that as Christians our only limit must be the measure of our brother's need and of our capacity to help. Of the ladies on the programme: Miss McCollum told of her "down-town" work in Toronto; Miss Knox, of Havergal College, of the "League of Honour"; Miss Metcalf, of Niagara diocese, of the vital connection between Christianity and Social Service; Mrs. Baldwin and Miss Young, of Japan and the needs of the 40 millions who are yet heathen; Mrs. Gould, of her past experiences as a missionary in Palestine; Miss Una Saunders, Dominion secretary of Y.W.C.A., of the reconstruction necessary after the war, of the building of the city of God on the earth, and the part which women should be prepared to take in improving the standards of citizenship, and of industrial life; and Mrs. Forsyth Grant, of the history of the Junior W.A. The president, Miss Cartwright, in speaking of the reports, reminded her hearers that the weak point in the W.A. is at present the fewness of candidates offering for service, and asked for more arduous recruiting and more prayers. "To give money and materials alone to Missions is like trying to win the war by working at munitions and Red Cross supplies without sending soldiers to the front."

Indians in the United States number more than 320,000. There are about 105,000 in Canada.





Charlottetown, the sum of \$1,000 has been received and added to the capital of the Fund for the Clergy, Widows and Orphans of the Diocese of Nova Scotia.

### FREDERICTON.

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

**St. George.—St. Mark's.**—Easter Day was a red letter day for this church. The splendid gift of the late Mr. Jas. McKay, of two side panels in the east window in the chancel were dedicated by the Rector. The centre panel is a figure of our Lord representing Him as The Light of the World. It is a memorial to the first Rector, Rev. S. Thompson, M.A. The side panels are symbols of the two great Sacraments and in memory of the second and third Rectors—namely, Rev. Jas. McGivern, B.A., and Rev. R. Smith, M.A. The donor died the day after the work was completed. The services were at 8 a.m., Holy Communion; 11 a.m., dedication of memorial window followed by Easter morning service and Holy Communion. The music was excellent and large congregations were present, with the largest number of communicants in the history of the parish on any Easter Day. The church has a debt of \$3,100, which is to be cleared off next month. The annual Easter vestry meeting showed the financial standing of the parish to be excellent, with a fair sum of money on the right side.

**Arthurette.**—The quarterly session of Woodstock Deanery was held at this place on May 1 and 2, seven of the ten clergymen in the Deanery being present. There were three services held in the parish church: on Monday night, the preacher being the Rev. N. Franchette; on Tuesday morning, at 8 o'clock, Holy Communion, Rev. Francis J. Wilson being the celebrant; and on Tuesday night, when Rev. J. E. Flewelling was the preacher. All were much pleased with the improvements in the interior of the church. The Chapter meeting was held at the home of Mr. Tweedale. Mr. Flewelling received hearty congratulations upon his improved physical condition. Regret was expressed at the Rev. W. T. Haig leaving the Deanery; as also on the departure from the Church Militant of Rev. John B. H. Done. It was decided to hold the next meeting at Salmonhurst on July 26.

### QUEBEC.

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

**Quebec.—Trinity.**—The monthly service of the Diocesan W.A. was held here on May 5th. The monthly meeting was held afterwards in the school-room. A detachment of the Forestry Battalion (224th) attended Divine service in this church on Sunday, May 7th.

### MONTREAL.

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

**Montreal.—St. Matthias.**—At the recent vestry meeting it was announced that a member of the congregation had promised to contribute \$500 a year for ten years to Rev. Edward Bushell, the Rector, in addition to the stipend which he already receives from the church. The same gentleman is also giving \$500 a year to the Rev. J. Booth.

**L'Eglise du Rédempteur.**—At the vestry meeting it was announced that 16 members of the congregation had enlisted for active service and that one of them had been killed. A successful year's work was reported.

**Diocesan Theological College.**—The annual Convocation of this College, for the purpose of conferring degrees, etc., will be held on the 12th inst. A special feature of this year's meeting will be the conferring of the degree of Doctor of Divinity upon the Rev. W. W. Craig, Rector of St. Martin's Church, Montreal. The Bishop of the diocese will preside.

### 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.**—The Bishop of Kingston's visitations to the eastern and southern parts of the diocese are announced as follows: May 14th, Confirmation at St. George's Cathedral, Kingston, 7 p.m. May 15th and 16th, preach at Leeds and Grenville Deaneries' meeting at Prescott. May 17th, 2.30 p.m., Oxford Station; 7.30 p.m., Oxford Mills. May 18th, 11 a.m., Acton's Corners; 3 p.m., Marlboro; 7.30 p.m., Kemptville. May 21st, Wolfe Island. May 24th, 7.30 p.m., Burritt Rapids. May 25th, 10.30 a.m., Merrickville; 3 p.m., Easton's Corners; 7.30 p.m., New Bliss. May 26th, 10.30 a.m., Frankville; 2.30 p.m., Redan. May 28th, Lyndhurst parish. May 29th, 10.30 a.m., Elgin; 3 p.m., Portland; 7.30 p.m., Newboro. May 30th, 11 a.m., Westport; 3 p.m., Hermoy; 7.30 p.m., Bedford Mills. May 31st, 11 a.m., New Boyne; 2.30 p.m., Lombardy. June 4th, Pittsburg Mission. June 6th, preach at Diocesan W.A. annual meeting, at Kingston, opening service. June 7th, Diocesan W.A., annual meeting. June 11th, 11 a.m., Prescott; 3 p.m., Chrystal Rock; 7 p.m., Cardinal. June 13th, 11 a.m., Garretton; 3 p.m., Jellyby; 7 p.m., North Augusta. June 14th, Scott and Ballycanoe. June 18th, Ordination at St. George's Cathedral, Kingston. June 19-22nd, Diocesan Committees at Kingston. June 23rd, 11.30 a.m., Kingsford; 7.30 p.m., Selby. June 27th and rest of week, Diocesan Synod.

**St. James'.**—On the 26th ult., the members of the parochial Branch of the W.A. gave a farewell tea in honour of Mrs. Arthur E. Cogswell, one of their most faithful workers. Mr. and Mrs. Cogswell are going to stay in Toronto for the next two months. During the afternoon Mrs. Cogswell was presented with a small token of regard by the members.

On the following day Rev. T. W. and Mrs. Savary entertained the officers and teachers of the Sunday School at the Rectory for the purpose of taking leave of Mr. and Mrs. A. E. Cogswell, former teachers. During the evening Mr. Savary, on behalf of the teachers, presented Mr. Cogswell with an umbrella, and Miss Marjorie Chute presented Mrs. Cogswell with a nosegay of pink roses.

**St. Paul's.—Obituary.**—Archdeacon W. B. Carey died at his home in this city on the 4th inst., after a long illness of heart trouble. He was for many years Rector of this church, but retired from active work ten years ago. He is survived by his wife and one son. William Banfield Carey was the son of the late Francis Vize Carey, M.D., M.R.C.S., Edin. He was born about 70 years ago and educated at Trinity College, Toronto, obtaining his B.A. in 1866 and M.A. in 1870. In 1896 he was granted the degree of D.D. by the University of King's College, Nova Scotia. He took a course in the Royal Military School at Kingston, completing it in 1864. He served with the volunteers at Ridgeway. He was ordained deacon in 1868 and priest 1869, was Curate at Ancaster 1868-70, and missionary at March,

Ont., 1870-73. He became Rector of Matilda in 1873, but in 1875 removed to St. Paul's, Kingston, where he remained till ten years ago. In 1895-1900 he was Rural Dean, in 1900 Archdeacon of Quinte, and since 1901 of Kingston.

The body of the late Archdeacon Carey was taken on Saturday last to Napanee for interment. Before leaving the See city there was a service in St. George's Cathedral, which was conducted by the Bishop of Kingston, assisted by the Dean of Ontario. The hon. pallbearers were: Rev. H. B. Patton, Prescott; Canon Armstrong, Trenton; Rev. J. O. Crisp, Portsmouth; Canon Forneri and Canon Grout, Kingston.

**Napanee.—St. Mary Magdalene.**—A new set of white book-markers, handsomely embroidered, were used for the first time on Easter Day. A hardwood floor has been placed in the Baptistery, which is a marked improvement to that part of the church. The floor is the gift of Mrs. Howard in memory of Mrs. I. J. Lockwood.

An interesting marriage was recently solemnized by the Vicar, Rev. J. H. Coleman, in which the bridegroom was a member of the Greek Orthodox Church, the bride of the Church of Rome, one witness of the Church of England, and the other a Presbyterian.

The wardens appealed for increased subscriptions to the general fund to cover the increased expenses incurred by the recent purchase of a rectory, and have received a response already amounting to \$400 a year, with more to follow.

**Wolfe Island.—Christ Church.**—At the close of the annual vestry meeting the congregation took the opportunity of presenting their warden, Mr. George Barry, with a handsome writing desk on the anniversary of his wedding day, in token of their regard for him. Mr. J. Weir made the presentation on behalf of the congregation. Mr. Barry has served the congregation as their warden for the past ten years and he has also acted as vestry clerk for some time.

### OTTAWA.

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

**Ottawa.—St. Alban's.**—It was decided that the work of the redecoration of the church should be undertaken during the coming summer. A large number of the members of this congregation are on active service.

**Holy Trinity.**—Rev. Robert Jefferson, of Montague, the Rector-designate, will take charge of this parish on June 1st.

**Cornwall.—Trinity.**—Mr. and Mrs. Alfred Hope and family, who have resided here for several years, left last week for Peterborough, Ont. Mr. Hope has been a leading member of the choir of this church almost from the day of his arrival in Cornwall, and his daughter, Miss Pansy Hope, and two sons, Mr. Horace Hope and Master Cecil, have also been valued members of the choir. Before their departure they were given tangible evidence of the appreciation of their services. Mr. Hope was presented with a handsome mantel clock; Miss Hope with a set of toilet articles; Horace with a gold tie pin, and Master Cecil with a fountain pen. The presentation was made by the Rev. W. Netten, M.A., Rector, who, in a few words, expressed his own appreciation, and that of the congregation, of the assistance rendered by the Hope family in the choir. He warmly commended them for their regular attendance and, while regretting their departure, wished them every success and happiness in their new home.

### TORONTO.

James Fielding Sweeney, D.D., Bishop, Toronto, Ont.  
William Day Reeve, D.D., Assistant.

**Toronto.—Synod Office.**—The Bishop of Toronto held a Confirmation service at St. Paul's Church, Uxbridge, on Friday evening the 5th inst. From Uxbridge he went to Bowmanville for a Confirmation on Sunday morning and to Oshawa on Sunday afternoon and to St. George's Church in the evening. Tuesday, the 9th, he inducted the Rev. W. Creswick, formerly of Brighton, Ont., and Rochester, N.Y., into the parish of Cookstown. Wednesday morning he conducted a Quiet Hour for the Deanery of South Simcoe and in the afternoon and evening visited the parish of Thornton and Ivy.

**St. Paul's.**—Archdeacon Cody, in the course of a patriotic address, which he made at Dale Church on Sunday afternoon last, when speaking to members of the Sons of Scotland, said that "this war would not be altogether in vain if it teaches us that the State is not an institution out of which we are to get as much as possible, but that it stands for ideals for which if need be, we are ready to die." Christianity, he said, was not antagonistic to patriotism, but rather must produce a spirit of loyalty to one's country, seeking the glory of the home land, however, in the greater service it may render. But Christian patriotism, he continued, does not despise the national contribution of other nations; it stands for "the right to live, a pledge for the existence of the smaller nations, a protest against the 'will to power,' the will to selfish power; it stands for variety in the unity of civilization, that each nation may bring its offering. The Christian patriot, he said, is sensitive to the moral wrongs of his own people and calls for national righteousness. "One might begin to doubt, to think that Christianity had failed," he added, "if when the test came we had not drawn the sword in the defence of right." Referring to the fact that that day was the anniversary of the torpedoing of the "Lusitania," Dr. Cody said: "What must be the moral degradation of a nation that could cheer that crime as a victory."

Right Rev. Brent, Bishop of the Philippine Islands, will preach in this church at the morning service on Sunday, May 21st.

**Church of the Messiah.**—The Vicar, Rev. S. A. Selwyn, left Toronto on Monday last for the purpose of taking a short rest and change, and he is spending the inside of this week visiting various places in the Niagara district. On the Sunday mornings of this month and of June Mr. Selwyn is giving a series of addresses on "Some of the Lesser-Known Characters in the Bible."

**St. John the Evangelist.**—Four flags were presented to this church by various organizations at a special service which took place last Sunday. Amongst those present were the Veterans' Society, under the command of Col. Collins, the guard from Stanley Barracks and Capt. the Rev. G. M. Barrow, of the 84th Battalion, who delivered a patriotic address.

**St. Thomas.**—At the recent Easter vestry meeting both Revs. C. E. Sharp and G. Potts, Rector and Curate respectively, had their stipends increased, the former by \$200 and the latter by \$300.

**The Mothers' Union.**—The last service of the season was held in St. James' Cathedral on Tuesday, May 2nd. The special preacher was the Rev. S. A. Selwyn, who gave a very inspiring address on "Home," taking for his text, St. Mark 2: 1, "It was noised that He was in the house."



## COLUMBIA.

Augustine Scriven, M.A., Bishop,  
Victoria, B.C.

**Oak Bay.—St. Mary's.**—Rev. G. H. Andrews, the Rector of this church, will accompany the Overseas Battalion of the Victoria Fusiliers, of which Regiment he is the Chaplain, when the men go to the Front. For twenty-five years Mr. Andrews served as Chaplain in the Imperial British Army, retiring in 1912 with the rank of full Colonel. He has had an interesting military career in his capacity as Chaplain, amongst other places, serving at "The Curragh" (Ireland), Aldershot, London, Dover, the Duke of York's Royal Military School, and on trooping service at South Africa during the war. On coming to Victoria four years ago he was appointed Rector of this church, and succeeded Bishop Roper as Chaplain to the Victoria Fusiliers when his Lordship retired last July. During his absence Rev. Hubert Payne, of Saturna Island, will take charge of the parish.

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## NEW WESTMINSTER.

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

**Vancouver.—Latimer College.**—The formal closing exercises of this College took place on the 27th ult. Principal Vance in his address was able to announce that despite many adverse circumstances which the institution had to face during the past year, its financial position was satisfactory. He also congratulated the graduates on their work. Professor Trumpour, the registrar, presented the graduates, each of whom received a scarf at the hands of Mrs. G. H. Cowan. The Westbrook shield, which had been won in the inter-college debating series, was presented by Dr. F. F. Westbrook, president of the University of British Columbia. The Francis Lye memorial medal for reading was won by Mr. L. C. Luckraft, Mrs. Lye performing the ceremony of presentation. Notable among the visitors was Bishop Robins, of Athabasca, who gave a brief address on the work in his northern diocese. Dr. Griffith Thomas, of Wycliffe College, Toronto, gave an interesting address during the evening on the subject "Germany and the Bible."

**Christ Church.**—Rev. Prof. Ellis conducted a very successful Mission in this church from April 9th to 16th. The attendance, as a rule, exceeded that when the Rev. J. W. Fitzgerald conducted one for the whole city in this same church two years ago.

Fire originating in one of the furnace flues set light to shingles on the roof of Christ Church at 12.15 o'clock on Easter Day, but the blaze was quickly got under control by the fire department. The damage is estimated at less than \$100. The outbreak occurred after the regular service, but some 500 persons were partaking of the Holy Sacrament, unconscious of the fact that the safety of the sacred edifice was threatened. The Rector quietly informed them of the blaze and they filed down the aisles without panic. The echo section of the fine organ, which is situated in the loft of the church, was slightly damaged by water.

Rev. Dr. W. H. Griffith Thomas visited Vancouver from April 26th to May 1st. He preached in Christ Church, St. George's and St. Michael's Churches, held a Quiet Hour for the clergy on Monday, May 1st, gave a series of theological lectures in the mornings, and was the chief speaker at the Sixth Annual Formal Closing of Latimer Hall on April 27th.

Bishop Scriven, of Columbia Diocese, has been holding Confirmation services, in the absence of Bishop DePencier at the front, as follows: April 11th, Eburne Station; 12th,

Yale; 14th, Holy Trinity, New Westminster; 16th, St. Mark's, St. Paul's, All Saints', Vancouver; 17th, Chilliwack; 18th, Central Park and Alta Vista; 19th, St. John's, North Vancouver.

**Latimer Hall.**—The fifth annual Lenten Course of Public Lectures was again well attended this year throughout the entire course. The course this year was on "Christ and Life's Questions." The lectures were given this year for the third time by Rev. Professor Trumpour.

**Anglican Theological College of British Columbia.**—The first annual Commencement Exercises for this College was held on May 3rd. Students from both Latimer Hall and St. Mark's Hall were given diplomas. Hitherto the Halls have held separate closing exercises.

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## CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia,  
Prince Rupert, B.C.

**Fishery Bay.—St. Peter's.**—Archdeacon Collison has for some time past been giving religious instruction to a number of Indians who have been gathered together here for the ooligan fishing, and on Good Friday Bishop DuVernet confirmed 54 candidates in this church, who had been prepared by the Archdeacon. Of the above number 30 were men and 24 women.

The Archdeacon recently received a cablegram from his brother Arthur which states that Arthur Collison is now in England and has received his commission. The Archdeacon believes that his brother's commission will be in the Durham Light Infantry. Arthur Collison is the youngest brother, 25 years of age, and has seen a good deal of service at the front. He is the second of the young surveyor volunteers from Prince Rupert to win promotion.

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## "The Distribution of the Word"

Another extract from a letter is interesting: "I hope you will not think it a liberty of me writing this letter to you, but I really must thank you for the Active Service Gospel of Mark. I do not know if you gave it to me personally, but a young lady gave it to me on November 10th, and as your name was in it I am writing to you. I am sorry to tell you that I regarded religion too lightly before, but I am glad to say I am going to be quite different in future, thanks to that little book. I have read it over and over again, but I never seem to tire of it, and I would not change it for the best novel that was ever published. I must tell you that I am marked for home service, being unfit for active service again. I was invalidated back from the Dardanelles."

A Chaplain says: "I shall be most grateful if your Society could grant us a few hundred Active Service Testaments. We shall be proceeding abroad soon and I should like to present each man, if possible, with a copy."

A naval officer writes: "You will, I am sure, be pleased to know that there have been several requests for New Testaments in this ship's company. Do you think you could send me some Active Service Testaments (blue cover) with Admiral Jellicoe's message inside? If so, they would be carefully distributed and very welcome."

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

## EXPEDIENCY AND CONSERVANCY.

(Continued from page 299.)

"Almost everything," says the vice-chancellor of Sheffield, "which is most precious in our civilization, has come from small States—the Old Testament, the Homeric Poems, the Attic and the Elizabethan drama, the art of the Italian Renaissance, the Common Law of England."

Another of these intangible but powerful factors in the conflict is the principle or quality of language. Of all the mysterious powers with which the human race is clothed, none is more mysterious or more powerful than the principle or quality of language. Through language it is that the variant gifts and qualities of thought and conscience of different peoples become manifest, and, as it were, pass into the currency of the race. The spread of a nation's language, moreover, is one of the surest indications of the extent and persistence of its influence. The legions of Rome conquered Greece, but the spirit of Greece, as expressed in the Greek language, conquered Rome and the Roman world, and still lives, subjugating and moulding the minds of men.

I hold in my hands a copy of a document which I came across in the city of Shanghai, China, about three months before the war began; to its contents I have found it beneficial to make frequent references. It represents a secret document prepared by the strongest association of Germans in the Orient, the German Association of Shanghai. It outlines a great scheme for the conquest of Chinese markets by German industry and commerce. Its plan of campaign consists in the establishing of a series of schools, colleges, lecture bureaus, and other methods of publicity and influence. Its magnitude may be seen from the fact that its authors proposed an initial expenditure for their purposes of two million five hundred and fourteen thousand dollars, followed by an annual expenditure, thereafter, of one million seven hundred and sixty-nine thousand dollars. The interesting point about the document consists in the fact that its authors pay full tribute to the entrenched position, the magnificent mercantile marine, and the vast wealth of their opponents, and that they then proceed to lay stress upon another factor altogether. I read the translation of a short paragraph as follows:—

"The important matter in attaining our goal of capturing the Chinese market for German industry, lies in the question whether or not we are determined to take up the fight against the dominance of the English language. One may think what one will about the general truth of the saying that 'trade follows language,' but the truth of the statement regarding China, has already been sufficiently proved. Germany can therefore not delay in spreading the German language and German culture in influential Chinese circles."

What are the facts behind the declaration that the German future in the Orient depends upon the question whether or not its supporters are "determined to take up the fight against the dominance of the English language"?

At the beginning of the last century, that is 1801, the French language, for example, was spoken by about thirty-one millions of people; at the beginning of this century, that is 1901, the number had increased to fifty-two millions. Similarly, in 1801, German was spoken by about thirty millions, and by 1901, that number had increased to eighty-four millions. Now comes the significant fact, in 1801, English was spoken by about twenty millions of people in the whole world,

and one hundred years later, 1901, that number, twenty millions, had increased to one hundred and thirty millions—thus while those speaking German had multiplied during the century less than three times, those speaking English had multiplied six-and-a-half times. More than this, those who are best able to judge, of the marvellous spread of our mother tongue since this century began, compute that somewhere in the neighbourhood of two hundred millions of people, dwelling to-day on the face of the whole globe, either speak the English language or understand its use to a considerable extent.

Surely these facts must have some significance. When God would send forth His Son into the world, he prepared in advance a great medium of language for the proclamation of His Gospel, so that the early preachers of the Christian faith might go practically anywhere within the Roman world and tell their story by means of one tongue, the Greek. For the present "turning-point of history," God has manifestly prepared another language—the English—by means of which the agents of reconstruction, the preachers of the Gospel of Jesus Christ, will be able, more and more, as the years advance to proclaim their message to the ends of the earth.

A third, and the last, of these intangible factors in the decision is a principle or quality of capacity.

That two related people, English and German, can look at life and be guided in life in such utterly different ways, proves that there is between them a wide cleavage in certain fundamentals of conduct. What is it? The Germans, as Prussianized, follow a method of efficiency; the British live by a principle or quality of capacity. I have said, advisedly, that the German and English are related. With the Prussian we have no part or lot, as far as I know, either in blood or ideals, and I, for one, thank God for it. One of the tragedies of the hour is the sight of German capacity making shipwreck upon the rock of Prussian efficiency. This war will fail, in a measure, if it does not emancipate German capacity, which has contributed so much to music, and art, and science, from the thralldom of the despotic and soulless Prussian doctrine of efficiency. The difference between the two is illustrated to a supreme degree in the sphere of colonization. The Prussian method of efficiency finds expression in coercion, and consequent failure. The British quality of capacity finds expression in conciliation, and consequent success. The chagrin of the Prussian, we are told, in connection with colonial policies, consists largely in the fact that in his pigeon-holed-mind the colonial empire of Britain seems to have been built up without method or order and, as it were, in a "spirit of play."

The truth of these assertions is not invalidated by certain recent deplorable events. They are "the price" not the condemnation of the British quality of capacity as opposed to the Prussian method of efficiency. We mourn the gallant band who, beleaguered by enemies and encompassed by unconquerable floods, were compelled to surrender at Kut-el-Amara. Let us not, however, forget the fact that the spirit which swept the small band of Indian-British troops to the gates of Bagdad, is the same spirit which has carried the British name across every sea and planted the British standard upon every shore. It is perhaps, worthy of remark, that the only part of the Empire which, as far as I know, has had a coercive law placed upon the Statute Books against it, is the only part which is now disturbed by dissension and civil strife. What though the towers of Ireland's capital wreathed in flame go down before the canon shot, the spirit of the rebellious few is being redeemed, abundantly, by the splendid service of

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the tens of thousands of men of the Irish race, of both sections and of both religions, who, in the trenches of France and Flanders, on the borders of the Suez Canal, on the banks of the Tigris, or among the mount- ains of the Balkans, are everywhere upholding Britain's cause and defend- ing, even unto death, Britain's honour.

Capacity, as distinct from efficiency, is a definite Christian virtue. "Ye shall know the truth," saith our Lord, "and the truth shall make you free." "There is no people," says Sir Oliver Lodge, "who think more, and enjoy less freedom of thought, than the German." The final condem- nation of Prussian efficiency is to be found in the fact that it laid hands on the highest and holiest qualities of a gifted people and subverted them to its own despotic and desperate pur- poses. It demoralized a race in order that it might make its members fit and willing instruments of its designs.

To-night, as followers of St. George, we worship under the sign of the "blood-red cross on a white ground." The cross of St. George, the ancient English flag, is to-day the basis of the British ensign. In the days of chivalry, it was the flag of St. George which was carried by the Crusaders to the Holy Sepulchre itself. In the spacious times of Queen Elizabeth, it was the flag of St. George which formed the banner of the great mariners who crossed every sea and landed on every shore.

In conclusion, what time can be more fitting for such a service as our's to-night than this time which is not only the tercentenary of William Shakespeare but the anniversary of Langemarck, the battle in which the untested sons of Canada stood the test. In their memory, also, we re- peat the eulogy of the official eye witness when after describing their heroism he says:—

"On fame's eternal camping ground Their silent tents are spread, And glory guards in solemn round The bivouac of the dead."

Splendid, but incomplete! Splendid, but insufficient! For if as a result of the present crisis we see only battles won and enemies defeated we fall short of the supreme demand of our times. It is not enough that our brothers and our sons should pay the price of Britain's honour on many bloody fields of battle. Their sacrifice of service must be implemented and completed by the sacrifice and service of every son of the English race; in carrying forward Britain's missions, which is the mission of the Christian faith to the whole wide world. Britain is Christian or Britain is nothing. The flag of Britain is the flag of the triple cross. The mission and mes- sage of Britain to the world are those of the Cross of Christ, or Britain has no world-mission and no world- message.

"Nations," said the late Bishop Creighton, "are strong in proportion as they have a clear conception of a national destiny. No nation has con- tinued great that has not had a grow- ing consciousness of a universal mis- sion founded on a general belief in justice and righteousness; a burning desire to apply them first in her own limits and then to carry them wher- ever her influence could reach."

In a certain section of Stanley Park, Vancouver, a garden has been speci- ally laid out to the memory of Wil- liam Shakespeare, and in this special portion of the park an oak was planted to commemorate the tercen- tenary of his birth. Eventually this garden is to contain about 300 of the kinds of trees and plants which are mentioned by the great poet in his various works, and up to the present time about 52 of the different varieties have been obtained.

### Personal & General

The Rev. C. E. S. Radcliffe and Mrs. Radcliffe, of Deseronto, are spending a few days in Toronto at the present time.

Bishop Brent, of the Philippine Islands, was a passenger on board the C.P.R. "Empress of Japan," which reached Victoria from the Orient on the 26th ult.

The Right Rev. E. J. Bidwell, Bishop of Kingston, has been recom- mended as Chief Chaplain of the Barriefield Camp and is likely to be given the rank of Lieutenant-Colonel.

We beg to extend our sincere sym- pathy to the Rev. E. C. and Mrs. Cayley, of St. Simon's Rectory, To- ronto, in the death of their infant son, which took place on the 4th inst.

Miss Simcox, who for some time worked as a deaconess in the Diocese of Saskatchewan, has returned from England, where she had gone for a rest. She will work in Saskatoon.

The Rev. W. W. Craig, Rector of St. Martin's Church, Montreal, and one of the most effective preachers in the Church in Canada, will receive the degree of D.D. at the Convoca- tion of the Montreal Diocesan Col- lege, to be held on the 12th of this month.

We gladly draw the attention of our readers to the booklet of sermons by the Bishop of Kingston, entitled "The Signs of the Times." These are published in the interests of the Canadian Red Cross Society, and will, we feel certain, supply valuable material for addresses or sermons by many others.

Cables received last week by Very Rev. Dean Davis state that Lieut.- Col. Evans G. Davis, his son, com- mander of No. 3 Stationary Military Hospital, has been made C.M.G. He took command of the unit when Lieut.-Col. H. R. Casgrain, of Wind-

sor, was sent back to Alexandria from Lemnos, owing to illness.

The Rev. John Gibson, who was living retired in Toronto, died sud- denly on Monday last, May 8th. The deceased was in his 65th year, was born at Sutton, on Lake Simcoe, and was a graduate of Trinity College, Toronto. For twenty years he was stationed at Norwood, and afterwards for seventeen years at Thornhill and Richmond Hill. He retired from active work some four years ago.

Bishop Lawrence, of Massachu- setts, President of the Church Pension Fund of the Protestant Episcopal Church of the United States, an- nounced on May 2nd that \$2,000,000 had been pledged towards \$5,000,000 being raised for a reserve fund for the plan to pension the clergy of the Church. The campaign has only been in progress two months. The pension plan provides that at the age of 68 every clergyman in the Church shall be eligible for retirement upon a minimum life annuity of \$600. Some 5,800 clergy will be affected by this. At the present time 711 ministers would be eligible to retire on pen- sions.

The Chapel of St. James', fifth in the "Chapels of the Seven Tongues" in the Cathedral of St. John the Divine, New York City, erected as a memorial to Bishop Potter, of the Diocese of New York, in accordance with the will of his widow, was con- secrated on May 2nd by Bishop Greer, Dean Grosvenor and the Rev. Dr. Geo. F. Nelson, senior Curate. Bishop Potter was assistant Bishop of New York from 1883 to 1887 and Bishop from 1887 to 1908. The idea of the "Chapels of the Seven Tongues" is contained in the inscription on one of the panels, which reads: "He laboured that this Cathedral Church should rise to the Glory of God and as a witness to the Life of Our Lord and Master Jesus Christ, that here the prayers of the children of many lands should rise to that Father in Whom alone all men are brothers, Whose service is perfect freedom."

In the death of Mr. Henry Martyn Mowll, of "Chaldercot," Dover, in

Holy Week, the Evangelical Party of the Church of England lost a most able and whole-hearted supporter. Mr. Mowll, one time Mayor of Dover and hereditary Warden of the Cinque Ports, came of a family who, for over two hundred years, have been leading solicitors in Dover and in the surrounding Kentish districts. Mr. Mowll was as staunch a Churchman as solicitor and a marked debater in Church Congresses and assemblies. Like his namesake, Henry Martyn, of Persia, he burnt with an intense spirituality and zeal for God's ser- vice, and was as unfailing in his at- tendance twice a Sunday at church as in his leadership for over a quarter of a century of the Saturday Prayer Meeting in his church. His brother, Canon Mowll, of Brixton, is a noted evangelist. His eldest son, the Rev. W. H. K. Mowll, of Wycliffe College, is at present conducting missions in the North-West; his second son, who succeeds him in his firm, has been in charge of the searchlights of Dover, no small responsibility, ever since the outbreak of the War.

### TIME TO "CLEAN-UP"

#### Clean-Up Days Are Set Aside for Cities—But How About the Human Body?

The advent of Spring brings the usual agitation for cleaning up the cities. It is customary in most cities to designate a certain day as a "Clean-Up Day," on which house- holders are asked to co-operate with the city government in cleaning up the dirt and rubbish that have accu- mulated during the Winter. On the appointed day everybody gets busy with his own yard; there is a beating of rugs, sweeping of gutters and flushing of sewers, until the city finally emerges with a clean face and a new Spring raiment.

But how about the human body? The city doesn't pay any attention to cleaning up individuals. And yet the human body needs a Spring "house- cleaning" even worse than the city. The liver is clogged, the kidneys are over-burdened and the intestines filled with the poisonous rubbish and gases of a heavy Winter diet. How shall we rid the body of these toxins? Surely not by purgatives or saline laxatives. There is but one normal and healthful way, and that is by adopting a simple, wholesome, nutri- tious diet which not only supplies all the body-building nutriment needed for the Spring days, but sweeps out from the intestinal tract all the accu- mulated poisons of the Winter.

It is time to cut out heavy, greasy meats and eat whole wheat cereals, fruits and green vegetables, such as spinach and lettuce. The best cereal food ever discovered for restoring physical vigor and mental alertness and for bringing about perfect elimi- nation is shredded wheat biscuit. It supplies all the tissue-building ma- terial in the whole wheat grain in a digestible form and retains the bran- coat prepared in such a way as to stimulate bowel exercise in a natural way. Eaten with milk or cream and fresh strawberries or other fruits it gives the body a thorough house- cleaning and brings back the bound- ing buoyancy and freshness of youth. Being ready-cooked, it is easy to pre- pare a delicious, wholesome meal with shredded wheat without any kitchen bother or worry.

By the official proclamation of the Governor of the State of Connecticut the people of this State observed Good Friday as a day of prayer and fasting.

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**BLACK, MIXED OR GREEN**

### A TURN OF THE ROAD.

(Continued from page 300.)

"Come Rajah," she said, with a dutiful attempt to "make it up," for she and Gilbert seldom invited a third person to join in their expeditions.

David glanced at his mother and refused. Marjory was visibly relieved, but Mrs. Lane was sorry he had not accepted this olive branch. She dreaded above all things any "little rift within the lute." The master hand which had always been able to draw harmony out of discord was stilled for ever: must the music of their happy family life be mute without his skillful touch? The very closeness of the bond between Gilbert and Marjory might easily constitute a difficulty, since it inevitably left David out in the cold—a position which he was quick to perceive and resent. And now that he was placed of necessity almost *in loco parentis* to the other two, would he have tact enough to escape antagonizing Gilbert who, at sixteen, was ready to resent any exhibition of authority from his elder brother? Troubled by forebodings for the future, and storm-tossed by her overwhelming longing for her husband's love and counsel, Mrs. Lane rose and put her arm through David's as he stood looking out of the window.

"My good unselfish boy," she whispered, "I know what it has cost you to give up Oxford and India and all you have longed for. David, my son, I know and I appreciate it. But don't be vexed with the others if they accept it all as a matter of course. They don't know what this change means to you, but they will realize some day, and bless you for your unselfishness. But remember, my boy, it is in the little things of life that it is hardest to be great. It is easier to make sacrifices for those we love than to live patiently with them. Though I give my body to be burned

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and have not charity, it profiteth me nothing."

David put his arm round his mother and kissed her silently.

"I had a letter from the house agents this morning, David," she continued, after a short pause. "They think they have found an excellent tenant for this house. A retired Indian officer and his wife and two daughters want to live near Oxford, but on high ground. They would probably take some of our furniture, and the rent is about right, too. It sounds exactly what we want, only—"

"Only what?" asked David as she hesitated.

"They want the house immediately—at midsummer—only ten days from now. One of the girls is ill, and Colonel Smith wants to get settled in as soon as possible. He can come to see the house to-morrow if I telegraph to his London address. David, could we go so soon?"

"Mother dear, are you quite determined to accept this Canadian proposal? Do you think you can face the hardships and isolation of a settler's life? I can't bear to think of you doing housework instead of painting or doing lovely needlework. Mother, wouldn't you like to try to do something else?"

"What other way is there, David, if I can't earn enough to live on by painting or teaching? At least this Canadian plan gives us a chance of living together: we shall still have a home—Colonel James writes like an upright and refined English gentleman, and Sir Gerald thinks the offer a good one. I have great faith in his powers of discriminating character—he would not let his brother's children be defrauded."

"I shall never forgive him for calmly consigning you to poverty or exile," said David fiercely. "It made me sick to see the luxury and waste at Dinton, and then to hear him say he could not afford to continue father's income from the estate to you."

"If you knew the past, you would understand and make allowances, David," said his mother, a soft flush overspreading her face. "You must at least always remember that Sir Gerald is in almost constant pain except when he is relieved by strong drugs, and then I believe that he is hardly responsible for his words and actions. Anyhow, I think that this Canadian plan is a real effort to do something for us, and we must accept it in the spirit in which it is proposed. I shall write to Sir Gerald to-morrow, thanking him for his offer, and shall tell him we shall almost certainly accept it."

Mrs. Lane spoke with a quiet dignity and decision which repressed further discussion of Sir Gerald's part in the project, and Martha's entrance with the tea-tray made private conversation impossible.

Martha bounced about in the manner which indicated to the family that her temper was ruffled. She was an

adept in the art of making a maximum of noise with a minimum—or indeed an entire absence—of damage to the china and silver. Having been Mrs. Lane's maid before her marriage, she considered herself a member of the family, and as the teaspoons clattered in the saucers which in their turn rattled against the silver tray, even David had an impression that something was amiss. When everything was in place, and every chair had been marshalled into position and the door finally banged, Mrs. Lane turned to David with a smile:

"Martha thinks she has been neglected: I suppose she guesses we are planning for the future," she said.

"Well, mother, if we go to Canada, what's to become of Martha?" asked David. "How will she get on with Colonel James' Chinaman?"

Mrs. Lane laughed. Martha's hatred and contempt of "foreigners" would not even permit her to buy an onion from a Spaniard or give a penny to an Italian organ-grinder. That Martha should consort with a Chinaman was outside the realms of possibility; and yet would she consent to stay behind?

Martha had entered Canon Courtenay's service as a mere child of fifteen, saved from the workhouse to which the death of her father would otherwise have consigned her, for her mother had died at her birth. She had known no home except the rectory at Compton until she accompanied her mistress to the pleasant house at Oxford. She was a tall, angular person, with a long hatchet-shaped head, and thin dark hair brushed tightly to it until it seemed to stick on. She rarely smiled or suffered her severe expression to undergo any modification, and generally spoke sharply, yet the children had long ago found that her bark was worse than her bite; and Margaret Lane knew that behind an unprepossessing exterior lay a wealth of industry, honesty and devotion.

In every emergency, Martha was ready—always grumbling furiously as she rendered her efficient help, yet always helpful. She had at one time or another filled every position in the household, and usually went by the name of "The general"—a delicate compliment to her powers of command as well as her adaptability.

In Martha's affection, Mrs. Lane and her family had only one rival.

A great yellow cat, left in a neighbouring house when the other occupants went off for a summer holiday, had touched Martha's heart by his forlorn appearance, and had repaid her kindness by becoming a permanent inmate of the Red House.

Martha loved him with an intensity of which a superficial observer might have thought her incapable, judging her by her hard features and sharp words.

But Ginger, with the mysterious insight into character which is common to children and domestic animals, seemed to penetrate through the armour of harshness in which she incased herself, and found in the warm heart which beat beneath both protection and affection.

One other joint there was in this rigid armour of Martha's.

She had a weakness for conspicuous and gorgeous millinery. After the Boer war, "a gentleman friend" had bought her a huge and untamed ostrich feather, which for years, summer and winter, had dominated Martha's hats. Her chief joy in life was to attend the services and classes at the chapel of which she was a pillar, in her staid dark clothes, surmounted by a head-dress in which waved a plume, suitable only to the helmet of Henry of Navarre. A halo of sanctity, an atmosphere of mystery enveloped both the plume and the "gentleman friend"; even Gilbert, the irrepressible, dared not chaff Martha on the subject. What would Martha and her hat do in the wilds of Canada, sundered from the mild

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diversions of her chapel and forced to hobnob with a "heathen Chinese?" No wonder Mrs. Lane laughed as she thought of it.

"We certainly can't take Martha with us, we can't pay her fare or her wages. Perhaps we could 'let' her with the house to Colonel Smith. Poor old Martha," sighed her mistress. What a comfort she would be in the new, hard-working life; but it was not to be thought of.

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### A WARNING.

"Nothing, not even sea-power, will have been held cheaply by the end of this conflict, nor must we be deluded by idle rumours of peace into imagining that after Verdun the end is in sight."—Observer.



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### British and Foreign

The Bishop of Manchester has recently been obliged to drop his work owing to an attack of bronchitis.

March 29th was the 50th anniversary of the death of the Rev. John Keble.

The income of the C.M.S. for the year ending March 31st was £382,948, an advance over last year of £24,062.

The Colonial and Continental Church Society of England reports a heavy overdraft in spite of the generous efforts of its friends during the past year.

The Lord Primate of Ireland has summoned the General Synod of the Church of Ireland to meet in Dublin on May 2nd. The Bishop of Ossory is to be the preacher at the opening service.

The Bishop of London is visiting 15 dioceses in 17 days for the purpose of arousing interest and enthusiasm in the coming National Mission. Rev. Cyril Bardsley is accompanying him.

Four hundred and fifty thousand Testaments have been provided in response to a call for "A Million Nickels from a Million Soldiers in the trenches, the hospitals and the prison camps of war-trodden Europe."

Dr. Peterkin, the venerable Bishop of West Virginia, has found it necessary to place his resignation in the hands of the presiding Bishop owing to advancing years and physical infirmities. The Bishop is 75 years old.

The Rev. St. J. Basil Wynne Wilson, a brother of Mrs. Plumtre, of St. James' Cathedral, Toronto, Canada, was installed Dean of Bristol, Eng., on April 8th. He was formerly assistant master at Rugby, then headmaster of Haileybury, and afterwards headmaster of Marlborough.

The Rev. W. H. Binney, Canon of Chester Cathedral, died in England on May 8th. Canon Binney was a native of Nova Scotia, being a son of the former Bishop of Nova Scotia of that name. He was commissary of that diocese and had declined the Bishopric of New Westminster.

The Rev. P. Ashby, Rector of Market Deeping, England, and Chaplain of the 4th and 5th Lincolns and 4th and 5th Leicesters, received the Military Cross for bravery at the front. For over two months without a break he lived in a dug-out at the trenches near Ypres. He was mentioned in Sir John French's despatches on January 1st, 1916.

One of the few remaining links in the Church life of Georgian and Early Victorian days is passing away with the disappearance of the "pew-opener." Until recent times several of the West End of London churches retained this survival from former days, but now they have almost, if not entirely, disappeared. At St. Peter's, Eaton Square, the custom has just been discontinued.

The Most Rev. Enos Nuttall, Bishop of Jamaica and Primate of the West Indian Province, lately celebrated the fiftieth anniversary of his ordination at Kingston in 1866. Until 1880 he served the Island curacy of St. George's, Kingston. In that year he was raised to the episcopate as Bishop of Jamaica, and became Pri-

mate of the Province in 1893. He first landed in Jamaica as a Wesleyan minister fifty-five years ago.

During the greater part of the past Lent Term Oxford has not only been dark from sunset to sunrise, but also—for a city of bells—absolutely silent. Certain clocks, such as those of Keble and New, have struck during the day; others, like Magdalen, have stopped altogether. Great Tom no longer tolls the curfew (a custom broken only once since the Restoration), though it rings the call to prayer daily at noon.

Bishop Stileman, late of Persia, was lately inducted as Vicar of Emmanuel Church, Clifton, Bristol. For twenty years, with the exception of Bishop Bromby, whose health was infirm, no Bishop resided in Bristol. Now the city has three Bishops—Dr. Nickson, the Diocesan; Bishop Clifford, late of Lucknow, Vicar of Stoke Bishop; and Bishop Stileman. Wells, Exeter, Salisbury, and Gloucester also have three resident Bishops each.

The Rev. Allan P. Shatford, Rector of St. James the Apostle's Church,

Montreal, preached in St. Margaret's, Westminster, London, England, March 19th, at a service for the overseas forces, in which he is serving as Chaplain. He deprecated reprisals, or any measures savoring of vengeance, on the part of the Allies during the war. All violence, he said, was a confession of weakness. Men who were sure of their cause would never make a compromise with evil nor a truce with dishonour. Earl Grey, former Governor-General of Canada, thanked the Rev. Mr. Shatford at the close of the service for his address.



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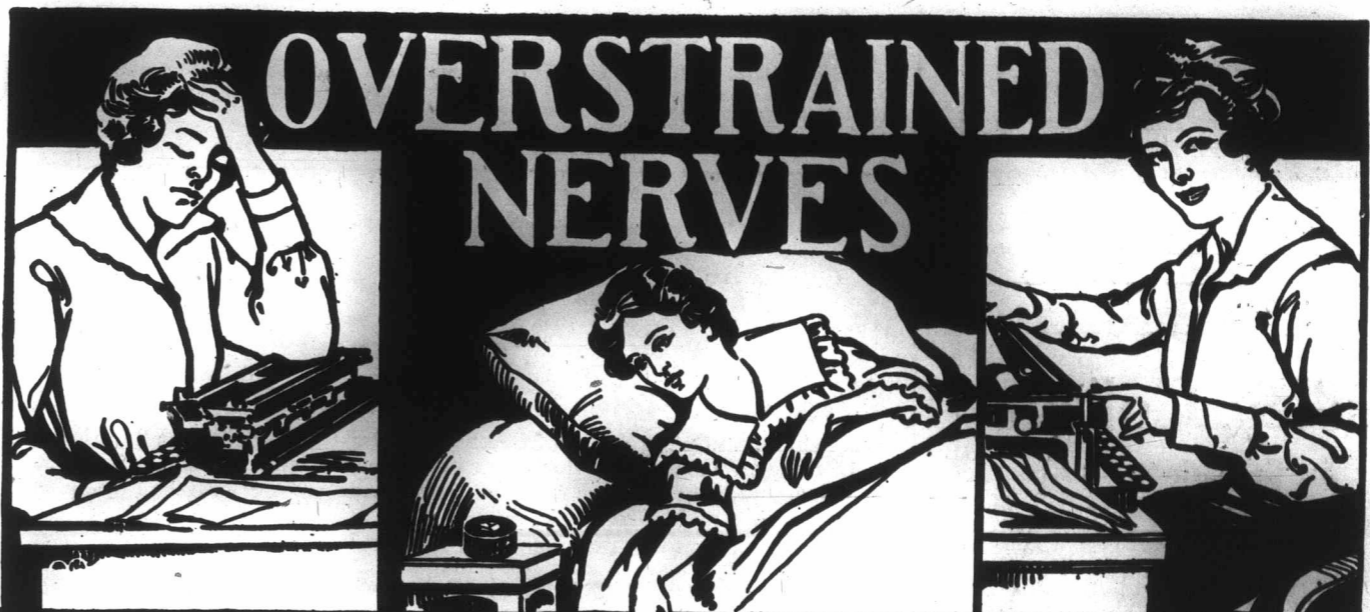
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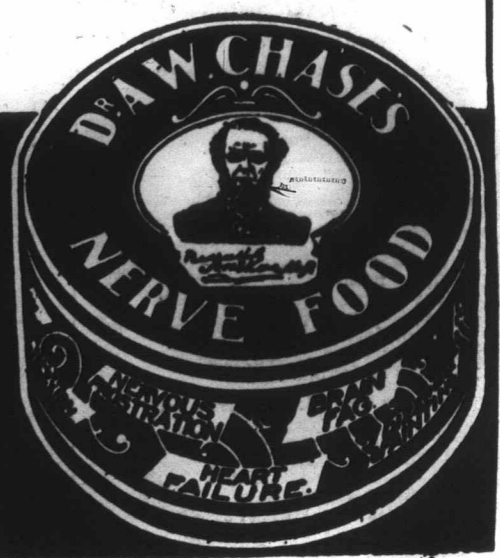
1. General discomfort—excitement and depression alternating.
2. Headache and sometimes dizziness, and deafness.
3. Disturbed, restless, unrefreshing sleep, interrupted by dreams.
4. Weakness of memory, particularly of recent events.
5. Blurring sight, noises and ringing in the ears.
6. Disturbance of sensibility or feeling, as in hands, or, with women, in the breasts.
7. Coldness of parts of body or flushing and sweats.
8. Lack of tone, easily fatigued, dyspepsia.
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